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The Lord's Supper














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THE LORD'S SUPPER:

UNINSPIRED TEACHING.

Μάλλον δὲ ἀνάμνησιν ἐργαζόμεθα θυσίας.

CHRYSOSTOM, Vol. XII. Hom. 17. p. 168 c.

Fere omnia hoc modo (sc. per ænigmata) oracula sua effert Scriptura.

CLEMENT ALEX. *Strom.* v. p. 561.

The change is not natural and proper, but figurative, sacramental and spiritual.

*Works of Jeremy Taylor*, II. 701. London, 1867.

I see plainly and with my own eyes that there are popes against popes, councils against councils, some fathers against others, the same fathers against themselves, a consent of fathers of one age against a consent of fathers of another age, the church of one age against the church of another age. Traditional interpretations of Scripture are pretended, but there are few or none to be found.

CHILLINGWORTH, *Relig. of Prot. &c.* p. 271. London, 1719.

We deny this communion to be any sacrificing of Christ.

DEAN COMBER, Vol. III. p. 255.



# THE LORD'S SUPPER:

UNINSPIRED TEACHING.

THE FIRST VOLUME,

FROM

CLEMENT OF ROME TO PHOTIUS,  
AND THE FATHERS OF TOLEDO.

(FROM A.D. 74 TO A.D. 891.)

BY

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## DEDICATORY WORDS.

A GRATEFUL alumnus of the venerable University of Cambridge lays down this work at her feet, confessing obligations not to be weighed or numbered. After forty-five years' service as a minister of Christ in the Church of England, he humbly presents this work to the consideration of her dignitaries and her members in general, as well as to those of all other churches. Truth is our professed common object, and the great and good men here produced, notwithstanding any peculiar errors of each, are our common inheritance. A divine, cited opposite the title-page, prefaces the condensed account of his experience in reference to the Holy Scriptures in these words, "I do profess plainly that I do not find any rest for the sole of my foot save on this rock only." This somewhat extensive compilation from above 325 chosen most eminent divines seems with its multitudinous voice to be repeating Chillingworth's conclusion.

AMBLESIDE, 1878.





# CONTENTS.

	PAGE
DEDICATION . . . . .	vii
TABLE OF BRIEF SELECTIONS FROM THE EXTRACTS GIVEN AT FULL IN THIS WORK . . . . .	ix—xxxii
PREFACE . . . . .	1
INTRODUCTORY EXPLANATION . . . . .	7

## THE FIRST CENTURY.

### A. CLEMENT OF ROME.

(1) Offerings, <i>ai προσφοραί</i> , of the bread and wine there blessed and consecrated . . . . .	15
'Αρχιερεὺς used of bishop, <i>ιερεὺς</i> of priest (presbyter not mentioned); only Levites and laymen . . . . .	16
(2) That Christ appointed times, seasons, places, officiants, in a word, a ritual, τὰ νόμιμα . . . . .	16
<i>Εὐχαριστεῖν</i> , to give thanks, used in a transitional sense . . . . .	18

### B. IGNATIUS.

(1) The bread of God, τῷ ἄρτου Θεοῦ, concerning the consecrated bread . . . . .	25
(2) Altar (for table), <i>θυσιαστήριον</i> , one cup, one altar, as one bishop with the presbyterate and deacons . . . . .	27
The bread, medicine of immortality, antidote against dying, &c. . . . .	26
(3) The Eucharist, <i>εὐχαριστία</i> , for the Lord's Supper, (as Justin M.) That is a safe eucharist which is under the bishop, or one appointed by him . . . . .	28
A strange thing, <i>ἄτροπον</i> , to Judaize . . . . .	26
One cup for union in His blood, <i>εἰς ἕνωσιν τοῦ αἵματος Αὐτοῦ</i> . . . . .	27

### C. THE LETTER TO DIOGNETUS.

(1) The Lord's Passover, τὸ Κυρίου πάσχα, of the Lord's Supper . . . . .	31
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NOTE. These brief selections may give some idea of the growth of terms ideas and practices in relation to this subject in the several centuries; but this growth may be more completely traced in the extracts cited at full, which form the body of this work. The chief instances in these selections are noted by arabic figures in parentheses for the first four centuries. It is interesting to note the first occurrence of each term, idea, or practice.

## THE SECOND CENTURY.

	PAGE
A. BARNABAS.	
He uses mystery several times, but not concerning the Sacrament . . . . .	35
B. HERMAS.	
In his Pastor he dwells on the first Sacrament, and does not mention the second . . . . .	39
C. JUSTIN MARTYR.	
(1) Mixed wine and water, οἶνον καὶ ὕδατος ποτήριον, also ὕδατος καὶ κρέματος . . . . .	43
(2) The deacons bear and give the bread and wine to the people . . . . .	43
He twice uses, instead of <i>ιερείς, ὁ προσετώς</i> , the presiding clergyman . . . . .	43
The bread and wine and water over which thanks have been given . . . . .	43
(3) They are sent to the absent by the deacon . . . . .	43
The food is called the eucharist . . . . .	43
(4) Not received as common bread or common drink, πῶμα . . . . .	43
(5) Food made the eucharist, through the word of prayer by Him (Christ) . . . . .	44
(6) We are taught that they are flesh and blood, σάρκα καὶ αἷμα εἶναι . . . . .	44
God receives no sacrifices except through His priests . . . . .	45
(7) Sacrifices, θυσίας, which Jesus Christ ordered to take place in the eucharist of the bread and cup, which take place in every spot of the Christian world. Malachi i. 10. Irenæus uses the same Scripture . . . . .	45
A remembrance of food moist and dry . . . . .	46
(8) The coal (Isaiah) a token of Christ's flesh purging the conscience . . . . .	48
D. THEOPHILUS OF ANTIOCH.	
(1) Uses the words ἀνάμακτος θυσία, bloodless sacrifice, and λογικὴ λατρεία, a reasonable service, perhaps of the sacrament . . . . .	50
E. IRENEUS.	
(1) That Christ offered the bread and wine to God, offert Deo . . . . .	52
(2) The resurrection of the body attributed to partaking of Christ's flesh and blood . . . . .	55
(3) Communion used in the sense of a mystical union between the body of Christ and our bodies. κοινωνίαν καὶ ἕνωσιν, καὶ σαρκὸς καὶ πνεύματος ἕγεσιν . . . . .	53
(4) Christ wills that we offer a gift at (His) altar without intermission . . . . .	53
(5) There is an altar in Heaven, altare in cœlis, to which our prayers and offerings are directed, and a temple, as John saw in the Revelation . . . . .	53
(6) Temperamentum calicis, i. e. mixed water and wine . . . . .	54
(7) τὸ κεκραμένον πότον . . . . .	54
(8) This and the bread receive the word of God, and Christ's body becomes the eucharist . . . . .	54
(9) The Divine participation, τὴν Θεῶν μεταλήψαν ἕνα σῶμα καὶ αἷμα Χριστοῦ: i. e. this sacrament τῷ ἑντι αἷμα καὶ σῶμα εἶναι is really Christ's blood and body . . . . .	56
(10) The Lord is the new offering in the new covenant. Malachi . . . . .	56
(11) The offering of the eucharist is not carnal but spiritual, and therefore pure . . . . .	57
(12) The antitypes to this sacrament are forgiveness of sins and eternal life . . . . .	57
(13) To conduct these offerings, πάσας τὰς προσφορὰς ἀγαγεῖν a spiritual service, πνευματικῶς λειτουργοῦντες . . . . .	57
(14) The Spirit called to manifest the sacrifice, ἀποφῆναι . . . . .	57



## F. CLEMENT OF ALEXANDRIA.

PAGE

- (1) He uses *μυστήριον* not of the sacrament, but of the entire figurative meaning of it in reference both to the outward sign and to all kinds of spiritual benefiting thereby. Ὡ τοῦ παράδοξου μυστηρίου . . . . . 61
- (2) The flesh and blood of the Word is the apprehension of the Divine Power and Essence. His expressions are mystically unprecise . . . . . 62

## G. THEODOTUS OF BYZANTIUM.

- Christ is called the true bread of the Spirit, and there are similar phrases . . . . . 67

## H. TERTULLIAN.

- (1) Standing at God's altar, the body received and reserved . . . . . 68
- (2) Our daily bread in the Lord's prayer interpreted of the Lord's Supper . . . . . 69
- (3) Let us put wood on His bread. The old rendering of Jeremiah xi. 19 . . . . . 70
- (4) Descending into these poor elements, the bread and wine . . . . . 77
- (5) Bread with which He represents His body in His own sacraments, &c. . . . . 77
- (6) He gave a figure of His body to bread, *corporis Sui figuram* . . . . . 70
- (7) This is My body: *i.e.* a figure of My body . . . . . 70
- (8) The cup a testament marked with a sign of His blood, *obsignatum* . . . . . 70
- (9) John (vi. 63) interpreted, The flesh profiteth not at all, *i.e.* not for giving life, ad vivificandum scilicet. Faith in words uttered, *verba, sermones*, is life, by hearing understanding and faith, *auditu intellectu et fide* . . . . . 71
- (10) Christ said Heavenly bread, urging on them the remembrance by the allegory of food. *Præsident probati seniores* (not sacerdotes, p. 33) . . . . . 72
- (11) Christ the priest of new sacrifices, *sacerdos*, of eternal, *antistes* . . . . . 73
- Comparison of Jewish and Christian ritual as then performed . . . . . 73
- (12) Our flesh feeds on Christ's body and blood. Hence He infers the resurrection of the body . . . . . 75
- (13) The Passover, a figure of Christ as to His saving blood . . . . . 75
- (14) The truth of Christ's flesh and blood in this sacrament proving the truth of His incarnation against the Docetæ and Marcion . . . . . 76
- The bread by which He represents His body . . . . . 77
- He writes against the fixed fasts then customary as being a Judaizing practice . . . . . 77
- (15) On the vile charges against the Church, *eversores luminum*, an intimation of the Supper being in the evening . . . . . 79
- (16) Another administration at the time of food, in *tempore victus*, and also in the assemblies before dawn, *etiam in antelucanis cœtibus* . . . . . 78
- (17) *Aliquid decuti in terram anxie patimur*. We are made anxious if any crumb is shaken to the ground . . . . . 79
- (18) Another evidence of evening communion, nightly assemblies, *nocturnis convocacionibus*, . . . being then away from home, *abnoctantem*, and then *Quis denique ad communionem*, going to receive the communion . . . . . 80
- (19) *In convivio Dei*, in God's feast . . . . . 80
- (20) *Quod statio solvenda sit accepto corpore Domini*. He thinks that the custom of not kneeling at certain times ought not to be changed when the Lord's Supper is given . . . . . 81
- (21) *Panem corpus illum Suum fecit*. He made bread that body of His own . . . . . 70
- (22) *Corpus Meum dicendo, i.e. figura corporis Mei* . . . . . 70
- Solemnior erit statio, si ad aram Dei steteris*. Not to kneel is more solemn if it is at God's altar . . . . . 81
- (23) Calling His own body bread . . . . . 70

## THE THIRD CENTURY.

A. ORIGEN.	PAGE
(1) Do not stop in carnal blood, ne hæreas in sanguine carnis . . . . .	91
(2) It is the only commemoration that propitiates God to man . . . . .	92
(3) To be present at the Divine mysteries when ye take up the Lord's body . . . . .	93
(4) Ye guard lest any particle fall down from it, ne ex eo parum quid decidat . . . . .	93
(5) We are said to drink His blood not only by the sacramental rite, but also when we receive what He said, in which life consists, as He said . . . . .	93
(6) Jesus pledges them in pure wine, meracum iis poculum propinat . . . . .	96
(7) John vi. 46. Food indeed is practice; drink indeed is contem- plation . . . . .	98
(8) The benefit turns on the state of the heart and life. Mat. xv. 17. . . . .	99
The body of God, the Word...the word which now gladdens the heart . . . . .	101
(9) He that eats the Divine manna is superior to corruption . . . . .	102
<b>B. PONTIANUS (POPE).</b>	
(1) The priests of the Lord, de sacerdotibus Domini . . . . .	105
(2) They themselves with their own mouth make the Lord's body, con- ficiunt . . . . .	106
<b>C. FABIANUS (POPE).</b>	
He treats on the consecration of the sacred chrism, properly ointment, or oil, at the Lord's Supper, to be used after baptism, which custom passed first in the West into confirmation . . . . .	107
<b>D. HIPPOLYTUS, called Bishop of Porto, which Döllinger denies . . . . .</b>	
(1) The mystic and Divine Table . . . . .	111
(2) His Divine flesh . . . . .	112
(3) Sacrificing, <i>θύομενα</i> , My precious body and My blood daily, <i>καθ'</i> <i>ἐκάστην</i> . . . . .	111
A spurious writing uses the word <i>ιεράρχαι</i> apparently for <i>οἱ προσεστώτες</i> . . . . .	114
<b>E. CYPRIAN.</b>	
(1) In sanctifying the cup of the Lord. In calice Dominico sanctifi- cando . . . . .	117
Officio sacerdotii nostri in calice miscendo et offerendo . . . . .	119
In the offering up of the cup let the Lord's tradition be observed . . . . .	117
(2) Proverbs viii. She hath mingled her wine—a proof that wine is to be added to water in the cup . . . . .	117
(3) If it is wine only (Christ), without us. If water only, the multitude (plebs) without Christ . . . . .	118
(4) When we have come together to sup, we offer a mixed cup, a proof of evening communion not having ceased wholly . . . . .	119
To eat the holy thing of the Lord, Domini sanctum edere . . . . .	120
(5) To offer sacrifices to God, Deo sacrificia offerre . . . . .	122
<b>F. CORNELIUS (POPE) [if authentic].</b>	
Imperial persecution prevented the performance of the mass in public or in the better known of our crypts, missas agere publice aut in cryptis notioribus . . . . .	123
<b>G. GREGORY THAUMATURGUS.</b>	
He only says the Spirit is living and life-giving to those that receive of Him, <i>τῶν μεταλαμβάνόντων Αὐτοῦ</i> . . . . .	125

	PAGE
H. MACARIUS MAGNES.	
Panis...solo gustu immortalitatem homini affert . . . . .	126
I. LACTANTIUS.	
Incorporali Deo incorporale sacrificium necesse est (offerre) . . . . .	128
J. DIONYSIUS OF ALEXANDRIA.	
(1) The Divine holy things, μετὰ τῶν Θεῶν ἁγιασμάτων διέρχεσθαι . . . . .	131
(2) To use incense, καὶ θυμῶν . . . . .	131
<i>ιερείς</i> , used of all ministers . . . . .	131
(3) The receiving of the undefiled mysteries, ἀχράντων μυστηρίων μετα- λήψεως . . . . .	131
K. THE PSEUDO-CLEMENTINES.	
(Decretal letters).	
(1) Consecrating the exact number of pieces of bread, certe tantæ in altaris holocaustæ offerantur quantæ, &c. . . . .	134
(2) Communicants not to eat till noon, si mane ad sextam jejulent . . . . .	134
Ne forte pulvis Dominici corporis male decidat, &c. . . . .	135
(Apostolical Constitutions).	
(3) To eat the communion unbaptized is unpardonable sin, Εἴ τις ἀμύητος...κρίμα αἰώνιον φάγεται . . . . .	136
Forgiveness of sins in the Lord's supper, ἀφέσεως ἁμαρτημάτων τύχῳσι . . . . .	136
D. L. III.	
(4) In aliis locis sacrificare et missas celebrare, &c. . . . .	137
(The Pseudo-Apostolical Canons).	
Θυσιαστήριον, θυσία, ἱερεύς, the priestly roll, κατάλογος ὁ ἱερατικὸς . . . . .	141
Quando missa celebratur . . . . .	141
L. THE COUNCILS TO 325. BINIUS, HEFELE, ROUTH'S RELIQUIÆ, &c.	
(1) An offering for his rest (after death) must not be made, non est quod pro dormitione ejus fiat oblatio, i. e. the Lord's supper . . . . .	144
(2) Letters of communion, communicatoræ, when a Christian was going into another diocese . . . . .	144
(3) A suspension from all priestly functions, λειτουργεῖν τι τῶν ἱερατικῶν λειτουργιῶν . . . . .	146
(4) The perfect rite of communion, τὸ τέλειον, τοῦ τελείου καταξιοῦσθον . . . . .	146
(5) Routh, Dion. Alex. The holy things, τὰ ἅγια, and the holy of holies, τὰ ἅγια τῶν ἁγίων . . . . .	149

## THE FOURTH CENTURY.

A. SPURLE JUSTINI. M.	
Singular interpretation of the rolling away of the stone . . . . .	151
B. METHODIUS.	
Christ's suffering and its remembrance, τὴν περιόδον τοῦ πάθους καὶ τὴν ἀνάμνησιν . . . . .	152
C. ATHANASIUS.	
(1) Having set forth before the Gentiles as a table the holy altar . . . . .	154
On John vi. For how many would His body suffice for food, ἥρκει? . . . . .	156
(2) The corn and wine, the mystic signs (αἰνίγματα) of the Divine mysteries . . . . .	157
(3) The Master has called the mystic wine (μυστικὸν οἶνον) blood . . . . .	157

- (4) I take the cross, I divide the limbs, *i.e.* of the bread in the form of crosses . . . . . 157
- (5) And hereafter that which has been said to be flesh, τὴν αἰγιώμενην σάρκα, Heavenly food from above . . . . . 156

D. EUSEBIUS OF CAESAREA IN PALESTINE, called Pamphilus, from the martyr.

- (1) They used to send the eucharist, as annual presents to the bishops and clergy near; which were termed εὐλογίαι . . . . . 161
- (2) The bread that nourishes the soul, τοῦ τῆς ψυχῆς θρησκευτοῦ . . . . . 162
- (3) To complete a remembrance of this sacrifice on the table by symbols of both His body and blood . . . . . 163
- (4) Ps. xxiii. The LXX. Thy inebriating blood how good it is! for, My cup runneth over . . . . . 163
- (5) The reverend sacrifices, σεμνά θύματα, of Christ's table . . . . . 164
- (6) Partaking of the holy food and of the saving body...the life-giving food . . . . . 167
- (7) Nourished with the reasonable flesh (as, reasonable service). Manifestly lessons and statements, μαθήμασι καὶ λόγοις, of the kingdom of Heaven . . . . . 168

E. HILARY OF POICTIERS.

- Christ mixed the nature of His own flesh to the nature of eternity under the sacrament of communicating the flesh to us, communicandæ carnis . . . . . 170
- (1) On the truth of His flesh and blood no room is left for doubt, &c. . . . . 171
- (2) These received and drunken, &c., He Himself is in us by the flesh, &c. . . . . 171
- (3) We having obtained the nature of His flesh, naturam carnis Suae adepti . . . . . 172
- (4) The body, which by its own touch drives away fevers, which makes eyes out of its own spittle . . . . . 175
- (5) The virtues of the Divine mysteries, Divinorum mysteriorum virtutibus, having been consummated in the paschal rooms . . . . . 176

F. EUSEBIUS OF EMESA OR EMISSA.

- (1) He argues that whereas the bread of God came down from Heaven Christ's flesh did not; at least is not said to have come thence . . . . . 181

G. LITURGY OF EUSTATHIUS.

- (1) How dreadful is this hour! Quam timenda! (The Lord's Supper regarded as terrible.) Pour on me and on these offerings the grace of Thy Holy Spirit, &c., that He may exhibit that bread indeed (as) the holy body of Christ our Lord. Exhibit is supply or furnish, the term selected by Calvin for the word "make" the body. Spare all the faithful dead by this sacrifice, hoc sacrificium. Accept these offerings which are offered for them to Thee . . . . . 183
- (2) To exhibit this bread, the holy body of Christ our God . . . . . 184

H. CYRIL, PATRIARCH OF JERUSALEM.

- (1) When the invocation has been made, επικλήσεως γενομένης, the bread becomes the body of Christ and the wine the blood of Christ . . . . . 186
- (2) The change is said to be the same as that of the water into wine in Cana . . . . . 186
- (3) At that most terrific hour, κατ' ἐκείνην τὴν φρικωδέστατην ὥραν. . . . . 187
- (4) That sacrifice of propitiation, ἐπὶ τῆς θυσίας ἐκείνης τοῦ ἰλασμοῦ . . . . . 187
- (5) From whom is offered up the supplication of the holy and most terrific sacrifice lying before us . . . . . 188
- (6) We offer Christ slain for their sins, propitiating entirely for them (the dead) and for ourselves the God who is loving to man . . . . . 188



	PAGE
(7) The bread passes not (away), but is distributed into all your com- position, <i>σύστασιν</i> , to the benefit of body and soul, &c. . . . .	188
(8) How to place the hands to receive it, and how the cup, and to rub the moisture from the lips on the eyes, the forehead, &c. . . . .	189
I. BASIL THE GREAT OF CÆSAREA.	
(1) To officiate as priest to the body of Christ, <i>λερατεύειν τὸ σῶμα τοῦ Χριστοῦ</i> . . . . .	194
To perform the sacred mysteries, <i>τοῦ ἐπιτελεῖν τὰ ἅγια μυστήρια</i> . . . .	195
The invisible and mystic communion, <i>i. e.</i> of inward subjective spirituality	201
J. GREGORY, BISHOP OF NYSSA.	
(1) The change from the worse things to the better entering into the bread and drink together . . . . .	203
(2) As a little leaven assimilates the whole lump, so the...body entering into ours transmakes and transfers it all to its own character, <i>μεταποιεῖ καὶ μετατλήσει</i> , in the food bread, and in the drink water sweetened with the wine, <i>ἐφηνδυσμένον</i> . . . . .	204
(3) I believe the bread of the Word of God, sanctified, to be changed, <i>μεταποιεῖσθαι</i> , into the body of God the Word...That body was sanctified by the intabernacling of Him that tabernacled in the flesh . . . . .	206
(4) The bread transmaded straightway into the body of the Word by the Word . . . . .	207
An apostate shall be altogether an <i>alien from the communion of the con- secrated</i> , but at death shall be deemed fit for a portion of the consecrated things, <i>μέριδος ἀξιώθησεται</i> , if he recover—not to be a recipient of the mystic consecrated things, <i>ἀμέτοχος</i> . . . . .	208
The participation in <i>the good thing</i> , <i>τὴν τοῦ ἀγαθοῦ μετουσίαν</i> . . . .	208
K. GREGORY OF NAZIANZUM, PATRIARCH OF CONSTANTINOPLE.	
(1) Any little portion of the tokens, <i>τῶν ἀντιτύπων</i> , of the precious body and blood that she had treasured up, Gorgonia his sister . . . . .	212
He received strength by the public service alone, <i>λειτουργίας</i> . His father who had lost his speech . . . . .	213
(2) To offer the external type of the great mystery, <i>τὴν ἐξῶθεν...ἀντιτυ- πὸν (θύσιαν)</i> . . . . .	213
(3) By us <i>the lamb</i> shall be eaten at even, <i>i. e.</i> the Lord's Supper . . . .	214
Do not your hands shudder, <i>φρίσσουνσι</i> , as you stretch them out for the mystic eating, <i>μύστιν ἐδώδην</i> . . . . .	216
(4) In an Egyptian Liturgy the people say, So it is in the truth of reality, in <i>rei veritate</i> . . . . .	217
Perfect this our ministry full of mysteries . . . . .	217
(5) Send on us <i>the grace of Thy Spirit</i> to transfer these gifts into the body and blood of our salvation, and make indeed this bread Thy holy body, &c. . . . .	217
(6) From the Alexandrine: Send down Thy all-holy Spirit to go to His (Christ's) holy and good and glorious presence, and sanctify and change these precious and holy gifts set before Thee into the very body and blood of our redemption, <i>ἐπιφοιτήσαν μεταποιήσῃ</i> . . . . .	218
(7) The priest says, I believe, I believe, I believe and confess to my latest breath that this is the lifegiving flesh which Thou receivedst, &c., &c., &c. Gregory's name at the end . . . . .	219
L. CÆSARIUS HIS BROTHER, COURT PHYSICIAN.	
(1) He that receives His (Christ's) mystic mixed cup, <i>τὰ μυστικά Αὐτοῦ κράματα</i> , placing them on an equality with common bread and wine, which in the believing eyes of the understanding are contemplated as God in them, <i>ἐνθεωρεῖται Θεός</i> . . . . .	221

	PAGE
That holy bread to-day on <i>the bloodless altar at the time of the Divine and mystic rite set forth upon the stainless table</i> , τῆς ἀχραντοῦ τραπέζης . . . . .	221
Not only the flesh, but I say that Christ's hair is hair of God, &c., Θεοῦ γὰρ τρίχα τῆν τοῦ Χριστοῦ, and in like manner the feet, nails, and blood and water . . . . .	222
(2) The Divine body which is sacredly dealt with, <i>λερουρηγόμενον</i> , and everywhere divided to the whole band of Christians without being cut and unceasingly partaken of . . . . .	222
<b>M. RUFINUS.</b>	
(1) Ps. xxxiv. 8. They tasted and approved how sweet is the Lord, and therefore they adored . . . . .	224
(2) Altare Dei est filius Dei. Ad hoc altare introimus per fidem. God's altar is God's Son. Unto this altar we enter by faith . . . . .	226
(3) Ps. l. 19. Super memoriam veneranda Tue passionis, &c., on the memorial of Thy worshipful passion . . . . .	226
(4) We continually offer only (tantummodo) the sacrifice of praise and not of prayer . . . . .	226
<b>N. PELAGIUS.</b>	
The spiritual offers to Christ spiritual sacrifices . . . . .	228
(1) When He was going to suffer He left to us the commemoration or memory as the last thing, ultimam dereliquit, as one going on a journey leaves a pledge . . . . .	229
<b>O. AMBROSE, BISHOP OF MILAN.</b>	
(1) To that venerable table holy fastings bring us home, if by that hunger we earn, mereamur, the things which are eternal . . . . .	233
(2) Christ does not appear to offer now, yet He Himself is offered on earth when the body of Christ is offered...whose word sanctifies the sacrifice which is offered . . . . .	234
You have apostolic food (the N. T.), eat that...that you may come afterwards to the food of the Lord's body, to the feasts of the sacrament, to that cup, &c. . . . .	234
(3) His brother Satyrus in a storm at sea fearing lest he should go out of this world, vacuus mysterii, without having ever communicated . . . . .	236
<i>The Divine sacramentum of the faithful.</i> With it tied round him he casts himself into the sea and gets to land. A. tells the story in a sermon . . . . .	236
(4) <i>The word of Christ makes the sacrament, conficit, i.e.</i> the priest saying, This is My body. Some rather hold to the descent of the Spirit, and some to all Christ's words . . . . .	238
(5) Wine and water are put into the cup and become blood by <i>the consecration of the Heavenly Word</i> . . . . .	239
You drink <i>the similitude</i> of precious blood that there may be <i>no horror of gore</i> . . . . .	239
(6) Before it be consecrated it is bread: but when Christ's words are added it is Christ's body, ubi autem verba Christi accesserint corpus est Christi . . . . .	239
Prayer to God quoted—that Thou mayest take this offering on Thy high holy altar by the hands of Thy angels, &c. . . . .	240
(7) The remedies to give immortal healthinesses, sanitatum . . . . .	240
Before the benediction of the Heavenly words it is named (of) another kind; after the consecration Christ's body <i>is signified</i> . So after consecration it is named His blood . . . . .	241
(8) By the mystery of the sacred prayer their figure is changed into that of flesh and blood, in carnem transfigurantur et sanguinem . . . . .	242



	PAGE
(9) In communicating, the Christian dies in that part of him in which he is a sinner . . . . .	243
Thy body is received in truth, Thy blood is drunken in truth . . . . .	244
Thou art priest, sacerdos, and sacrifice . . . . .	244
(10) May the <i>Holy Spirit descend to make our offerings Thy body and blood efficiat</i> . . . . .	244
(11) God is prayed to take ( <i>suscipias</i> ) the sacrifice at the priest's hands for the salvation, ad salutem, as well of the living as of the dead, and we are made partakers of Thy one and supreme Godhead. . . . .	244
Christ as the bread addressed in a prayer, most fair bread, &c., holy bread, living bread, &c. . . . .	245
(12) The Heavenly manna, the precious body of our Lord Jesus Christ, whose body is the true flesh; and the true manna not in a type but in truth true flesh, because of the true humanity and living bread because of the Godhead. When we eat Christ's body we partake of the Godhead and of the manhood . . . . .	245

P. PRUDENTIUS, born at Saragossa, a true poet.

(1) May it be good when we receive the dedicated food, dicatas escas . . . and may the food, cibus, bestow healing on our limbs, medelam, and feed our souls, scattered into the veins of beseeching dwellers in Christ . . . . .	249
---	-----

Q. HILARY, THE DEACON OF ROME.

(1) The mystery of the eucharist, celebrated during supper, was not a supper, but a medicine which purifies the man that is devoted to it, sibi devotum . . . . .	250
(2) To defend, ad tuitionem, body and soul . . . . .	250
(3) The flesh for the body, but the blood for our soul . . . . .	250

R. AUGUSTINE.

(1) The universal church is alone the body of Christ, of which He is the Head . . . . .	257
(2) The <i>Saviour of His own body</i> . Outside this body the Spirit quickens no one . . . . .	257
(3) <i>After a certain manner the sacrament of Christ's body is Christ's body</i> The feast of the Lord is the unity of the body of Christ not only in the sacrament of the altar, but also in the bond of peace . . . . .	258
(4) Some daily communicate with the body and blood of the Lord, corpori et sanguini. No day on which it is not offered, quo non offeratur . . . . .	260
(5) From this (time of institution) it pleased the Spirit that in honour of so great a sacrament the body of the Lord should enter a Christian's mouth before other food . . . . .	261
(6) But at even (once a year) on account of fasting persons . . . . .	262
<i>A communion of the eucharist daily I neither praise nor blame</i> . . . . .	263
And so ( <i>i. e.</i> after public penitence) reconciled by the priest's judgment to be associated to the communion, communioni sociari . . . . .	263
(7) In the eucharist the offering should not be made, <i>offerri</i> , with water only, purâ aquâ, but with wine mixed with water . . . . .	264
(8) Christ is everywhere by His Deity, per id quod Deus est, but in Heaven (alone) by His manhood, per id quod homo . . . in a certain spot of Heaven, by reason of the mode of His true body, propter modum . . . . .	265
After His ascension (the sacrifice of praise) was celebrated by the sacrament of memory, <i>i. e.</i> of commemoration, per sacramentum memorie . . . . .	269
And this (sacrifice) of the sacrament of the altar . . . the church frequents . . . in that oblation, which she offers, <i>she herself is offered</i> . . . . .	270

	PAGE
(9) John vi. <i>not as far as a sacrament reaches but in reality, reverē,</i> to eat Christ's body and drink His blood. For this is to abide in Christ that Christ also may abide in us . . . . .	270
(10) <i>He entrusted and delivered to His disciples a figure of His body and blood . . . . .</i>	271
(11) For Christ was being <i>borne in His own hands</i> when, &c. He Himself was in a certain manner <i>carrying Himself</i> , se portabat quodam modo . . . . .	271
(12) Grace which is the virtue (strength or power) of sacraments . . . . .	272
(13) But none eats that flesh unless he has first adored, Vulg. Ps. xcix. You are not about to eat the body which you see, &c. . . . .	273
(14) Why prepare teeth and stomach? Believe and thou hast eaten . . . . .	274
(15) To believe in Him this is to eat the living bread . . . . .	274
(16) A sacrament <i>is one thing</i> , the virtue of the sacrament is <i>another thing</i> . . . . .	275
The rock was <i>Christ in a sign</i> ; the true Christ is in the word and in the flesh . . . . .	276
(17) He that <i>eats in his heart</i> , not he that presses with his teeth . . . . .	276
He is called flesh whom flesh cannot receive, non capit caro . . . . .	276
(18) Though he carnally and visibly press with his teeth the sacrament (sacred sign) of Christ's body and blood, &c. . . . .	276
That we may not eat the flesh and blood only in the sacrament, which also many bad do, but eat and drink to the partaking of the Spirit . . . . .	277
Peter and Judas received of one bread...Peter to life, Judas to death . . . . .	277
(19) The church had Christ for a few days, after the presence of the flesh, now it holds (Him) by faith. There is no question about it, nulla est Christ does not abide, &c., &c., in whatever way a man eats, &c. . . . .	279
(20) To eat is to be refreshed, manducare refeci est . . . . .	280
If in the very truth, in ipsa veritate, it be spiritually eaten, &c. then the body and blood of Christ is life to every one . . . . .	280
A hard saying to the hard, incredible to the unbelieving . . . . .	280
(21) The universal church, &c., that for the faithful dead we pray in the liturgy when they are mentioned . . . . .	280
 S. DIDYMUS.	
<i>οὐ τοῦ ἀκροτάτου καὶ διαωνίου μυστηρίου</i> , the highest and eternal mystery . . . . .	283
 T. JEROME.	
Celebrating the passover with Him let us be inebriated by Him there with the wine of sobriety. (All figurative language) . . . . .	286
The current opinion shewn in this from a contemporary letter not Jerome's own . . . . .	295
(1) There is no difference between the position of a presbyter and a bishop in making, conficiendo, the body and blood of Christ . . . . .	295
In a life of Jerome, He had (Christ) Himself not only in his own hands many times on the altar, but also ate Him with his own mouth . . . . .	296
Jerome describes the Levites specially preparing the shew-bread themselves, and adds, And now ye take ordinary bread from the midst of you, &c. . . . .	288
(2) Does any one think he is speaking of <i>Heavenly bread from the mysteries</i> ? And this too we receive because it is the true flesh of Christ. But let us also take it the other way, Christ's bread and His flesh are the Divine word and Heavenly doctrine . . . . .	289
Clean to the clean, and unclean to the contaminated . . . . .	290
(3) Who make Christ's body with their sacred mouths, sacro ore conficiunt . . . . .	292

	PAGE
(4) Making the flesh of the Lamb with his sacred mouth, <i>carnes Agni</i> . . . . .	292
The blood and flesh of Christ are understood in two senses, (1) John vi. several vv. and (2) those which were crucified . . . . .	293
(5) There should be a priestly modesty...as about to make Christ's body, <i>confectura</i> . . . . .	294
(6) He who carries the Lord's body in a wicker basket and His blood in a phial of glass . . . . .	294
U. EPIPHANIUS, BISHOP OF SALAMIS IN CYPRUS.	
(1) I believe that also the bread that is consecrated is now changed (transmade, <i>μεταποιεῖσθαι</i> ) into the body of the Word of God . . . . .	302
(2) The Word mixed Himself with the fated nature of man, that the human part by communion with the Godhead might be changed to be God with it, <i>συναποθεωθῆ</i> . (Another reading which is evidently wrong) . . . . .	302
(3) But He gives these things (the bread and wine) having trans- elemented, <i>μεταστοιχείωσας</i> , into it ( <i>αὐτὸ=τὸ ἀθάνατον</i> the immortal) the nature of the apparent things, by the power of His blessing, <i>τῆς εὐλογίας</i> , <i>i.e.</i> the blessing of the bread and wine . . . . .	302
V. JOHN OF JERUSALEM (disputed).	
Malachi i. calls holy prayers incense; an unbloody ( <i>i.e.</i> pure) offering <i>the mystic table</i> . . . . .	305
The Heavenly and most to be venerated sacrifice, <i>summe venerandum</i> . . . . .	306
(1) So here also (like melting wax) think that the mysteries are con- sumed by the substance of (His) body . . . . .	308
(2) Think of the blood of salvation, <i>salutarem</i> , as if flowing out of His Divine and unpolluted side, &c. . . . .	308
(3) I have touched the body with my hand . . . . .	309
To Arius. You have not laid hold of that which you have repudiated, you have not handled, <i>abtrectasti</i> , Him whom you hate . . . . .	309
W. FELIX II., POPE.	
(1) That those who with their sacred mouths make the Lord's body daily should be suffering so great persecution . . . . .	313
W. DAMASUS, POPE.	
The Heavenly members, meaning the bread (in poetry) . . . . .	313
W. SIRICIUS, POPE.	
Christians that had fallen into idolatry. In order that they be cut off from Christ's body and blood . . . . .	314
X. SULPICIUS SEVERUS' Life of St Martin.	
(1) Though he was the high-priest, <i>cum esset summus sacerdos</i> . . . . .	315
Y. PACIAN, BISHOP OF BARCELONA.	
With profane hands and a polluted mouth they contaminate the altar that is to be feared even by angels also. . . . .	316
Z. EPHRAIM THE SYRIAN.	
Blessed is he that cometh with fear and trembling and shuddering to the undefiled mystery of the Saviour . . . . .	318
May he never see the Heavenly altar . . . . .	320
AA. MACARIUS OF EGYPT.	
That the priest accomplish <i>ἐπιτελεῖν</i> the Divine mystery of both the body and the blood of Christ . . . . .	322

The mystic eucharist of the offering by the priest and the Communion of the body of Christ . . . . . 322

(1) Think, I pray, that these things that appear are types and shadows of the hidden things, the temple that is seen of the temple of the heart, and the priest of the True Priest of Christ's grace, and thus of the rest . . . . . 322

(2) If the mystical energy of the Spirit be not accomplished on the heart's altar by grace unto all perception and spiritual rest, all the service is unaccomplished, ἀτελής, and nearly idle, ἀργή, not having the exaltation of the Spirit mystically wrought in the heart . . . . . 322

#### BB. AMPHILOCHIUS, BISHOP OF ICONIUM.

(1) In the churches and the oratories and martyrs' chapels, as in other Heavenly places, He has set forth His unfailing good things—and from what he has given and daily gives he receives the bloodless sacrifice piously and holily offered out of these . . . . . 324

#### CC. PALLADIUS, BISHOP OF HELENOPOLIS, IN BITHYNIA.

(1) Making a commemoration, ὑπόμνησον, of His saving passion continually and to be daily ready to exhibit themselves such as to be worthy always of the reception of the holy and Heavenly mysteries . . . . . 326

(2) You say that the bread of which we partake is not by nature Christ's body, but is a type of it only, ἀλλ' ἀντίτυπον . . . . . 329

(3) Then as it were a child appeared, and an angel, &c., &c., ἐδόθη κρέας ἡματωμένον . . . . . 330

#### — DD. JOHN CHRYSOSTOM.

(1) For neither is it man who makes the things lying before you to become Christ's body and blood, but Christ Himself, &c. . . . . 335

(2) It is necessary to learn the wonder of the mysteries, what it is, &c. We become one body, members of His flesh and of His bones. It is then not that only we become so as to love, but also that in the very thing itself we are mingled into that flesh ἀνεκέρασε, He mixed Himself with us, ἀλέμειξεν, and fused His body with ours, ἀνέφυρε, that we may become one thing. This is an explanation to the believers οἱ μεμνημένοι . . . . . 342

(3) What things does he here call Heavenly, *i. e.* in Heb. viii.? Spiritual things. For although they are also fulfilled on earth yet nevertheless they are worthy of these Heavens. For when our Lord lies by us slain, &c., &c., as in many passages, how are not all these things Heavenly? . . . . . 346

(4) But what does He call the things in the Heavens now? Is it then Heaven? nay, but the angels? None of this, but our things. Then our things are in the Heavens though they are celebrated and performed, ἐπιτελεῖται, on earth . . . . . 346

(5) It is for the remembrance of that which once, ποτε, happened. . . . .  
 Rather it is that we perform ἐργαζόμεθα a remembrance of a sacrifice.  
 N.B. Chrysostom's style is too generally rhetorical to quote here . . . . . 346

#### EE. CASSIAN OF THE DESERT IN EGYPT, AFTERWARDS OF MARSEILLES.

So great is the majesty of that Heavenly manna that none, surrounded with this filthy flesh, can receive its food by merit of his own and not by Divine bountifulness . . . . . 352

#### FF. THE LITURGIES OF THE EAST BY DUCAS OF CRETE AT ROME, 1526.

(1) Three bowings to the East before the image of the Saviour and the very holy mother of God. This takes place in the vestry, then to the choir, χόρου . . . . . 356



(2) He fixes the holy spear on the right side of the seal (stamping on the cruciform bread) . . . . . 357

(3) The priest incenses the asterisk and covers the holy bread . . . 358

(4) By the prayers and supplications of the glorious mother of God and ever virgin and all the saints . . . . . 360

(5) τὰ ἅγια τοῖς ἁγίοις, holy things to holy men. He girds on him his rosary in the form of a cross . . . . . 361

(6) Bless this boiling water τὴν ἁγίαν ζέσιν ταύτην . . . . . 361

(7) And he puts on the holy dish, the star and the veils . . . . . 362

(8) The holy and just, Θεοπατέριον, ancestors of God, Joakim and Anna. (Chrysostom's Lit.). The priest about to accomplish the conducting of the Divine mysteries...is to be preeminently confessed...heart kept...continent from evening before, and to have kept vigil till the time of the sacred service, &c. From his prayer—that I may without condemnation stand before Thy dreadful altar (or dais βῆμα) and complete the unbloody service, &c., &c. Then three reverences, προσκυνήματα, to the side table...in left hand the offering, and the sacred spear in the right, &c., Send down Thy Holy Spirit, &c. Make this bread the precious body of Thy Christ...Having changed it, μεταβαλῶν, by Thy Holy Spirit. The deacon says, Amen, Amen, Amen. At the close Christ is addressed by the intercessions, πρεσβείαις, of his immaculate mother by the cross, &c., &c., by S. John Chrysostom, &c., who is called the giver of the Liturgy . . . . . 362

GG. JULIUS FIRMICUS MATERNUS.

Immortale pabulum, salutaris cibus, immortale poculum . . . . . 363

HH. PAULINUS OF NOLA.

On the woman in Simon's house. She took away in herself all the marks of the saving mystery, &c. Blessed woman who tasted Christ in the flesh and in her very body received Christ's body . . . . . 365

II. MARK THE EREMITA.

Christ's body the believer's food in baptism (too) . . . . . 366

JJ. MARIUS VICTORINUS.

(1) Consubstantialiam vitam . . . . . 366

Ista vitam æternam merebuntur . . . . . 367

KK. APOLLINARIS THE YOUNGER, BISHOP OF LAODICEA.

(1) ἐν αὐτῷ ἀνακρίναται. Christ's body mingled in ours . . . . . 368

LL. THEOPHILUS PATRIARCH OF ALEXANDRIA.

But let the clergy distribute among themselves the offerings made for sacrifice εἰς λόγον θυσίας, after deducting what is expended on the mysteries (i.e. the Lord's Supper), and let no catechumen eat or drink of these, but rather the clergy and those that are faithful brethren with them. But the gifts for sacrifice are bread and wine (only), for nothing else is allowed to be brought near to the altar . . . . . 369

MM. CYRIL OF ALEXANDRIA.

(1) He lays his hands on each one of the sick, Luke v...shewing that the holy flesh bore continually the energy of the Word's power, &c. . . . . 381

(2) In the case of healing Peter's wife's mother, shewing that His own flesh was mighty to heal, ἔνεργον πρὸς θεραπείαν . . . . . 381

Surely let Him touch us, or rather we Him by the mystic blessing, that He may free us also from our souls' weaknesses . . . . . 382

	PAGE
And do not doubt, as He says plainly, This is My body, This is My body; but rather receive in faith the Saviour's word, for being truth He cannot lie . . . . .	382
(3) Wherefore the holy body of Christ makes alive those in whomever it may be, and holds us together to immortality, mixed with our bodies, <i>ἀνακρινόμενον σώμασι</i> . . . . .	383
(4) He that receives Me by the partaking of My flesh in himself shall live altogether wholly transelemented into Me, <i>πάντως ὄλωσ ἐς Ἐμέ μεταστοιχείούμενος</i> . . . . .	383
(5) Since the flesh has been made one with the life-giving Word it has become wholly life-giving . . . . .	384
(6) The flesh-profiteth not at all...it will lose its force only in Christ's case . . . . .	384
(7) We who partake of the holy flesh and blood in every direction and in all ways are being made alive, as the Word remains in us, Divinely indeed by the Holy Spirit, but as a man through the holy flesh and precious blood .	385
 NN. LITURGY OF S. CYRIL OF ALEXANDRIA.	
(1) Send thy holy Paraclete (paracletum) upon these gifts that are to be venerated, and (now) laid before Thee, on this bread and on this cup, that they may be purified and changed, <i>transferantur</i> ...that they may be useful to us for the obtaining of faith, and for the remission of sins . . . . .	387
 OO. NESTORIUS, ARCHBISHOP OF CONSTANTINOPLE, AND PATRIARCH. Version of M. Mercator.	
(1) (Christ) did not say, As often as ye shall eat this Divinity...as often as ye shall eat this bread, of which His body is the antitype . . . . .	391
(The Jews, John vi.) in their ignorance thought he was urging them to eat His manhood, <i>anthropophagiam suadere</i> . . . . .	393
(2) His ninth proposition, If any man shall say that the flesh that is united to God the Word is by the possibility of its own nature life-giving, when the Lord God Himself pronounces, It is the Spirit that gives life, but the flesh profiteth nothing, let him be anathema . . . . .	393
 PP. THEODORE OF MOPSUESTIA.	
(1) But to those at least that were receiving from Him the spiritual words in a spiritual way there appeared nothing hard, but on the contrary pious terms regulating the supply of eternal life to them . . . . .	396
(2) Whose blood we the faithful spiritually drink, translated in the mysteries, <i>transmade, μεταποιούμενον</i> . . . . .	398
If he (St Paul) wishes them to partake in a state altogether clean, it is in the first place impossible that one, being a man, should be altogether clean from sin . . . . .	398
(3) And where will that stop, As often as ye eat? for he shews the continuity of communicating . . . . .	398
That he that is in the continual practice of the greatest of the things that are strongly forbidden, should abstain, is holy, <i>ἅγιον</i> . . . . .	399
(4) Christ teaching us not to look at the nature of the things lying before us, but that by the taking place of the eucharist they are being changed, <i>μεταβάλλεσθαι</i> , into flesh and blood . . . . .	400
 QQ. THEODORET, BISHOP OF CYRUS ON THE EUPHRATES.	
Ps. lix. Take up sacrifices, <i>Ἄρατε θυσίας</i> , &c. He speaks of the reasonable services, <i>τὰς λογικὰς λατρείας</i> , which we see continually being offered by the priests in sacred worship, <i>καὶ λειτουργουμένας</i> . . . . .	403



(1) He has given this order...to the families of the heathens who offer the sacrifices of the new covenant in the churches. *But He begins the priesthood on the night after which He suffered, on which He took bread, &c.* . . . 404

(2) But He that sprang from Judah according to the flesh, now acts as priest, *ιερατεύει*, not offering anything Himself, but acting with God, *χηρηματίζων*, as Head of those that offer (by Him)...but the church *offers the signs, τὰ σύμβολα, of His body and blood.* . . . . . 404

(3) But He calls the *mystery of the Master, τὸ Δεσποτικὸν μυστήριον*, the Lord's Supper . . . . . 406

(4) He put its end to the typical passover, and shewed *the archetype of the type*, and opened the doors of the saving mystery, *τοῦ σωτηρίου μυστηρίου*, not only to the eleven apostles, but even imparted it to the betrayer of the precious body and blood . . . . . 407

(5) Heb. xiii. 10, We have an altar. This he says is more precious than the old, for that was a shadow of this. That receives the unreasoning sacrifices; but this that which is both the reasonable and Divine (sacrifice) . . . 408

(6) We do not bring another sacrifice, but we accomplish the memory, *τὴν μνήμην*, of that one and saving (sacrifice), for this the Master Himself ordered, *Do this, &c.*, in order that by beholding it, *τῇ θεωρίᾳ*, ye may remember the character, *τὸν τύπον*, of the sufferings that have taken place for you, &c. . . . . 409

(7) The mystic signs do not depart from their own nature after consecration, *οὐκ ἐξίσταται τῆς οὐκείας φύσεως*, for they remain in their former essence and character and appearance, &c. But the things which they became are understood, and believed, and worshipped, as being those things which they are believed to be. And we name the Divine body life-giving, and the Master's and the Lord's, as not that of a common man, but of our Lord Jesus Christ, who is God and man . . . . . 410

But Godhead has neither body nor blood, &c. . . . . 411

(8) For He wished those that have an allotted portion of the Divine mysteries not to attend to the nature of the things seen, but by the change of names, *ἐναλλαγῆς*, to believe in the mutation, *μεταβολῆς*, that has taken place by grace, *ἐκ τῆς χάριτος*. For He that has called that which by nature is body (by the name of) bread, and again moreover named Himself a vine, has honoured the visible signs, &c., &c., not having changed their nature, *οὐ τὴν φύσιν μεταβαλὼν*, but having put the grace on to the nature, &c. . . 412

#### RR. PHILO OF CARPASCUS IN CRETE.

The mysterious food and drink, *ἡ μυστηριώδης τροφή τε καὶ πόσις* . . . 416

The church mingled with Him, *συγκρινομένην*, by the Spirit from His Godhead, and completed . . . . . 416

(1) Thy neck is a tower of ivory, Sol. Song. These (the deacons) are an ivory neck as the *πυξ πύξιον*, not receiving filthiness, &c. These *carry the body of Christ and the blood*—(who is) *the Head of the Church* . . . 416

#### SS. ZENO, BISHOP OF VERONA.

Holiness necessary . . . . . 417

#### TT. EUSEBIUS OF ALEXANDRIA.

See (on the Lord's table) your Master divided and distributed and not (all) expended . . . . . 421

That they may send up the prayer to God, and may *enjoy the precious body and blood* . . . . . 421

(1) The Master Christ lying on the sacred table, *ἀνακείμενον*, and the Seraphim singing the thrice holy hymn, and the Holy Spirit's presence and going to the bread, *ἐπιφοίτησιν*, &c. . . . . 421

## THE FIFTH CENTURY.

A.	GAUDENTIUS, BISHOP OF BRESCIA (BRIXIA).	PAGE
	Dulcem medicinam æterni tutaminis ante oculos habentes quotidie et gerentes in manibus, &c., ut viscerum nostrorum sanctificent interna . . .	425
B.	HILARY OF ARLES.	
	A dream about vestments . . . . .	426
	A prayer to dead Honoratus . . . . .	427
C.	SOCRATES (HISTORIAN) OF CONSTANTINOPLE.	
	(1) The partaking of the Divine mysteries. <i>κοινωνίας</i> , as in 1 Cor. x. . .	428
	(2) Acesius held forgiveness not from the priests . . . . .	428
	In Rome and Constantinople not service on Saturdays. In N. and S. Egypt communion at evening service on that day of the week . . .	428
D.	HERMIAS SOZOMENUS OF PALESTINE.	
	From S. John, Passover on Sunday in the East . . . . .	431
	In all Egypt, or at least in North Egypt, evening communion . . .	431
E.	PROCLUS, ARCHBISHOP OF CONSTANTINOPLE AND PATRIARCH.	
	The Master supped with His servants and gave them for food His sinless body; He bestowed on them the sponge of their sins . . . . .	434
F.	EUCHERIUS OF LYONS.	
	Quotidie bibit sanguinem Suum Christus per sanctos suos. Christ daily in His saints is drinking His own blood . . . . .	438
G.	CHROMATIUS, BISHOP OF AQUILEIA.	
	Ut quotidie panem accipere corporis Domini mereamini ne...a corpore Domini separemur . . . . .	439
H.	HESYCHIUS.	
	<i>Εἰς λύτρωσιν ἀμαρτημάτων...δέδοται. ἐκόντως ἐστὶ σωτήριον Θεοῦ</i> , an explanation, like Lightfoot, of the subject of the Thesis . . . . .	441
I.	VICTOR OF ANTIOCH'S COMM. ON ST MARK.	
	Tremendæ illius mensæ cibus . . . . .	441
	Credientibus indulgentiam et peccatorum veniam rependit . . . . .	442
J.	RABBULAS, BISHOP OF EDESSA.	
	Let a fragment falling from the holy body on the ground be accurately searched after, and if it be found, let the spot be scraped if it be earth, and the earth itself be drenched with water, &c., &c. . . . .	442
	Let not a monk that is not presbyter or deacon dare to hand the eucharist . . . . .	443
K.	MARCUS MERCATOR.	
	When the Word remains in us not only in a Divine method, but also in a human, by that sacred flesh and His precious blood . . . . .	445
L.	MAXIMUS, BISHOP OF TURIN.	
	The union of believing men in Christ . . . . .	446

M. NILUS, MONK OF MOUNT SINAI.	PAGE
So consider, I pray, of the Divine mysteries also, that the things that be before you are bare bread and common wine before the intercession of the priest and the descent of the Holy Spirit, but that after those fearful invocations, &c., &c. . . . .	447
Do not approach the mystic bread as common bread; for it is the flesh of God and to be worshipped, and life-giving, for it quickens men deadened in their sins. But common flesh could not quicken the soul . . . . .	449
N. PROSPER OF AQUITAINE.	
An offering of the giving of thanks, oblatio gratiarum actionis, is again made for her, and she was restored to her customary life . . . . .	453
O. ISIDORE OF PELUSIUM.	
The partaking of the Divine mysteries is called communion, on account of its giving to us the union with Christ, and making us partakers, κοινωνούς, of His Kingdom . . . . .	454
The reverend altar, τοῦ σεπτοῦ θυσιαστηρίου . . . . .	455
The Spirit shewing on the mystic table the common bread to be the peculiar, ἰδικόν, body of His incarnation . . . . .	455
P. PETER CHRYSOLOGUS OF RAVENNA.	
For Heavenly bread He is daily brought down, quotidianus, defertur, to the faithful . . . . .	461
Q. ISAAC OF SYRIA.	
Qui charitatem invenit, Christum manducat unâ quâque horâ . . . . .	463
R. BASIL, BISHOP OF SELEUCUS IN ISAURIA.	
Account of a festival; and having obtained the Divine mysteries to go away sanctified, ἀπελθεῖν ἡγιασμένος . . . . .	465
S. LEO THE GREAT, POPE.	
The ordaining the sacrament of His own body and blood, was teaching what kind of victim, hostia, ought to be offered to God . . . . .	467
For our partaking of Christ's body and blood accomplishes nothing but this, that we pass into what we take, ut ad id quod sumimus transeamus . . . . .	468
You ought so to communicate with the sacred table as not to doubt at all, prorsus, of the truth of Christ's body and blood . . . . .	469
That, receiving the virtue of the Heavenly food, we pass over into His flesh, who was made our flesh . . . . .	469
T. ABBOT ISAAIAH.	
Heu mihi! si communico cum inimicis Dei, quæ mihi cum Deo potest esse communicatio? . . . . .	471
Tremenda et formidanda Dei mysteria . . . . .	471
U. GELASIUS CYZICUM.	
ἀθύτως ὑπὸ ἱερέων θυόμενον, sacrificed, and yet not sacrificed by priests . . . . .	472
V. S. BRIDGET'S LIFE BY COGITOSOS.	
The chief pontiff enters with his own school of regulars to the sanctuary to the altar...for the Lord's sacred things, &c., and by another door the abbess with her girls and faithful widows, to enjoy the banquet of Jesus Christ's body and blood . . . . .	473

W. NICETAS, BISHOP OF AQUILEIA.	PAGE
Christ is called a priest, sacerdos, because He offered His own body an oblation and a victim, hostiam, to God the Father for us, or that He deigns to be offered by us every day, singulos dies . . . . .	474
<b>X. GELASIUS I., POPE.</b>	
If he be not cleansed by partaking of the Christian mystery he cannot reach everlasting life . . . . .	476
There does not cease to be the nature or substance of bread and wine . . . . .	477
<b>Y. AVITUS OF VIENNE.</b>	
He diminishes in no respect the fulness of His substance to us . . . . .	479
He (leaves) Himself, <i>i. e.</i> the flesh and blood of His own body . . . . .	479
<b>Z. FULGENTIUS, BISHOP OF RUSPE IN AFRICA.</b>	
Every one of the faithful becomes partaker of Christ's body and blood when He is made a member of Christ's body in baptism . . . . .	481
The whole Christian people...worthily eats and drinks the body and blood of the Lord . . . . .	485
<b>AA. PROCOPIUS OF GAZA.</b>	
The blood and oil. The blood might be a type of the suffering that brought salvation; but the oil of the chrism at the font . . . . .	488

## THE SIXTH CENTURY.

<b>A. FACUNDUS.</b>	
Non quod proprie corpus Ejus sit panis aut poculum sanguis . . . . .	490
<b>B. THE PSEUDO DIONYSIUS THE AREOPAGITE.</b>	
For it is hardly possible for any hierarchie rite to be completed without the most Divine eucharist sacredly working the leading together of the accomplished rite to The One, at the summit of those that are accomplished individually, and working completely its communion with God by the Divinely bestowed gift of the completive mysteries . . . . .	492
The mystery of assembling together or communion, <i>συνάξεως εἴρον κοινωνίας</i> . . . . .	492
The hierarch having completed sacred prayer at the Divine altar, beginning with the very incensing, goes all the circuit of the sacred ground, &c. . . . .	493
<b>C. GERMANUS, BISHOP OF PARIS.</b>	
May the Spirit...descend...that the (earth's) produce being translated in body ( <i>i. e.</i> into the body) and the cup in (into) blood, what we have offered for our sins may by its merits be profitable (to us) . . . . .	496
Beseeching Thee to deign to send Thy Holy Spirit on these solemn things, that they may become a lawful eucharist in the name of Thee and Thy Son and the Holy Spirit, in the transformation of the body and blood of our Lord Jesus Christ, the Only-begotten, to confer on us eternal life who are to have the perpetual kingdom . . . . .	497
<b>D. EUTYCHIUS, B. AND P. CONSTANTINOPLE.</b>	
He took the bread and gave thanks and exhibited it and brake it, having mixed Himself in the type. He has been divided without division among all (recipients) on account of being mixed in it, <i>μεμίσταται ἀμεικτώτως ἐν ἅπασι, διὰ τὴν ἔμμειξιν</i> . . . . .	500



<b>E. ANASTASIUS OF MOUNT SINAI, THE NEW MOSES.</b>	<b>PAGE</b>
Let us lay such body of Christ in a vessel in all honour gloriously, &c. But if it be corrupted or become a different thing, ἀλλοιωθῆ...that which you partake of is not Christ's true body, but a representative and bare body, or through your bad faith the Holy Spirit did not come to it, or the body of Christ is corruptible, before the resurrection, &c. For an incorruptible nature is not cut, &c. &c. . . . .	502
At the time of the fearful and terrific gathering or communion, τῆς φοβερᾶς καὶ φρικώδους συνάξεως, i. e. after that sacrifice has been consecrated, he lifts up the unbloody bread of life and shews it to all . . . . .	507
<b>F. GREGORY I., POPE, THE GREAT.</b>	
Prayers at mass. That what we have no confidence of deserving, our propitiatory hosts may obtain for us, &c. Be propitiated by the prayers and hosts of thy servants . . . . .	510
This sacrifice alone frees and saves the soul from eternal death and it furnishes to us, κατασκευάζει, that death of the only-begotten Son of God by the mystery, Who having risen from the dead dieth no more afterward... But continuing immortal and incorruptible He is on our account sacrificed again through the sacred sacrifice of the mystery. For His flesh is divided there, ἐκείσε, unto the salvation of His people. In like manner His blood also is no longer (delivered) to the hands of the unbelievers, but it is poured out into the mouths of the faithful. Let us then consider this, that on account of our pardon and release the sufferings of the only-begotten Son of God are always being imitated, ἀεὶ μιμείται . . . . .	512
Till 30 days let the unbloody sacrifice be offered for him (a man who had stolen money and died), not pausing from it a single day in which the saving sacrifice, ἡ σωτηριώδης θυσία, should not be offered for him, προσκομισθῆ	513
<b>G. EVAGRIUS, HISTORIAN, CONSTANTINOPLE.</b>	
ὅταν πολὺ τι χρῆμα τῶν ἁγίων μερίδων τοῦ ἀχράντου σώματος Χριστοῦ τοῦ Θεοῦ ἡμῶν ἐναπέμεινδι . . . . .	515
When any large quantity of the pieces of the undefiled body of Christ our God was over, that boys without bad character be sent for and eat it . . . . .	515
<b>H. GREGORY, BISHOP OF AGRIGENTUM IN SICILY.</b>	
On Eccles. ii. It is likely...that in Solomon's discourse on the perceptible and bodily, &c. he distinguished also concerning the destined spiritual and intellectual enjoyment (νοητῆς) of the Lord's Supper . . . . .	516
<b>I. ΔΑΜΜΟΝΙΟΥΣ, PRESBYTER OF ALEXANDRIA.</b>	
On John vi. 27. The intellectual and reasonable and spiritual food . . . . .	518
On v. 52. When the enquiry enters, How (can these things be?) then enters unbelief. But when He shews that it is not impossible, he shews that it is not only possible but necessary, &c. For as sensible foods mixed with the body build up the body, so the mystic partaking works as it were a mystic fastening together, συνάφειαν, mixing up Christ with the believer, ἀνακρινῶσα	519
As He is life, so the flesh also that was made one with Him, of which those that partake are made alive, being delivered from death and corruption, &c. . . . .	520
<b>J. ÆGYPIIUS, ABBOT NEAR NAPLES.</b>	
Do those many that either with a feigned heart eat the flesh and drink the blood, or having eaten and drunken become apostates, abide at all in Christ and Christ in them? . . . . .	521
Assuredly there is a certain mode of eating that flesh and drinking that blood according to which he that eats, &c. abides, &c. . . . .	521

## THE SEVENTH CENTURY.

A. ISIDORE OF SEVILLE.	PAGE
It was called sacrament, as a thing made sacred, because it is consecrated by mystic prayer for a memory to us of the Lord's passion . . . . .	523
It is called Cœna, a common supper, from the union of the eaters, for <i>κοινωνία</i> is said in Greek for common. But supper is an evening food. Dinners were not in use . . . . .	524
Bread, because it strengthens the body, is therefore named the body of Christ, but wine, because it makes blood in the flesh, is therefore referred to the blood of Christ!! Sanctified by the holy Spirit they pass (transcunt) into a sacrament of the Divine body . . . . .	526
For it is manifest that those that touch His body live . . . . .	527
On Matt. xx. Nor in that which is to come. He shews that some sins are to be remitted there and to be purged by a certain purgatorial fire, quoting Augustine, &c. This follows after sacraments and prayers for the dead . . . . .	525
Sacerdos, a priest, as <i>sacrum dans</i> , giving the sacred thing . . . . .	528
The order of the mass or of the prayers by which the offered sacrifices are consecrated to God was first established by S. Peter, and its celebration the whole world performs in one and the same way . . . . .	529
B. LAURENCE OF NOVARA.	
The daily oblation and the daily forgiveness lie in penitence for sin and charity and good works . . . . .	531
C. MAXIMUS, MONK AND CONFESSOR, OF CONSTANTINOPLE.	
That the food of the bread of life and knowledge may overcome the death of sin . . . . .	534
D. JOHN MOSCHUS OF JERUSALEM.	
A rivalry about the true bread. Singular story . . . . .	537
' <i>Ἁγία κοινωνία</i> , used for the consecrated bread . . . . .	538
E. SICILIAN PASCHAL CHRONICLES.	
Account of time of Christ keeping the Passover, Qy. erroneous? . . . . .	538
F. SOPHRONIUS OF DAMASCUS FRIEND OF MOSCHUS.	
Singular allegorism. The table signifies the tomb, &c. . . . .	540
G. ANDREAS, ARCHBISHOP OF CRETE.	
Make thine heart an upper room, &c., to receive Christ with thee to eat that supper, not that in the case of Lazarus, but that which is mystical and which represents, <i>τὸ ἐκτυπεῖν</i> , the likeness of the subjective sacrifice, <i>τοῦ νοητοῦ θυήματος τὴν εἰκόνα</i> . . . . .	542
H. APONIUS.	
<i>Qui fructus quotidie per eos, qui Christi vices agunt</i> &c. . . . .	544



## THE EIGHTH CENTURY.

A. BEDE, THE VENERABLE, OF WEARMOUTH.	PAGE
Substituting for the lamb's flesh and blood the sacrament of His own flesh and blood in the figure of bread and wine . . . . .	547
It was decreed...first to be consecrated by <i>the spiritual feasts</i> within and without, <i>spiritualibus epulis</i> , and then that the body be refreshed with earthly banquets, <i>dapibus</i> , and vile food . . . . .	548
B. GERMANUS, PATRIARCH OF CONSTANTINOPLE.	
The church is where the mystic live sacrifice takes place, <i>ζωοθυσία</i> . . . . .	550
Ciborium, the vessel to hold the bread. He says <i>Cib</i> is <i>cibotus</i> , <i>κιβωτός</i> , the chest or ark, and <i>orion</i> is <i>ὄριον</i> , the light of God . . . . .	551
In the institution of the Lord's Supper, shewing that He made us sharers <i>κοινωνούς</i> of the death and resurrection and glory . . . . .	552
The covering of the shoulder which the priest wears, shews the skin of the sheep which the Lord found wandering and took up on His shoulders . . . . .	552
That which is about to be completed into the blood of the Master, at the becoming time of His passion by the advent, <i>ἐπιφοιτήσεως</i> , of the life-giving Spirit . . . . .	553
C. JOHN OF DAMASCUS.	
The Lord Jesus Christ's body born of the holy mother of God was corruptible until the resurrection . . . . .	555
Then it is lifted up on high by the high priest, as on the cross, and is buried in us . . . . .	556
How is it, (being) incorruptible, broken and eaten? After then its reception it is incorruptible in its composition, <i>τὴν σύστασιν</i> . . . . .	556
And the bread and the wine with water, instead of the natural economy, have become His body and blood . . . . .	557
For the substance or person <i>ἡ ὑπόστασις</i> existed before, and the flesh was in it beneath, <i>ἐν αὐτῇ ὑπέστη</i> . But there was a Deification of the flesh, <i>Θέωσις</i> : for it partook of the thing of the Godhead . . . . .	558
The Word makes His own, <i>οἰκειοῦται</i> , the things of the flesh...and distributes to the flesh of His own, &c. This is the <i>communicatio idiomatum</i> . . . . .	559
The bread and the wine are not a figure, <i>τύπος</i> , of Christ's body and blood, may it never be! but the very body of Christ, Deified . . . . .	561
To the Virgin Mary, Hail thou, through whom daring to draw near, &c. we partake of the pure and terrific flesh on the table of terrific ritual . . . . .	563
D. ALCUIN, BEATUS FLACCUS ALBINUS, ABBOT OF TOURS, BORN AT YORK.	
By the Spirit the flesh profiteth, which of itself profiteth not . . . . .	565
By which (Christ) will save us, using the instrument of the flesh for man's salvation . . . . .	565
Heb. x. Once offered, Do we not offer every day? We offer indeed, but to make a remembrance of His death . . . . .	566
One Christ is everywhere, and existing in fulness here and existing in fulness there, one body . . . . .	567
We are always offering Himself: but we are rather working a remembrance of the sacrifice, <i>operamur</i> . . . . .	567

E. PAULINUS, ARCHBISHOP OF AQUILEIA AND PATRIARCH.	PAGE
When we ought to receive, we ought first to recur to confession and penitence; and let us haste to sift all our actions carefully and to wash away our sins by confession and true penitence, &c. . . . .	568
F. NICEPHORUS, ARCHBISHOP OF CONSTANTINOPLE AND PATRIARCH.	
And as he holds it in his hands, <i>i. e.</i> the bread, <i>he knows it to be circumscribed</i> , and having eaten he is sanctified, and is cleansed of sins, and by this has acquired, <i>κέκτηται</i> , the infallible hope, <i>ἀσφαλῆ</i> , that he will obtain the Kingdom of Heaven. He argues from this for images . . . . .	572
G. THEODORUS, ABBOT OF STUDIUM IN THE SUBURBS OF CONSTANTINOPLE.	
The body itself and the blood of Christ has been confessed by the faithful in the partaking...why do you trifle away the mysteries of the truth in the reception into figures? From the assumed verity he assumes that we worship them, and afterwards the cross, the spear and the nails. The (body) is that which suffered, but these subserved the passion, and that was the holy and Divine thing; but these were the sanctified and Deified things, <i>Θεοθέητα</i> . . . . .	574
Hear now, my son, how thou must perform the rites of the presanctified, &c., <i>i. e.</i> the bread consecrated before Lent began, for use all through Lent. A Service for it is given in <i>Ducas</i> . . . . .	575
H. AMALARIUS, ARCHBISHOP OF TREVES.	
By the portion of bread put into the cup ( <i>immissæ</i> , dipped) the body of Christ which arose from the dead is portrayed . . . . .	579


## THE NINTH CENTURY.

A. THEODULF, BISHOP OF ORLEANS.	
That a priest is not to <i>celebrate mass alone</i> ...There ought to be persons to stand round him, for him to salute and to answer to him, and that our Lord's act may be brought to His memory, <i>Matt. xviii. 28.</i> . . . . .	581
Persons communicate not when they please, but at certain set times, <i>certis</i>	581
B. AGOBARD, BISHOP OF LYONS, a physical philosopher.	
The Divine sacraments are perfected at the invoking by the High Priest, not through human power, but ineffably by the Holy Spirit's majesty . . . . .	584
C. THE PSEUDO-ISIDORIAN DECRETALS of Century IX. year not known.	
Canon 8. If any on the roll of priests, when the oblation has been made fail to communicate, let him be deprived of communion . . . . .	588
10. All faithful coming into church and hearing the Scriptures and not continuing for the prayer and holy communion, to be deprived . . . . .	588
Clement, Letter 2. To guard the relics of the fragments of Christ's body with fear and trembling, lest any corruption be found in the ease . . . . .	589
Let so many holocausts be offered as will suffice for the people . . . . .	589
Lest any dust of the Lord's body should unhappily fall down, &c. . . . .	589
Anacletus' Letter 1. Let a bishop when he sacrifices to the Lord have witnesses, &c. . . . .	589
The first seat by the bounty of Heaven belongs to the Roman church . . . . .	589

D. THE ANIAN ST BENEDICT, NEAR AIX-LA-CHAPELLE.	PAGE
To discharge the office of priest, sacerdotio fungi . . . . .	593
E. HAIMO, BISHOP OF HALBERSTADT, a disciple of Alcuin	
The invisible Priest (Sacerdos) changes (commutat) His own visible creatures into the substance of His own flesh and blood by secret power . . . . .	594
For pious minds to doubt this is most wicked madness, nefandissimæ . . . . .	594
F. PASCHASIUS, ABBOT OF CORBEY.	
Although they remain in the shape of bread and wine, they are to be believed to be altogether and nothing else than Christ's flesh and blood after consecration, because (He that created all things) willed it, voluit . . . . .	597
This mystery is far different from all secular miracles that have been done, in that all those were done in order that this one should meet with credence, that, or because, Christ is the truth . . . . .	597
That sacrament of faith is truly called truth . . . . .	597
The blood itself and the same, ipse idemque, was now in the cup which was also in the body, as the body or flesh is in the bread . . . . .	599
G. JOHN SCOTUS, CALLED ERIGENA. His work on this subject burned 1059, at Vercelli.	
This visible eucharist, which the priests of the church daily make on the altar from the sensible matter of bread and wine, is the typical similitude of a spiritual participation of Jesus, and we receive it into the inner parts of our body unto our salvation and spiritual growth and ineffable Deification . . . . .	603
To think the most worthy, visible eucharist, formed in the church, to be above all a type of the partaking of Jesus that we now have by faith and shall partake of in future in kind . . . . .	603
H. BERTRAM OR RATRAM. His treatise was not burned with that of Scotus.	
Christ's spiritual body exists under the veil of corporeal bread, and his spiritual blood under that of corporeal wine, not that they are existences of two things different from one another, I mean of body and spirit . . . . .	607
The bread that is offered is transferred, transponitur, while it is being consecrated, into the body of Christ, &c., &c. Whence they are called Christ's body and blood, because not what they externally seem, but what they were internally made by the operation of the Divine Spirit is received, accipiuntur . . . . .	608
Then by all that has been said it has been shewn that Christ's body and blood which are received in church in the mouth of the faithful, are figures as to visible appearance; but as to invisible substance ( <i>i. e.</i> the power of the Divine Word) they truly exist Christ's body and blood . . . . .	609
If therefore that wine, sanctified by the ministers' office, is corporally turned into Christ's blood, the water also mixed with it must be corporally turned into the blood of the faithful people. For where there is one consecration to both, there is consequently one operation . . . . .	610
It has been most evidently shewn that the bread which is Christ's body, and the cup which is Christ's blood, are a figure because they are a mystery, and that there is no slight difference between a body which exists by a mystery and the body which suffered, &c., &c., since the latter is the Saviour's own body, and there is no figure and no meaning by a sign, but the real manifestation is known . . . . .	610
I. RABANUS MAURUS, ARCHBISHOP OF MENTZ, a disciple of Alcuin.	
He made a sacrament, by which His body should be poured into our bodies, infunderetur, and the life of His body, <i>i. e.</i> God the Word, into our souls . . . . .	614

	PAGE
He took common bread, but by blessing He transmutes it into a thing far different, longe aliud, from what it had been . . . . .	614
Christ's flesh, which was the flesh of one only before the passion, the flesh of God, after the passion has so grown, has been so dilated, that it filled the whole world . . . . .	618
<b>J. WALAFRID STRABO, ABBOT OF REICHENAU, disciple of Raban.</b>	
Because a man unworthily receives, it is not any the less the body and the blood that he receives . . . . .	622
<b>K. RETROSPECTIVE THOUGHTS on the history of this Sacrament . . . . .</b>	623
<b>L. NICOLAS I., POPE.</b>	
And not discerning between Christ's venerated and precious body and other aliments, he seems not to have set it above all human refectious, but to have set it below them . . . . .	626
<b>M. HINKMAR, ARCHBISHOP OF RHEIMS.</b>	
As often as ye offer to Him the host of His passion, so often do you renew, reparatis, His passion unto your absolution . . . . .	628
<b>N. REMIGIUS OF AUXERRE. Comment on Ps. xxiii. . . . .</b>	630
<b>O. PHOTIUS, PATRIARCH OF CONSTANTINOPLE.</b>	
The life-giving communion, τῆς ζωοποιου κοινωνίας . . . . .	633
Let none give of the eucharist to the bodies of the dead, for it is written, Take ye, eat ye . . . . .	634
<b>THE FATHERS OF TOLEDO.</b>	
<b>P. MONTANUS.</b>	
On none but a bishop consecrating chrism . . . . .	637
It is oil not ointment, liquor . . . . .	638
<b>Q. ILDEPHONSUS.</b>	
Daily bread in the Lord's prayer means this sacrament, as in the early fathers . . . . .	638
<b>R. JULIAN.</b>	
The flesh of Christ does not profit without the life-giving Spirit . . . . .	639
Flesh and blood, 1 Cor. viii. 1, of the Lord's Supper . . . . .	639
<b>S. BLASIIUS ORTIZIUS.</b>	
Remarkable panegyric of this sacrament . . . . .	640
Toledo cathedral splendour in its administration . . . . .	641
<i>Note.</i> A processional tower in time of the editor (as now, see Landscape Annual, drawn by David Roberts, R.A.) . . . . .	641





## PREFACE.

THE object of this book may be shortly explained. There lie scattered through the principal ecclesiastical authors between A. D. 75 and 1875 important passages relating to the Lord's Supper. To consult and to consider them requires not only time and familiarity with their Greek and Latin &c., but there must be free access during a long period to several hundred volumes; and few live within easy reach of complete libraries of this sort. Yet all honest thinkers on this subject feel their want of them; for indeed it is not possible to form final opinions on the Lord's Supper without weighing what has been said upon it during those eighteen centuries by learned or pious or masterful thinkers. It is true that such final opinions cannot in the nature of things be arrived at by multitudes, who yet may be sufficiently informed for their position. But is it not the duty of every one who in Divine Providence has been brought into the higher responsibility of being able to estimate the evidence on all sides of this great subject, to serve his church and his age by deliberately and with prayer forming for himself a definite judgment upon it?

The object of this work is to facilitate the operation, and thus to enlarge the number of those who can, if they will, attain to a distinct and final opinion. In obedience to the advice of one of our first English theological professors every extract is given in the original language and in an English translation; first, in order that scholars may be quite content, and secondly, that English readers may be able to ignore the presence of the other languages and to read right on in English, as if there were not a word of anything but English in the book; and thirdly, that English readers may have every possible security that each translation is made with exactitude and candour. A page or more of biographi-

cal notice is prefixed to the extracts of almost every writer, that no reader may feel that he is perusing the words of an entire stranger: and frequently some critical suggestions, short or long, are added at certain points in the extracts or at the close of each writer's sayings. Numerous historical incidents and notable dicta burst forth in the midst of the enquiry; and it is hoped that they will lighten a laborious work and add a large amount of general interest to what would otherwise be in peril of becoming too abstract an enquiry. It is believed that the result of a thoroughly fair and fearless enquiry will be to establish the enquirer in the creed of the Reformation, with perhaps some little further winnowing of the chaff from the grain. This work has been made as short as was possible: but confidence cannot be obtained without giving a certain amount of context. Dry bald extracts are and always were useless. The aim has been on the one hand to give enough to enrich and satisfy the reader, and on the other not to weary so as to repel or disgust. It was easy to err on either side. Forbearance is therefore solicited from those whose comfort and benefit have been consulted in every decision. To be free from all bias towards one's own conclusions may not be possible or desirable. But the author more fears lest he should be judged to be too free from partizan or traditionary views: yet what could he do in such a work except to aim direct at exact harmony with the only standard, the Word of God: in brief, at conformity with the sayings of our Lord and St Paul on this subject, irrespectively of churches and general councils and venerated writers and the consensus of common opinion in successive ages. To consider all and bring all to this standard seemed the only reasonable or safe or right course. It is now necessary to state that this work is on the growth of terms of human origin and does not embrace the investigation of the true sense of the Scriptures on this subject, except "by the way," as the views of writer after writer require or suggest it. Yet the need of a corresponding work that should deal with every portion of Holy Writ that bears or has been thought to bear on this subject seems to be indisputable in reference to this long enquiry; for how are the selections from uninspired writers and churches to be compared with the word of God unless the teaching of the New Testament on it is clearly proved? This therefore, with the aids of modern days, has been attempted in a separate and shorter work, beginning with a careful investigation



of the Jewish Passover. In fact such a work on Holy Writ in relation to the Lord's Supper must stand as Part the First, and this work must be placed as the Second Part in the real order of reasoning. Whether something will not be needed after both, that by comparison of certain principal witnesses with one another, with the Church of England, and with the Bible, some definite conclusions may be arrived at regarding the true nature and benefits of the Lord's Supper, it is happily not necessary now to determine. But the shorter work on Holy Scripture in relation to this more voluminous subject is written, and will appear without delay.

Some apology is comely towards those who have long held such opinions as that the ancient writers contain no important error in relation to this subject, as *e.g.* that nothing approaching to transubstantiation is to be traced in the church till the middle ages. My reply is, Here are fair and copious extracts from the writers of the several ages, and the author's only desire in his comments is to enable every reader to judge for himself as to the opinions held in any age and by each individual writer. And he would only request that exact statement and fair argument may receive candid and full consideration.

During the preparation of this work, which has been a labour of love, the writer remained for two or three years in a steadfast resolve to print the original extracts from Greek, Latin and French in parallel columns with their English translations; but he at length gave way, and the originals take a lower place under the dark lines in each page. It seemed that what was good enough for Dr Lardner and his followers must suffice for the author of this work and his readers. It certainly makes the work more likely to attract English readers. But should the work prove useful and find favour, it would gladden the author's eyes to see an edition *de luxe* printed in the other mode, to give the original authors more honour. In fact the author's highest desire regarding the two volumes that include the extracts from uninspired writers, is to have them accepted as an honest and sufficient compilation from the writings of each period; and to have the biographies and reasonings accepted only as an attempt to please and benefit and assist the independent judgment of every reader. His own endeavour has been, in spite of natural bias, from which we never can be free, to rise to a true appreciation of the state-

ments and arguments of every writer; and then with equal fairness to set them in thought by the side of the inspired teaching, to see in what and how far they fall short or exceed or turn to the right or to the left. Perhaps this is the proper place to say that complete references are given to every extract; but not, in cases where it seemed needless, to every assertion or recital in the brief biographies. The object was not to make the biographical notices cumbrous: and moreover the list of authors from whom assistance has been obtained in these sketches would of course be very large, as the author was willing to drink of every fountain and of every stream.

The passages in the New Testament that contain the terms used in it concerning the Lord's Supper.

S. Matthew. "He took bread and blessed (it) and brake (it) and proceeded to give to His disciples, and said, Take ye, eat ye; for this (thing) is My body: and He took the cup, and gave thanks and gave (it) to His disciples, saying, Drink ye all of it; for this is My blood of the covenant, that is being poured out unto (the) remitting of sins. But I say unto you, that I will not henceforth drink of this produce of the vine, until that day when I drink it with you new in the Kingdom of My Father."

S. Mark. "He took bread ... and gave (it) ...: which is being poured out on behalf of many ...: the kingdom of God."

S. Luke. "He took bread and gave thanks...My body which is being given on your behalf. Do this to My remembrance; and the cup in like manner after (they) had supped, saying, This cup is the new covenant in My blood, which (agreeing grammatically with 'this cup') is being poured out on your behalf... The hand of him that is betraying Me is with Me on the table."

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Mat. λαβὼν τὸν ἄρτον...εὐλογήσας ἔκλασε καὶ ἐδίδου τοῖς μαθηταῖς καὶ εἶπεν Λάβετε, φάγετε, Τοῦτό ἐστι τὸ σῶμά μου· καὶ λαβὼν τὸ ποτήριον καὶ εὐχαριστήσας, ἔδωκεν αὐτοῖς, λέγων, Πίετε ἐξ αὐτοῦ πάντες· τοῦτο γάρ ἐστιν τὸ αἷμά μου τῆς διαθήκης, τὸ περὶ πολλῶν ἐκχυνόμενον εἰς ἄφεσιν ἁμαρτιῶν. Λέγω δὲ ὑμῖν ὅτι οὐ μὴ πῖω ἄπαρτι ἐκ τούτου τοῦ γεννήματος τῆς ἀμπέλου ἕως τῆς ἡμέρας ἐκείνης, ὅταν αὐτὸ πίνω μεθ' ὑμῶν καινὸν ἐν τῇ βασιλείᾳ τοῦ Πατρὸς.

Mark. λαβὼν ἄρτον...ἔδωκε...τὸ ἐκχυνόμενον ὑπὲρ πολλῶν...τῇ βασιλείᾳ τοῦ Θεοῦ.

Luke. λαβὼν ἄρτον εὐχαριστήσας...τὸ σῶμά μου τὸ ὑπὲρ ὑμῶν διδόμενον. τοῦτο ποιεῖτε εἰς τὴν ἐμὴν ἀνάμνησιν· καὶ τὸ ποτήριον ὡσαύτως μετὰ τὸ δειπνήσαι, λέγων Τοῦτο τὸ ποτήριον ἡ καινὴ διαθήκη ἐν τῷ αἵματί μου τὸ ὑπὲρ ὑμῶν ἐκχυνόμενον...ἐπὶ τῆς τραπέζης.

I Corinthians x. "The cup of the blessing, which (cup) we bless, is it not a communion of the blood of Christ? The bread, which we break, is it not a communion of the body of Christ? because we, that are many, are one bread, one body, for we the all partake of the one bread: ... drink the cup of the Lord ... partake of the table of the Lord."

xi. "He took bread and gave thanks &c. This is My body that is (being broken) on your behalf. Do this for My remembrance. This cup is the new covenant in My blood. Do this, as often soever as ye drink it, for My remembrance. For as often soever as ye eat this bread and drink this cup, ye are declaring the death of the Lord, until He come. ... eat and drink unworthily shall be guilty (of unworthy conduct unto) the body and the blood of the Lord ... so let him eat of this bread and drink of this cup &c. ... he eateth and drinketh judgment to himself, not making a difference between the body of the Lord (and other bread)."

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I Cor. x. τὸ ποτήριον τῆς εὐλογίας ὃ εὐλογοῦμεν, οὐχὶ κοινωνία ἐστὶν τοῦ αἵματος τοῦ Χριστοῦ; τὸν ἄρτον ὃν κλῶμον οὐχὶ κοινωνία ἐστὶν τοῦ σώματος τοῦ Χριστοῦ; ὅτι εἰς ἄρτος ἐν σώμα οἱ πολλοὶ ἐσμεν· οἱ γὰρ πάντες τοῦ ἐνὸς ἄρτου μετέχομεν...ποτήριον Κυρίου πίνειν...τραπέζης Κυρίου μετέχειν.

xi. ἔλαβεν ἄρτον καὶ εὐχαριστήσας...Τοῦτό ἐστιν τὸ σῶμα τὸ ὑπὲρ ἡμῶν τοῦτο ποιεῖτε εἰς τὴν ἐμὴν ἀνάμνησιν...Τοῦτο τὸ ποτήριον ἢ καινὴ διαθήκη ἐστὶν ἐν τῷ ἐμῷ αἵματι. Τοῦτο ποιεῖτε, ὅσάκις ἂν πίνητε εἰς τὴν ἐμὴν ἀνάμνησιν, ὅσάκις γὰρ ἂν ἐσθίητε τὸν ἄρτον τοῦτον καὶ τὸ ποτήριον πίνητε τὸν θάνατον τοῦ Κυρίου καταγγέλλετε, ἄχρις οὗ ἔλθῃ...ἀναξίως, ἔνοχος ἔσται τοῦ σώματος καὶ τοῦ αἵματος τοῦ Κυρίου...ἐκ τοῦ ἄρτου ἐσθίετω, καὶ ἐκ τοῦ ποτηρίου πινέτω...κρίμα αὐτῷ ἐσθίει καὶ πίνει, μὴ διακρίνων τὸ σῶμα τοῦ Κυρίου.

These, as also John vi. and other Scriptures that bear or are thought to bear on this subject, are discussed in a separate and shorter volume, whose publication, as has been said, will not be delayed, as it is an essential supplement and in one point of view a necessary precursor to this work.



## INTRODUCTORY THOUGHTS.

IN reading the accredited writers on this subject one comes from time to time to a saying so decisive and incisive, that if one draws back and thinks out all its consequences, one might give way for the time to the belief, that after this saying had been put forth into the world of theological thought, no more fatal confusion would long remain. Take for instance (1) A strong declaration of Luther in his "Captivity of the Church in Babylon," Vol. II. p. 259, of his works, "Safer to deny everything than to concede that 'the mass is a work' (*i.e.* of an atoning or justifying nature) "or a 'sacrifice." Take again (2) Dean Comber, III. 256, Oxford 1841: "We deny this communion to be any new sacrificing of Christ: for 'there is but one sacrifice,' saith St Ambrose, 'not many; and 'this is but the exemplar of that'" (in 10 ad Heb.). "This is only "a memorial which the Lord hath delivered unto us instead of "a sacrifice. As saith Eusebius, Dem. Ev. I. 10, The sacrifice "need not be reiterated. It is sufficient to remember it with eucharist and thanksgiving." Or take (3) Chrysostom's pithy conclusion, *Μάλλον δὲ ἀνάμνησιν ἐργαζόμεθα θυσίας*, v. 12, Hom. 17, p. 168 E, *i.e.* "Our work in this sacrament is to promote the "remembrance of the sacrifice of Christ."

Starting in thought from these and many more like sayings one might give in to the pleasing imagination that surely from the date of the utterance of each, the making of the simple consecration of the elements into the presentation of an offering and a sacrifice to God would have ceased, and the opinions of leading churches would have moved back into accordance with the simple picture of the supper in the pages of the evangelists and St Paul.

But what *has been the fact* all along? We come again and again to this fiction of the supper being a sacrifice; as the great light of Oxford, John Rainolds, said, "Ex sacramento fecerunt

“sacrificium”: and to this day not those only who are styled high churchmen, but many other that are more or less opposed to them in general, thrust from them and would fain silence, as a matter of prudence, every equally distinct utterance that this sacrament is not to be regarded as a sacrifice, except as a surrender of ourselves afresh and as an occasion of offering up prayers through Christ, Who alone is once for all our sacrifice. If the sayings cited above are just, how is it that people still shrink from this decisive teaching and say, that in a certain sense, “quodam modo,” it is a sacrifice of Christ, and that in that sense the Christian minister is properly a priest, and that in that sense the table is an altar? All do not say all this: but it is all coherent. Admit a part and all the correlative terms and ideas follow. But the question asked is, How this comes to be the case all through church history, and is so still? What causes the constant reverting to the error so often denounced? What makes the soil in the church’s garden ever to teem with this weed anew? Why does the sea of opinion bring this back to us at every tide? It is a noticeable question provoking meditation and demanding a true answer: and this all the more, since it must be allowed that both the public service of the Church of England and her Articles supply as little of encouragement to this view as can well be imagined in the work of uninspired hands and imperfect heads and hearts.

In a word, is there any explanation of this ever-current anomaly except the bringing into full light the actual language of the fathers and leading men of the church from the beginning till now? If we find that they are variable in their testimony; as one says who had deeply studied them at Louvain as well as at Oxford, in the Church of Rome as well as in the Church of England (I mean of course the immortal Chillingworth, c. v. p. 271. London Edn. 1718), “there are not only some fathers against others,” but “the same fathers against themselves,” “traditive interpretations pretended but few or none to be found;” this may explain the phenomenon in the later ages. If, for one instance, Ambrose, the first father cited by Dean Comber, not only calls the Lord’s supper a sacrifice, but insists, and no man more so, upon that change of the bread and wine into Christ’s very natural body and blood, which is essential according to Bellarmine to its being a sacrifice. But some one will say, “It is easy to make all these charges. Ambrose and all the rest of the early writers doubtless

“used strong expressions; but they only meant them to be taken “in a spiritual sense.” But only hear him, and judge whether he bears out all that has been said. It is well known that many of the early fathers take the petition in the Lord’s prayer “Give us “this day our daily bread” as having especial reference to a daily communion. Ambrose is one. Vol. III. p. 471 (Migne). He begins one division of his remarks by the words “Quoties-“cunque” (as St Paul says, ‘*Ὅσάκις ἂν ἐσθίητε τὸν ἄρτον τοῦτον κ.τ.λ.*’), he says “Quotiescunque offertur sacrificium, &c.” Is not that calling it a sacrifice? Again, look to p. 1066. It was the custom, particularly if a church did not happen to be built on the ground where some martyr had perished, by whose name the church was called, to get the pretended relics of some saint, and to shut them in the kind of closet under the altar-slab. This is a common fourth century business described very exactly by Dr Lubke in his work on early Christian architecture. Ambrose wishes to express his approbation of it. So he says “Let the “triumphant victims come under the spot where Christ the host” (or sacrifice) “is; but He upon the altar, they under the altar.” But will the Latin quite bear this translation? Here it is. Succedant victimæ triumphales in locum, ubi Christus hostia est. Sed Ille super altare... isti sub altari. Is this capable of a spiritual interpretation? But, besides, did Ambrose in terms that cannot be mistaken advocate and plainly assert that a miraculous change passes on the bread and wine, to change it into Christ’s natural flesh and blood, offered there in a true sacrifice to God? Hear him first in Vol. III. p. 424, on the mysteries: Hoc, quod conficimus, corpus, ex virgine est. “This body, which we (priests, “sacerdotes) make, came from the virgin, lit. out of the virgin.” Hear him again “on the sacraments,” p. 418: “That bread is bread “before the words” (of consecration) “in the sacraments. When “the consecration has been added, from bread it becomes Christ’s “flesh.” Ubi accesserit consecratio, de pane fit caro Christi. Can words be plainer or more express? And in the same treatise, and very near to this, he explains that it is owing to the utterance by the priest or by the church of the words of Christ “Hoc est corpus “Meum,” that this wondrous change is due; viz. from the bread into Christ’s body. It is too long to cite here, but it is amply given in the extracts from Ambrose. If any one wishes to have his conviction thoroughly established let him read all the extracted

passages. He will find among them a prayer, which Ambrose says he used every day. See p. 463, c. 6. It contains these words, *Offerimus tibi hanc immaculatam hostiam, rationabilem hostiam, incrementam hostiam, hunc panem sanctum, et calicem vitæ æternæ &c. &c.* Every one can read this Latin. But there is passage on passage, as express as any Roman or Romanizer can ask for. No logical crucible can reduce them to any other meaning. Can any logic, however adroit, succeed by producing several ambiguous or apparently contrary passages, in casting a shade of doubt on the meaning of these six?

What then is it possible for any one to do? It is possible to shew ground for the belief that Ambrose taught two distinct and opposite systems of doctrine. But which grew with the greater strength and swallowed up the other for centuries? Accept then the case of Ambrose; and go from him to the two greatest of the Latin fathers Jerome and Augustine. Read over all the extracts from each, and from them say whether (1) Jerome did not expressly teach two opposite systems, and (2) whether Augustine himself be not liable to the same charge in a different degree. Go then to Gregory of Nyssa. Is not he extreme? Or go to the classic Gregory and to Chrysostom and to the marvellous Cyril of Alexandria. See if you can fairly resolve all that they say into nothing more than figurative language, the metaphoric terms of an exuberant spiritual piety. What then? Basil is purer, and Eusebius and Athanasius and the great Origen. But he and Clement of Alexandria and Tertullian were earlier. Cyril of Jerusalem I have not mentioned. Is Cyprian clear? Is there no peril in the germ in the earlier writers? But what of the two Hilaries? Are they not both strong specimens? But on reconsideration I think that the whole matter turned on Ambrose, the retired political—the man of the world though not a philosopher. Ambrose above all stamps the indelible impression. Ambrose, to whom Jerome seems to have hearkened. Ambrose, who biassed the mind of Augustine himself, the apostle of the doctrines of grace, the brother champion with Jerome in treading down the chief heresies of the day. Thus were the teachings of the great fourth century settled; and the many volumes of its writers to this day load our library shelves. Nor was any serious change achieved in the system of doctrine that they left to the world till the fourteenth, fifteenth and sixteenth centuries. Till then accretion



after accretion of symbolic ceremonies fortified the teaching of the fourth century, viz. that the Lord's Supper is a sacrifice to God, and that the clergy are its priests, and that the table is its altar, and that in some way or other the bread and wine are changed into the real body and blood of Christ. These admissions were fatal to the simplicity of the church. In a word, what are called sacramentalism and sacerdotalism trode down every thing; and in vain John Scotus Erigena and Ratram and Berengarius laboured and suffered. At last Wycliff of England sent over precious seed to Bohemia; and fire and blood at Constance ushered in the coming day of Luther and Zwingel and Calvin and the English Reformers. If Christendom is still tried with the re-appearance of the same *διδασκαλία*, what remains but to revert afresh to the only fountain, and to bring all to the one standard? It is just this necessity that alone can justify, if anything can justify in the eyes of many, the boldness and the magnitude of this work.

## THE FIRST CENTURY.

(A). CLEMENT, BISHOP OF ROME. BISHOP ABOUT 67, DIED 77.

THE points in relation to him that require statement or discussion are numerous, and may tax the patience of some readers. There was a Titus Flavianus Clemens, Consul, imprisoned in Rome a little later by Domitian. But we cannot trace any connexion except the common faith between him and this first of the fathers and first father (Papa) of Rome. It is likely that our Clement was Paul's fellow-labourer, Phil. iv. 3; for Origen, Eusebius and Jerome say so: but Tertullian, *Præs. Her.* p. 243, goes further, implying that he was ordained by St Peter as his successor in special authority over the Roman Christians. This assertion in Cent. II. may well weigh against the statement of Eusebius Cent. IV.; see *Hist. Eccl.* III. 4, that Linus succeeded Peter. But then Irenæus of Cent. II. *con. Her.* III. 3, says that the blessed apostles gave "the public service of the bishopric to Linus, and that Anacletus succeeded him." So also says Epiphanius, Cent. IV. *Adv. Her.* I. 107. Some however would rest all on the list in Liberius of the same century. But we are treading on marshy ground, which is indicated by the fact that Western authority makes all the three martyrs; and Irenæus only knew of one Bishop of Rome as a martyr, and he is not one of these. But advancing time has made the presence of St Peter in Rome a very questionable matter; and in a late open and learned discussion in Rome the contrary opinion prevailed. The "Authentic Report" is to be

had at 66, Paternoster Row, Translator Rev. W. Arthur. The presence of Peter in Rome was not however necessary to his having nominated Clement to this office. The date of this only real letter of St Clement cannot be certainly settled. On the one hand Hefele refers the crucial passage in this letter to the time of Nero, agreeing with Dodwell, Cave and Fleury; but our own Professor Lightfoot thinks it points to the persecution under Domitian. On the former hypothesis Clement died about the year A.D. 77, and the latter some twenty years after. On the former hypothesis, if we believe with Eusebius that Clement was Bishop for ten years, the appointment would have been very shortly after the death of St Paul: a circumstance not unfavourable to Tertullian's assertion. A few remarks will presently be made on the right interpretation of the crucial passage: but as to the letter itself, Hermas mentions it, and Polycarp quotes from it, and Eusebius, Hist. Bk. III. c. 16, expressly states that "he knew that it was read in common (*i. e.* in "public) in most churches both of old time and now:" and Jerome adds that "in his time the reading of it had not ceased." We may therefore infer that the influence of this letter was great and widely spread. We may even doubt whether it did not receive almost as much honour as some of Paul's epistles or one of the four Gospels themselves. How surprising then it is to find that after a while it disappears wholly from view. Its existence is not recognized till the seventeenth century. It then suddenly comes to light, and the country in which it appears is England. Cyril Lucar archbishop of Constantinople, wishing to make a truly royal present to his friend and admirer, our Charles I, transmits to him an original MS. both of the Septuagint and the New Testament, in Greek: and when this precious gift passes under the eyes of English scholars, they are delighted to find, appended to it, this Epistle of St Clement, or, as Irenæus explained it, of the church at Rome, to the church of Corinth, and with this epistle a portion of the disputed second letter. We may stand excused for all our care in laying this first stone of the edifice of Patristic writings, and in our endeavours to establish the probable date of this letter. For if according to Tischendorf, in his valuable paper contributed to Dressel's *Patres Apostolici*, both Linus and Anacletus sink into a kind of commissaries to the absent apostles or to St Peter alone, this Clement stands out as the first Christian Bishop of the world's metropolis, the primary Roman bishop; and one may be

excused for citing in this connexion the exquisite compliment of Virgil, *Tantæ molis erat Romanam condere gentem*. Now as to the passage of Clement on which the date turns (if we put D and L for Professors Dressel and Lightfoot), the argument may be thus reduced into the smallest space. § 19, Dressel argues that as Jerusalem is not mentioned when the writer alludes to "great cities subverted and great nations rooted out," its destruction could hardly have already happened. D and L differ as to the inference from the present tense in describing the Jewish ritual, § 40, 41. Lardner and L are against drawing the inference that Jerusalem was yet standing, which D and Hefele maintain, and they do not think that Josephus de B. J. III. 9. 10, is a parallel case. In § 47 D thinks that the Corinthian might on the Neronic hypothesis be called an ancient church, A. D. 67. The argument in L, that on that hypothesis there had not yet been time for such a schism, seems to be negatived by the character of that church, as shewn in St Paul's Epistles. On the whole perhaps D has the balance of argument in his favour: and this suits best with the writer calling Paul and Peter "those who wrestled *nearest*" (to our time), § 5. Also the noted saying § 6, "a multitude of elect (sufferers), such as "have borne many cruelties and tortures and left a most excellent "example," seems well to suit the Neronic trial: and even in § 1 "sudden and repeated calamities and overthrows happening to us" hardly seems to be inapplicable, as some think, to the persecution under Nero, although in this D has L to aid him against Hefele. The idea in *ἐπαλλίλους* might surely be interpreted "wave upon "wave." Since much stress has been laid upon this passage may I venture to ask, whether there ever was a continued persecution which could not rightly be spoken of as involving "sudden and "repeated calamities and overthrows"? Perhaps the above is sufficient to interest the reader in this question of date.

Something must now be said on the large list of works falsely attributed to Clement, and often called The Clementines (Clementina). But as I find no allusion to the Lord's Supper in the two letters on virginity, or in the so-called Second Letter to the Corinthians as given in Cyril Lucar's royal present or in the other fragments, I need only say that Professor Lightfoot ascribes them to a time between the middle of the second and early in the third century. The Clementine Liturgy is afterwards considered in connexion with the first printed book on Liturgies by Ducas



at Rome; and thus we have to do only with the five decretal letters, the books of Pseudo-apostolical Constitutions and the Canons, the Recognitions, and the Itinerary of St Peter. It seems to be convenient not to treat of these here, but to follow Pagi's opinion, and to insert them at the close of the third century.

The author wishes here to repeat what was said in the preface, that if some things in these preliminary notices of the lives of fathers and doctors are given from various writers unaccompanied by references, it is because these notices of their lives are only ancillary to the main object of this work, which is fairly to exhibit and fully to consider the compilation of doctrine upon the Lord's Supper.

*Letter to the Corinthians. Ch. 35, 36, 40, 41.*

"A sacrifice of praise will glorify me, and there is a way there which I will shew to him, the salvation of God. This is the way, beloved, in which we found our salvation Jesus Christ the high priest of our offerings, the defender and assistant of our weakness.

"As these things then are well manifest to us, and we stoop to look into the depths of the Divine knowledge, we ought to do all things in order—whatsoever the Master commanded us to accomplish at set times; and He commanded that the offerings and

*In c. 35, 36, p. 82 of Dressel's edition, and p. 118 of Professor Lightfoot's.*

Θυσία αινεσέως δοξάσει με, καὶ ἐκεῖ ὁδὸς, ἣν δείξω αὐτῷ, τὸ σωτήριον Θεοῦ. Αὕτη ἡ ὁδὸς, ἀγαπητοὶ, ἐν ἣ εὗρομεν τὸ σωτήριον ἡμῶν, Ἰησοῦν Χριστὸν, τὸν ἀρχιερέα τῶν προσφορῶν ἡμῶν, τὸν προστάτην καὶ βοηθὸν τῆς ἀσθενείας ἡμῶν.

*We compare with this c. 40.*

Προσδῆλων οὖν ἡμῖν ὄντων τούτων, καὶ ἐγκεκυφότες εἰς τὰ βάθη τῆς θείας γνώσεως, πάντα τάξει ποιεῖν ὀφείλομεν, ὅσα ὁ Δεσπότης ἐπιτελεῖν ἐκέλευσεν, κατὰ καιροὺς τεταγμένους· τὰς τε\* προσφοράς καὶ λειτουργίας ἐπιμελῶς

\* In this Greek one cannot insist on translating τε and καὶ as "both" and "and." There is small ground for a preference. The general scope seems to be that Clement affirms that Christ established the same exactness of detail for the performance of this sacrament in the Christian church as existed for the sacrifices under the law. Is this a true statement?

public services be accomplished with care and be not done presumptuously or in a disorderly way, but at defined times and seasons. And in what places and by what persons He wills that they be accomplished He defined in His supreme counsel, that all being done holily in His good pleasure may be acceptable to His will. They then that make their offerings at the appointed occasions are both acceptable and blessed. For in following the Master's ritual they avoid continual sin. For to the high priest are given his own public ministrations, and to the priests their own place has been assigned, and on (the) Levites their own ministries are laid. The layman is bound by the injunctions for laymen.

“Let each one of you, brethren, give thanksgiving to God in his own rank, settled in a good conscience, not wrongly going out from the defined rule of his public service, in (due) reverence. Not in every place, brethren, are (the) continual sacrifices offered, or those of vows, or sacrifices for sin or those of negligence, but only in Jerusalem; and there they are not offered in every place but in front of the temple by the (brazen) altar or looking towards the altar (of incense); that which is being offered having been inspected to avoid blemishes by the high priest and by the priests that have been spoken of before. They that do any thing then contrary to the duty of His counsel incur death as their penalty. See, brethren, that in proportion as we were counted worthy (to receive) more knowledge, in that proportion is the peril greater under which we lie.”

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ἐπιτελείσθαι, καὶ οὐκ εἰκὴ ἢ ἀτάκτως ἐκέλευσεν γίνεσθαι, ἀλλ' ὠρισμένοις καιροῖς καὶ ὥραις· ποῦ τε καὶ διὰ τίνων ἐπιτελείσθαι θέλει Ἀυτοῦ ὠρίσειν τῇ ὑπερτάτῳ Ἀυτοῦ βουλήσει, ἢ ὁσίως πάντα γινόμενα ἐν εὐδοκίῃσι εὐπρόσδεκτα εἶη τῷ θελήματι Ἀυτοῦ. Οἱ οὖν τοῖς προστεταγμένοις καιροῖς ποιῶντες τὰς προσφορὰς αὐτῶν εὐπρόσδεκτοὶ τε καὶ μακάρωι. Τοῖς γὰρ νομίμοις τοῦ Δεσποτοῦ ἀκολουθοῦντες οὐ διαμαρτάνουσιν. Τῷ γὰρ ἀρχιερεὶ ἰδίαι λειτουργίαι ἐδοθεῖναι εἰσιν, καὶ τοῖς ἱερεῦσιν ἴδιος ὁ τόπος προστέτακται, καὶ Λευίταις ἰδίαι διακονίαι ἐπικεῖνται. Ὁ λαϊκὸς ἄνθρωπος τοῖς λαϊκοῖς προστάγμασιν δέδεται.

#### C. 41.

Ἐκαστος ἑμῶν, ἀδελφοὶ ἐν τῷ ἰδίῳ τάγματι εὐχαριστήτω Θεῷ, ἐν ἀγαθῇ συνειδήσει ὑπάρχων, μὴ παρεκβαίνων τὸν ὠρισμένον τῆς λειτουργίας αὐτοῦ κανόνα, ἐν σεμνότητι. Οὐ πανταχοῦ, ἀδελφοὶ, προσφέρονται θυσίαι ἐνδελεχισμοῦ ἢ εὐχῶν ἢ περὶ ἁμαρτίας ἢ πλημμελείας, ἀλλ' ἢ ἐν Ἱερουσαλὴμ μόνῃ· καὶ ἐκεῖ δὲ οὐκ ἐν παντὶ τόπῳ προσφέρεται, ἀλλ' ἐμπροσθεν τοῦ ναοῦ πρὸς τὸ θυσιαστήριον, μωσαϊκοπιθὲν τὸ πρωτοφερόμενον διὰ τοῦ ἀρχιερέως καὶ τῶν προειρημένων λειτουργῶν. Οἱ οὖν παρὰ τὸ καθήκον τῆς βουλήσεως Ἀυτοῦ ποιῶντες τι θάνατον τὸ πρόστιμον ἔχουσιν. Ὁρᾶτε ἀδελφοὶ, ὅσῳ πλεόνος κατηξιώθημεν γνωσέως τοσούτῳ μᾶλλον ὑποκείμεθα κινδύνῳ.

Extract I. does not fix any definite sense to the word *προσφορὰς* "our offerings." They may be either our religious services, or our private dedications of our souls to God. But in extract II. the terms "our offerings and liturgies" call for a defined sense. "The Master" is also said to have ordered that they should be fulfilled "according to set times" and "in order;" "and not presumptuously or in a disorderly way, but at defined times and seasons," and at certain places, *ποῦ*; and through certain ministers, *διὰ τίνων*. It is clear that all this refers to public services performed by appointed ministers in sacred buildings; and the only question remaining is what meaning is to be attached to "offerings" and what to "liturgies." Now if the sense of "offerings" in the first four centuries be a probable guide in the writings of this earliest father, the word either signifies the Lord's Supper or the gifts presented on that occasion to the clergy by the laity; which in some cases may have been laid on the holy table: and out of which the bread and wine required for the communion were often taken. But these gifts can hardly be the "offerings" in this passage, because such gifts could not be said to be "accomplished" by the ministers: *διὰ τίνων ἐπιτελεῖσθαι θέλει*. It remains therefore that by "offerings" St Clement means the Lord's Supper: and that he speaks of it as a thing "offered" to God, just as the sacrifices of old were "offered." But we find no such word in the instructions of Christ our Lord or of Paul upon this subject. St Paul speaks of "things which the Gentiles sacrifice," but neither he nor Christ uses "sacrifice" or "offer" regarding the Lord's Supper. Nor is this a mere unimportant nicety. It is the beginning of the very question at issue; viz. whether this sacrament of the Christian kingdom is to be assimilated to the sacraments of the old Mosaic kingdom of God, or not. For if this is to be done, then all the old apparatus of terms and things is to be used regarding this supper, viz. altar, priest, temple; and it would follow that as the pardon of ceremonial offences was actually given and ministered in the offerings under the law, so the pardon of moral transgressions is given and ministered in this "offering" under the gospel. I do not mean to infer that Clement meant all this in using the word "offerings" respecting the Lord's Supper. I only say that, by using this word in the manner and in the connexion in which he uses it here, he opens the door for the introduction of the whole body of Jewish terms and ideas regarding

offerings or sacrifices into the teaching of the church regarding this Sacrament. And I am bound to add that it became Clement and them that followed him to have enquired whether "the Master" wished this change to be made in His own wording in the matter. For as Christ Himself entirely avoided it and as Paul also avoided it, it was fair to infer that Christ did not wish the terms belonging to the ancient offerings and sacrifices to be introduced in relation to this sacrament. I assume innocence in St Clement's intention: but the result was not less calamitous. These terms, read in all the churches, prepared the way for what Ignatius, Justin Martyr and Irenæus added in the same direction; and they prepared the way for Cyprian and thus for almost all the writers of the great fourth century, by whom this sacrament was boldly Judaized even to the extent of making Christ's actual body in His "natural" (*i.e.* His human nature's) flesh and blood present on the altar and given taken and eaten by the communicants. And to bring the invention of man in this sacrament to its climax or zenith, we shall find one of the two greatest writers of the fourth century, which is the undoubted Augustan era of the church, using the words that the successors of the apostles "make the flesh or the "body of Christ." "Conficiunt" is his word. I say again that I have no idea that this first of uninspired Christian writers, Clement of Rome, imagined that all this would follow from his apparently innocent adaptation of the terms of Jewish rites to this Christian feast, but Clement in these sentences took the first step and he was followed and exceeded by others. That the interpretation of the words themselves which I have given is correct seems to be shewn by the later sentence "For following the ritual, τοῖς νομίμοις, "of the Master they escape continually transgressing:" which would be the case if, whenever they met for service, they used a different ritual from that which the Master ordered.

It is also a confirmation that in extract III. the word "give thanks," εὐχαριστέτω, is used in what would now be called a partially eucharistic sense, *i.e.*, not simply an ordinary thanksgiving, but as having reference to the service of the Lord's Supper.

But here I have the advantage of leaning on Prof. Lightfoot's note on those words in his book upon Clement, p. 130. "The "allusion is plainly to the public services of the church, where order "had been violated. Thus εὐχαριστία will refer chiefly (though not



“solely) to the principal act of Christian thanksgiving, the celebration of the Lord’s Supper; which at a later date was almost exclusively termed *εὐχαριστία*. The usage of Clement is probably midway between that of St Paul where no such appropriation of the term appears (*e.g.* 1 Cor. xiv. 16, 2 Cor. ix. 11, 12, Phil. iv. 6, 1 Tim. ii. 1, &c.) and that of the Ignatian Epistles (Philadel. 4, Smyrn. 7), and of Justin (Apol. i. § 66, p. 97 sq., Dial. 41, p. 260), “where it is specially so applied.”

It will now be asked in what sense “liturgies” is to be taken: and perhaps the reply should be either “the rest of the public service used in the administration of the Lord’s Supper,” or possibly “all other public services besides the Sacrament.”

The sentence at the close of extract II. seems to indicate the officers of the Christian church by Jewish names, but in subsequent writers it is beyond question that *ὁ ἀρχιερεὺς* stands for the Bishop and *οἱ ἱερεῖς* for the priests. If it be so here *Λευῖται* would stand for other ordained church officers. But in extract III. the middle sentence seems to describe the customs of Jewish law. And it is to be observed that the verbs in it are in the present tense, which would suit best if this epistle were written at the earliest date assigned, viz., while the temple was standing: which would make it less wonderful that Clement should fall into Jewish phraseology. But notwithstanding all our apologies the leading historic fact is, that a stream broke out thus early which has ever since been running and swelling and overflowing till it has deluged the whole church, east and west; and in spite of a few partial remonstrances has so coloured the whole church’s doctrine on this subject, that even that inestimable gift of God, the Western reformation in the 14th, 15th and 16th centuries, has but imperfectly succeeded in restoring this Sacrament to its primitive simplicity. And yet it may be asked, if Christ has instituted an ordinance of eating bread and drinking wine in His name without any terms in it borrowed from the ritual of the Jews, why should His churches always be shewing an irrepressible inclination to bring this sacrament as near to a Mosaic rite as possible? It is Christ on the Cross who is our Paschal lamb, an offering and sacrifice for the forgiveness of sin. Why then should we by a single term favour the notion that this Sacrament is a kind of propitiatory sacrifice? Are not a sacrifice, offered once for all, and an often repeated rite given for a remembrance, distinct things? Why then should not Christ’s

example be followed, by our carefully keeping the two separate and different ideas in their places? If so, there was danger in calling the sacramental elements "an offering." It ought to be enough for His followers that they are not so termed by the Master Himself or by His inspired servant Paul.

It is singular that Dr Pusey has omitted all notice of this father in his gigantic notes, "Doctrine of the Real Presence in the Fathers." I am fain to add a pleasant "polished corner" to these arguments by citing a pertinent saying of my late Diocesan of Lichfield, whom I cordially loved, and who, to the last, as I know (pace generi ejus dixerim), regarded me with genuine affection and esteem, I mean Dr Lonsdale. He was presiding at the examination of the Clergy Daughters' training establishment in London; and he noticed that the examiner from time to time, as Prof. Lightfoot phrases it, "almost exclusively used the term, "the Eucharist." At last the Bishop with his naïve liveliness spoke aloud. "I cannot see why you should be continually using "a different term to designate the second Sacrament from that "which is used in the Scripture. St Paul calls it the Lord's "Supper. Why do you always call it the Eucharist?"

If one, who was by universal consent so far removed from being a partizan of what has been termed extreme biblicalism, was thus jealous of the prevalence of so beautiful a term as the eucharist or thanksgiving, when he saw it pointedly substituted for the terms which inspiration has supplied, surely that conscientious prelate being dead yet speaketh against the use of other terms which involve doctrine upon this subject that is nowhere taught in the words of Christ and His servant Paul. It is clear that the catalogue of officials, c. 40, is a Christian and not a Jewish list: (1) high-priest, which led the way for calling bishops by this name: (2) priest, *ιερεὺς*, Lat. sacerdos, taught Christians so to call any "elder" who was not a ruling elder. Levites would be all church subordinates, and the rest "laymen."

*Remaining portions of writings once attributed to Clement, that were lately discovered by Bryennius, a metropolitan of the Greek Church.*

These have been lying in the Library of the Most Holy Sepulchre at Jerusalem, and have escaped the curious hands and

eyes of professional investigators, German, French, and English. It is both a surprise and a pleasure to receive them from the researches of a Greek Bishop, and edited in a way that shews the metropolitan a good Greek scholar. They contribute to our previous inheritance of the first century (1) from the closing quotation of the 57th portion of the first and only genuine epistle of Clement to the Corinthians, to the 73rd portion which closes the epistle, and (2) from the latter part of the 12th portion of the homily by an unknown writer, which has usurped the name of the Second Epistle of Clement to the Corinthians, down to the end of the 20th and last portion. Besides this both the Epistles are divided into lessons for the use of the church on fifteen several Sundays reckoned as dated from "the Resurrection," and for the Funeral service, and for the day of "the mother of God," proving the Second Epistle also prior to the date of the Kalendar. Thus all that was said in the former notice of Clement concerning his epistles being read in church on very much the same level as the Holy Scriptures is again confirmed. A little is extracted from these portions as partly worthy of citation, though not directly bearing on the Lord's Supper. For the interest of those readers who have not seen the portions as edited by Prof. Lightfoot, or by two German editors, it is desirable to state that the MS. discovered by Bryennius contains also "The doctrine of the twelve apostles," a new tract: also a new text of the Pastor Barnabas; and a new text, apparently of the longer form, of the epistles of Ignatius, and a synoptical treatise by Chrysostom which Prof. Lightfoot supposes to be the same that is printed in Montfaucon's edition of his works. This important discovery also raises the hope that other equally valuable acquisitions may reward future researches in that library or in others. Certainly it will give a new stimulus to collectors, and may lead to results which at present only fancy can picture. Prof. Lightfoot promises to edit the Barnabas and Ignatius shortly.

Letter I. 61. "We confess to Thee through the High-priest and defender of our souls Jesus Christ.

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*Ep. I. p. 295, §. 61.*

Σοὶ ἑξομολογούμεθα διὰ τοῦ Ἀρχιερέως καὶ προστάτου τῶν ψυχῶν ἡμῶν Ἰησοῦ Χριστοῦ....

Letter II. 14. "For the Scripture saith, God made man, male and female: the male is Christ, the female is the church, and (omit ὅτι) the sacred books and the apostles say that the church is (made) now, but is from above, for she was spiritual as our Jesus also was, and was manifested in these last days that He might save us. But the church, being spiritual, was manifested in the flesh of Christ, shewing that if any one keep himself in the flesh and do not corrupt it, he shall receive it in the Holy Spirit. For the flesh is typical of the Spirit. None then, after corrupting the figurative thing, shall receive the reality. Surely then it says these things, brethren, Keep the flesh, that ye may partake of the Spirit: but if we say that the flesh is the church and the spirit is Christ, surely then he that injured the flesh injured the church. Such a one then will not partake of the spirit, which is the Christ. The flesh is able to partake of so noble a life and an incorruptible condition, when the Holy Spirit has been closely united to it. Nor can any one tell out or speak the things which the Lord prepared for his elect."

*Ep. II. p. 326, § 14.*

Λέγει γὰρ ἡ γραφή, Ἐποίησεν ὁ Θεὸς τὸν ἄνθρωπον ἄρσεν καὶ θήλυ· τὸ ἄρσεν ἐστὶν ὁ Χριστός, τὸ θήλυ ἡ ἐκκλησία, καὶ ὅτι τὰ βιβλία καὶ οἱ ἀποστολοὶ τὴν ἐκκλησίαν οὐ γὰρ εἶναι, ἀλλ' ἄνωθεν ἦν γὰρ πνευματικὴ, ὡς καὶ ὁ Ἰησοῦς ἡμῶν, ἐφαιερώθη δὲ ἐπ' ἐσχάτων τῶν ἡμερῶν ἵνα ἡμᾶς σώσῃ. ἡ ἐκκλησία δὲ, πνευματικὴ οὖσα, ἐφανερώθη ἐν τῇ σαρκὶ Χριστοῦ, δηλοῦσα ἡμῖν ὅτι, εἴαν τις ἡμῶν τηρήσῃ αὐτὴν ἐν τῇ σαρκὶ καὶ μὴ φθείρῃ, ἀπολήψεται αὐτὴν ἐν τῷ Πνεύματι τῷ ἁγίῳ· ἡ γὰρ σὰρξ ἀντίτεπός ἐστιν τοῦ πνεύματος· οὐδεὶς οὖν, τὸ ἀντίτυπον φθείρας, τὸ ἀθεντικὸν μεταλήψεται. Ἄρα οὖν ταῦτα λέγει, ἀδελφοί, τηρήσατε τὴν σάρκα, ἵνα τοῦ Πνεύματος μεταλάβητε· εἰ δὲ λέγομεν εἶναι τὴν σάρκα τὴν ἐκκλησίαν, καὶ τὸ πνεῦμα Χριστὸν, ἄρα οὖν ὁ ὑβρίσας τὴν σάρκα ὑβρίσεν τὴν ἐκκλησίαν. Ὁ τοιοῦτος οὖν οὐ μεταλήψεται τοῦ πνεύματος, ὃ ἐστὶν ὁ Χριστός. Τοσαύτην δύναιται ἡ σὰρξ μεταλαβεῖν ζωὴν καὶ ἀφθαρσίαν, κολληθέντος αὐτῇ τοῦ Πνεύματος ἁγίου. Οὔτε ἐξεπιεῖν τις δύναιται οὔτε λαλήσαι ἃ ἐτοίμασεν ὁ Κύριος τοῖς ἐκλεκτοῖς Αὐτοῦ.

I will not be so bold as to attempt to expound the extract from the so-called second epistle: but as it touches upon "the flesh" of Christ and "the Spirit," and has the appearance of explaining the allegoric relations of these terms, it seems needful to insert this extract. Professor Lightfoot refers with deserved disparagement to this real specimen of an ancient homily, which does little to elevate our estimate of the sermons that were commonly preached at the earliest ages.



## (B.) IGNATIUS, BISHOP OF ANTIOCH, MARTYR, D. 107.

It is quite necessary in speaking of this father to winnow the grain from the chaff. It is commonly said that he and Polycarp were disciples of St John. For instance, a superior German author boldly refers us to Jerome's Catalogue, Vol. i. p. 176, Francofurt. 1684, and I find not a word therein of Ignatius being John's disciple; but Polycarp only is twice mentioned as such. I turn then to the extract from Irenæus' letter to Florinus in Euseb. E. H. in which Irenæus relates that he had from Polycarp detailed accounts of St John; but there is not a word about Ignatius, as connected with St John. Ignatius indeed visited Polycarp at Smyrna on his way to Rome to be martyred. Jerome says this in his catalogue above mentioned.

Then I find in the same German that we read in Chrysostom's homily on Ignatius II. 597, that Peter made him Bishop of Antioch. He would be excellent authority if his homily contained this, as Chrysostom during his residence at Antioch before his translation to the see of the Eastern metropolis would naturally gather up and investigate every local tradition before he preached his homily: but Chrysostom only says that "he was Peter's successor, and that the grace of God put him instead of Peter." But Jerome says that Ignatius came third after St Peter. Theodoret Vol. iv. p. 1312, Let. 152 (Migne), writes of him thus: "Ignatius the widely renowned, who received the episcopate, τὴν ἀρχιερωσύνην, from the right hand of the great Peter, and "who for the sake of his confession of Christ became food for beasts."

A title commonly given to him τὸν θεοφόρον so accented means that he eminently had God dwelling in him by the Spirit: but Dressel quotes from Symeon Metaphrast that he was the child taken up by Jesus into his arms, and Dressel to support this refers to it by writing the title with a different accent Θεόφορος, *i. e.*, borne by God. We may pass this without remark: but Dressel's observation is valuable that Ignatius in his epistles is very emphatic in his opposition to Judaizers, τοῖς σαββατίζουσι, "those that keep the seventh day."

As to the name, Ignatius, I trust one need not receive the current explanation that its root is "ignis" fire, which would give it a different spelling. Ignatius might mean a native, as well as

cognatus a relative. But it is singular that there is an old word *ignatus* a carbuncle, from which Ignatius might regularly come. If there were an old verb *igno* of the first conjugation, the case would be different. The Syriac name for him is *Nurono*, from *Nura* or *Nora*, a village in Phrygia.

But it is much more important for our purpose to note that his letters were much valued. Polycarp sends what he received to the church at Philippi to profit by. Euseb. Hist. Ec. III. c. 36. We can well believe that the martyrdoms of Ignatius and Polycarp would add great weight to all their utterances, and cause their letters to be as widely spread and read in the churches, both East and West, as that of Clement: but Polycarp's have nothing that bears on our subject. As to the letters of Ignatius, it is a large question, and one which Prof. Lightfoot has just been valuably illustrating in the *Contemporary Review*, February, 1875, in his most necessary vivisection of the work entitled "*Supernatural Religion*," and of its somewhat hasty reviewers.

A few words may suffice here regarding the history of the letters of Ignatius. After sharing with Clement's letter the notice of the churches, they like his disappear and are totally lost. But those of Ignatius rise above the horizon again a century sooner than the letter of Clement. Three are discovered in 1495 and printed in Paris; and three years later four more with some that are now rejected as spurious. But this is not all. In 1644 Archbishop Usher prints with them a shorter form of the seven letters which he has found, and then begins the strife between the longer and shorter forms. For two years later Vossius discovers another ms. with six of the seven letters (in the longer form) in the Medici library at Florence. In our own times Cureton has revived the discussion by producing a Syriac version of the shorter form. But Hefele meets his argument by laying great stress on an Armenian version of the longer. Hefele's arguments may be seen in the *Encyclopædic Dictionary* of Wetzel and Wette. It is in this state of the controversy that Professor Lightfoot has been drawn into it by the attacks of the sceptical writer before mentioned, who would fain represent the whole Ignatian epistles as unworthy of credit. The Professor inclines to the side of the shorter letters as in possession of the greater amount of evidence; but he does not deem the case against the longer to be proved.

It must however be felt that though a shortening of a man's

genuine letters may be regarded as a venial offence against literary truth, an enlargement of them is an utterly inexcusable transgression. If therefore the short version which Usher brought to light is, as Cureton contends, a real work of Ignatius, and Ignatius did not take his own letters in hand and enlarge them (which is hardly conceivable), the longer version cannot but be reputed a forgery as regards Ignatius; though it may give serviceable evidence of the state of the church and of the things believed in it at the time it was written.

It will be seen that ten passages have been selected from the longer forms as bearing on this question. I think this is all: but I am warned by a misfortune of Dr Pusey. He writes in his largest work on the Lord's Supper, which is in fact a supplement to a sermon, p. 715 note, "I have given every passage as far as in "me lay," *i.e.* from St John's death to 451, "three centuries and a half;" but the passages that he gives from this author are but three. The reader will here find ten. I must therefore avoid making universal assertions, and be content with producing as many as I find, or as many as it seems in any way desirable to bring forward; for some regard is due to the patience of the reader. The two passages against Judaizers are not the least important.

I observe that the French Dupin avoids making the usual statement that Ignatius was a disciple of St John's, and yet both Rohrbacher and the author of Migne's *Nouvelle Encyclopédie Theologique* repeat the common assertion as if it were of complete authority. I have looked at Professor Burton and he is content to rest the personal intercourse between that apostle and Ignatius on its probability.

*Letter to the Ephesians.* *Chap. 88*

V. "Let no one be mistaken. Unless a man be within the precincts of the altar he comes short of the bread of God.

XV. "That you may obey the bishop and the presbytery with undistracted mind, breaking one bread, which is a medicine of

*Epistles of Ignatius.* Dressel, Leipsic, 1865. *Ephesians*, c. V. p. 124.

Μηδεὶς πλανήσθω· ἐὰν μή τις ἦ ἐντὸς τοῦ θυσιαστηρίου ὑστέρηται ἀπὸ τοῦ ἄρτου Θεοῦ.

C. XV. p. 138.

Εἰς τὸ ὑπακούειν ὑμᾶς τῷ ἐπισκόπῳ καὶ τῷ πρεσβυτερίῳ ἀπεριωπάστῳ

immortality, an antidote that we may not die, but on the contrary may live in Jesus Christ continually.

*To the Trallians, VII.* "He that is within (the precincts of) the altar is clean; but he that is without is not clean, *i.e.* he that doeth anything without bishop and presbytery and deacons, this man is not clean in his conscience.

VIII. "Ye then, take up mildness of patience, build up yourselves anew in faith, which is the flesh of the Lord, and in love, which is the blood of Jesus Christ.

*To the Romans, VII.* "For while I live and write to you, I am in love with dying. My love (Jesus) has been crucified, &c. I would have the bread of God, heavenly bread, bread of life, which is the flesh of Jesus Christ the Son of God, who was born in latter (time) of the seed of David and Abraham; and I would have the cup (drink) of God, His blood, which is love incorruptible and life ever flowing.

*To the Magnesians, VII.* "Run together therefore all as unto one temple of God, as unto one altar, as unto one Jesus Christ, who came forth from one Father and is and went unto one.

X. "It is strange for Christ Jesus to speak and Judaize, for Christianity did not believe on Judaism, but Judaism on Christianity, as every tongue believed and was brought to God.

διανοία, ἕνα ἄρτον κλώντες, ὅς ἐστιν φάρμακον ἀθανασίας, ἀντίδοτος τοῦ μὴ ἀποθανεῖν, ἀλλὰ ζῆν ἐν Ἰησοῦ Χριστῷ διὰ παντός.

*Trallians, c. VII. p. 158.*

Ἄπο τὸν θυσιαστήριον ὄν καθαρὸς ἐστίν· ὁ δὲ ἐκτὸς οὐ καθαρὸς ἐστίν· (Vossius) τοῦτ' ἐστίν, ὁ χωρὶς ἐπισκόπου καὶ πρεσβυτερίου καὶ διακόνων πράσσειν τι οὗτος οὐ καθαρὸς ἐστὶ τῇ συνειδήσει.

*C. VIII.*

Ἔμεῖς οὖν τὴν πραῦπάθειαν ἀναλαβόντες ἀνακτίσασθε ἑαυτοὺς ἐν πίστει, ὃ ἐστὶ σὰρξ τοῦ Κυρίου, καὶ ἐν ἀγάπῃ, ὃ ἐστὶν αἷμα Ἰησοῦ Χριστοῦ.

*Romans, c. VII. p. 151.*

After the touching appeal, Ζῶν (γὰρ) γράφω ὑμῖν, ἐρῶν τοῦ ἀποθανεῖν. Ἄπο τὸν Θεοῦ ἐρῶν ἐσταύρωται, κ.τ.λ.

Ἄρτον Θεοῦ θέλω, ἄρτον οὐράνιον, ἄρτον ζωῆς, ὅς ἐστιν σὰρξ Ἰησοῦ Χριστοῦ, τοῦ Υἱοῦ τοῦ Θεοῦ, τοῦ γενομένου ἐν ὑστέρω ἐκ σπέρματος Δαβὶδ καὶ Ἀβραάμ· καὶ πόμα Θεοῦ θέλω, τὸ αἷμα αὐτοῦ ὃ ἐστὶν ἀγάπη ἀφθαρτος, καὶ ἀένναος ζωῆς.

*Magnesians, c. VII. p. 146.*

Πάντες οὖν ὡς εἰς ἕνα ναὸν συντρέχετε Θεοῦ, ὡς ἐπὶ ἓν θυσιαστήριον, ὡς ἐπὶ ἕνα Ἰησοῦν Χριστὸν τὸν ἀφ' ἑνὸς Πατρὸς προελθόντα, καὶ εἰς ἕνα ὄντα καὶ χωρήσαντα.

*C. X. p. 148.*

Ἄπο τὸν ἐστὶν Χριστὸν Ἰησοῦν λαλεῖν, καὶ Ἰουδαίσειν. Ἄπο γὰρ Χριστιανισμὸς τὸν εἰς Ἰουδαϊσμὸν ἐπίπτεισεν. Ἄλλ' Ἰουδαϊσμὸς εἰς Χριστιανισμὸν, ὡς πάντα γλώσσα πιστεύουσα εἰς Θεὸν συνήχθη.



*To the Trallians, II.* “It is needful then, that according to your practice, ye should do no (church) matters without the bishop; but be ye in subordination at the same time to the presbytery, as to the messengers (lit. apostles) of Jesus Christ, who is our hope, in whom let us be found living. And it is necessary that the deacons being bearers of the mystery of Jesus Christ should please all in every way. It is needful then that they guard themselves from the charges (of criminality) as from fire.

*To the Philadelphians, IV.* “Be earnest then about using one Eucharist, for there is one flesh of our Lord Jesus Christ, and one cup of His blood for unification, and one altar, as there is one bishop, together with the presbytery and deacons my fellow servants, that whatever work ye may do, ye may do it according to God’s rules.

VI. “But if any one become to you an interpreter of Judaism, do not listen to him. For it is better to hear Christianity from a circumcised teacher than Judaism from a man who is uncircumcised. But if both speak otherwise than about Jesus Christ, these in my judgment are but pillars and tombs of the dead on which is written nothing but human names.

✓ *To the Smyrncæans, VIII.* Speaking of “those who hold heterodox opinions against the grace of Christ” he says, “They abstain

*Trallians, c. II. p. 154.*

Ἀναγκαῖον οὖν ἔστιν ὥσπερ ποιεῖτε ἄνευ τοῦ ἐπισκόπου μηδὲν πράσσειν ὑμᾶς· ἀλλ’ ὑποτάσσεσθε καὶ τῷ πρεσβυτερίῳ, ὡς τοῖς ἀποστόλοις Ἰησοῦ Χριστοῦ, τῆς ἐλπίδος ἡμῶν, ἐν ᾧ διάγοντες εὐρεθισώμεθα. Δεῖ δὲ τοὺς διακόνους, ὄντας\* μυστηρίου Ἰησοῦ Χριστοῦ, κατὰ πάντα τρόπον πᾶσιν ἀρέσκειν. Δέον οὖν αὐτοὺς φυλάσσεσθαι τὰ ἐγκλήματα ὡς πῦρ.

*Philadelphians, c. IV. p. 176.*

Σπουδάσατε οὖν μία εὐχαριστία χρῆσθαι· μία γὰρ σὰρξ τοῦ Κυρίου ἡμῶν Ἰησοῦ Χριστοῦ, καὶ ἐν ποτήριον εἰς ἔνωσιν τοῦ αἵματος Αὐτοῦ, ἐν θυσιαστήριον, ὡς εἰς ἐπίσκοπος ἅμα τῷ πρεσβυτερίῳ καὶ διακόνους, τοῖς συνδούλοις μου· ἵνα ὃ ἐὰν πράσσητε κατὰ Θεὸν πράσσητε.

C. VI.

Ἐὰν δέ τις Ἰουδαισμὸν ἐρμηνεύῃ ὑμῖν, μὴ ἀκούετε αὐτοῦ. Ἄμεινον γὰρ ἔστιν παρά ἀνδρὸς περιτομῆν ἔχοντος Χριστιανισμὸν ἀκούειν ἢ παρά ἀκροβύστου Ἰουδαισμὸν. Ἐὰν δὲ ἀμφότεροι περὶ Ἰησοῦ Χριστοῦ μὴ λαλῶσιν, οὗτοι ἐμοὶ στήλαί εἰσιν καὶ τάφοι νεκρῶν, ἐφ’ οἷς γέγραπται μόνον ὀνόματα ἀνθρώπων.

*Smyrncæans, c. VIII. p. 190.*

Speaking of τοὺς ἑτεροδοξοῦντας εἰς τὴν χάριν τοῦ Χριστοῦ he says, Εὐχαριστίας καὶ προσευχῆς ἀπέχονται, διὰ τὸ μὴ ὁμολογεῖν, τὴν εὐχαριστίαν

\* A word seems to be missing for “bearers.” Deacons are in Philo Carpasius compared to the bride’s neck in Canticles because they carried (Christ) *the Head* round to the recipients.

from (the) Eucharist and prayer, because they confess not that the Eucharist is the flesh of our Saviour, Jesus Christ, which (flesh) suffered for the sake of our offences, which the Father in His kindness raised up.

“All of you follow the bishop, as Jesus Christ (followed) the Father; and (follow) the presbytery as the apostles: but pay regard to the deacons, as to the command of God. Let no one do anything without the bishop of those things that pertain to the church. Let that be thought reliable communion which is under the bishop, or any one whom the bishop may permit .... It is not allowable without the bishop either to baptize or to hold a love-feast: but on the contrary whatever he may approve, this is well pleasing to God also, that everything which is done may be secure (infallible) and firm.”

σάρκα εἶναι τοῦ σωτήρος ἡμῶν Ἰησοῦ Χριστοῦ, τὴν ὑπὲρ τῶν ἀμαρτιῶν ἡμῶν πάθουσαν, ἣν τῇ χρηστότητι ὁ Πατὴρ ἤγειρεν.

p. 192.

Πάντες τῷ ἐπισκόπῳ ἀκολουθεῖτε, ὡς Ἰησοῦς Χριστὸς τῷ Πατρί· καὶ τῷ πρεσβυτερίῳ ὡς τοῖς ἀποστόλοις· τοὺς δὲ διακόνους ἐντρέψετε, ὡς Θεοῦ ἐπιτολήν. Μηδεὶς χωρὶς τοῦ ἐπισκόπου τι πρᾶστέω τῶν ἀνηκόντων εἰς τὴν ἐκκλησίαν. Ἐκείνη βεβαία εὐχαριστία ἡγεῖσθω, ἣ ὑπὸ τὸν ἐπίσκοπον οὖσα, ἣ ᾧ ἂν αὐτὸς ἐπιτρέψῃ... Οὐκ ἐξόν ἐστιν χωρὶς τοῦ ἐπισκόπου οὔτε βαπτίζειν οὔτε ἀγάπην ποιεῖν· ἀλλ' ὁ ἐκεῖνος δοκιμάσῃ, τοῦτο καὶ τῷ Θεῷ εὐάρεστον, ἵνα ἀσφαλὲς ᾖ καὶ βέβαιον πᾶν, ὃ πρᾶσσεται.

The first thing to be noticed is *εὐχαριστία* transferred from its Scriptural sense of thanksgiving into an express name, and we may say the chief title, of the Lord's Supper. It even becomes common after a time to try to shew that this sacrament is meant or at least alluded to in some of the Scriptures, where this word occurs, *e.g.* at I Cor. xiv. 16, “If thou shalt bless, *εὐλογίσης*, in the “Spirit, how shall he that occupieth the room of the unlearned say “the Amen at thy giving of thanks? *ἐπὶ τῇ σῇ εὐχαριστίᾳ.*” But the two following verses make such an interpretation in this place almost impossible, and certainly in the highest degree unlikely. For besides the termination of this v. “Seeing he does not know what thou art saying,” the next v. “Thou givest thanks well, but the other is not edified,” suits well for an address to the people, but not for a settled form in blessing the elements and giving thanks for them: and v. 18, beginning with the verb “I give thanks to God that I speak with tongues,” cannot refer to this sacrament: and the cases alleged fall to the ground in like manner.

The second thing is *θυσιαστήριον* "altar," used many times: thrice in a partly ambiguous sense, but at the fourth time, viz. in the Ignatian Ep. to Phil., unquestionably as a name for "the Lord's table," for it follows "one flesh" and "one cup." But this is only going one step further than St Clement in adopting the phraseology of Jewish sacrifice for the details of this sacrament.

Perhaps it would only be just to notice how with this Judaizing the great church feature of sacerdotal power begins to raise its head and stretch its long tendrils to fasten itself to everything and lay hold of every person, ever restless and ever growing.

But more exactly in point is the appearance in the first extract of the disposition to hyperbolize the Lord's Supper and make it the central fountain of all spiritual religion, which not only sets it above other means of spiritual growth, supplication, confession, thanksgiving, meditation, self-examination, and preaching, and study of God's word public and private, so that it is regarded as the highest means of growth often without their being mentioned; but it is also made the one secret spring of inward grace to which is secretly due the whole of the utility of the rest to the Christian. The germ of all this soon shews itself, and one breaking forth may be detected in Ignatius' terms, *φάρμακον ἀθανασίας*, the medicine of immortality, *ἀντίδοτος τοῦ μὴ ἀποθανεῖν*, the antidote against dying. Admit if you will that he chiefly means it spiritually. But we cannot but ask, What word of Christ or Paul led him to put forth these terms, and to invent these new ideas? And would not the reading of such words in so venerated a writer's letters very naturally prepare the way for what we afterwards see? Superstition is the great danger of the ignorant: and adroit leaders of the multitude are under great temptations: for if they will but sanction it they are secure of the allegiance of the multitude, for whom simple truth has not yet an overpowering attraction. But the great danger is that this temper grows in secret and its promoters are often but very partially aware what seed they are sowing. Then comes the growth, luxuriant and deep rooted, and it seems to many that to tear it away would be to uproot the whole religion of the crowd. It was in this way that Henry VIII. with great force argued against Luther. (See extracts.) But the words of Ignatius are the tender blade just shewing itself above the surface of the ground. To venture on panegyricizing

Ignatius in other respects would be indeed superfluous. Robert Hall has done it in a worthy manner. See it in *Lives of Fathers*, by the Rev. Robert Cox. London, 1817.

I may be excused if I justify what has been said about the adoption of the term "the Eucharist," by noticing the course of the Church of England. It is so moderate and so wise. (1) She never uses it. (2) Its good meaning is beautifully embodied in the expression "this our sacrifice of praise and thanksgiving." And I may also adduce the language of our church regarding "offering." "Here we offer and present unto Thee ourselves, our souls and bodies, to be a reasonable, holy, and lively (living) sacrifice unto Thee." In the prayer at consecrating the bread and wine by laying on of hands, Christ's suffering on the cross is called a sacrifice; but what we are to "receive" is "these Thy creatures of bread and wine, in remembrance of His death and passion:" and so cautious were the compilers of our service that they have no prayer for the descent of the Holy Ghost or for any consecration of the elements, but only for our being partakers of Christ's most blessed body and blood—an exact following of Scripture. This caution comes out in the extracts from Mr Palmer's treatise on Liturgies: but the wisdom and prudence shewn in our Prayer Book will recur to our minds continually in these volumes; and not least in beholding with what skill the good has been extracted from the liturgies of Cyril of Jerusalem, John of Damascus and Innocent III. In fact though it may be an act of idolatry to speak of our liturgies or articles as faultless, it is perhaps only a fit tribute to say that after necessarily studying hundreds of great writers on this high subject, I find I return to our Communion Service and to our articles on the Lord's Supper with wonder as well as gratitude and love. The defects are microscopically small, the excellencies almost continuous as well as of the highest order; and the wisdom in reserve as well as in open utterance may well lead us to believe that the writers had toiled as well as prayed much, that they might be enabled to do this work well; and that the Holy Spirit was pleased eminently to answer their petitions and to order their words. Something more on this subject will be said with the extracts from Crammer, based on the decided opinion of the late Professor Le Bas. We may now be allowed to cultivate brevity: but on these two first Fathers some *παράησι* seemed necessary.



## (C.) THE LETTER TO DIOGNETUS—THE AUTHOR NOT KNOWN.

It was natural that Henry Stephens, when he discovered this letter, the first of all apologies for Christianity, should attribute it to Justin the Philosopher, especially as the name of Justin headed the MS., as it does in some other copies since found. He met with it at Leyden, and published it with notes and a translation at Paris. But its style is reckoned comparatively classical, and contrasts with Justin's very Alexandrine Greek. Yet Tillemont was the first who put forth doubts of its being Justin's, but he has been followed by almost every writer since. Not one ancient writer assigns it to Justin. It seems earlier than he. It speaks of Christianity as comparatively a novelty. But the writer in § cxi. calls himself a disciple of the apostles. If there be no reason to doubt the genuineness of this clause, the writer claims to have lived at an early date: and we find nothing in him about a real bodily presence of Christ in this sacrament, any more than we find in St Paul. I have ventured to set it at the end of the first century. Otho, the only writer who since Tillemont has ascribed it to Justin, naturally places it later, viz. at A.D. 138. Others would place it in the first decade of the second century. What the author says of the Jews, does not seem to me at all to imply that their temple was standing. This would place him at a higher chronological level than Clement, even on the early hypothesis adopted in this work respecting him.

*Letter to Diognetus*, Vol. II. MIGNE'S *Patrology*, Paris, 1857. *The one only mention of the Lord's Supper, Baptism not being mentioned or alluded to.*

P. 1185. "Thou shalt always gather the things desired of God, which the Serpent touches not, nor error unites itself to; nor is Eve corrupted, but a virgin is confided in, and salvation is shewn, and apostles are made prudent, and the passover of the Lord comes forth, and choirs are gathered, and it is fitly arranged with order, and the Word is gladdened in teaching saints, by which the Father is glorified, to Whom be glory for ever, Amen."

## C. XII. p. 1185.

Τρυγήσεις αἰεὶ τὰ παρὰ Θεῷ ποθούμενα, ὧν ὄφεις οὐχ ἄπτεται οὐδὲ πλάγη συγχρωτίζεται, οὐδὲ Εὐὰ φθείρεται, ἀλλὰ πάρθενος πιστεύεται, καὶ σωτήριον δείκνυται, καὶ ἀπόστολοι συνετίζονται, καὶ τὸ Κυρίου πάσχα προέρχεται, καὶ χόροι (ἢ κληροὶ) συνάγονται, καὶ μετὰ κόσμον ἁρμόζεται. Καὶ διδάσκων ἁγίους ὁ Λόγος εὐφραίνεται, δι' οὗ Πατήρ δοξάζεται, ᾧ ἡ δόξα εἰς τοὺς αἰῶνας. Ἀμήν.

The nearest besides, to anything bearing on the Lord's Supper, is to quote all the instances of *μυστήρια*, to shew that none of those is used with reference to it. I cannot even find any passage where the absence of mention of this sacrament is notable. In this respect the letter is remarkable, being as it is a very Scriptural apology for Christianity, though its assault on the Old Testament Israelitism is most severe and uncompromising. How H. Stephens could imagine c. iii. and c. iv. written by Justin is simply astonishing.

P. 1175. "Whose (the Son's) mysteries (secret laws) all elements observe.

P. 1180. "But this God was always such and is and will be, kind and good, not ready to anger, and true. And He alone is good; but he has devised great and untold benevolence, which He communicated to the Son alone. As far then as He retained His wise counsel in mystery and was preserving it unknown, so far He was seeming to neglect us and to take no thought of us.

P. 1181. "Then thou shalt see, being on earth, that God governs in the heavens. Then shalt thou begin to speak mysteries. Then shalt thou both love and honour those whose wills are set on not denying God.

P. 1184. "Those that were by Him counted faithful knew the Father's mysteries.... And grace completed runs full of holy (thoughts), supplying intelligence, making mysteries manifest."

These latter passages are cited to shew in what sense the author uses the word "mystery."

*C. VII. p. 1175.*

Ὅν τὰ μυστήρια πιστῶς πάντα φυλάσσει τὰ στοιχεῖα.

*C. VIII. p. 1180.*

Ἄλλ' οὗτος (Θεὸς) ἦν μὲν αἰεὶ τοιοῦτος καὶ ἔστι, καὶ ἔσται, χρηστὸς καὶ ἀγαθὸς καὶ ἀργητός καὶ ἀληθής. Καὶ μόνος ἀγαθὸς ἔστιν· ἐννοήσας δὲ μεγάλην καὶ ἀφρυστον εἰνοίαν, ἦν ἐκουώσατο μόνῳ τῷ Παιδί. Ἐν ὅσῳ μὲν αὖν κατεῖχεν ἐν μυστηρίῳ καὶ διετήρει τὴν σοφίην αὐτοῦ βουλήν, ἀμελεῖν ἡμῶν καὶ ἀφροντιστεῖν ἐδόκει.

*C. X. p. 1181.*

Τότε θεάσῃ, τυγχάνων ἐπὶ γῆς, ὅτι Θεὸς ἐν οὐρανοῖς πολιτεῖεται. Τότε μυστήρια Θεοῦ λαλεῖν ἀρξῆ· τότε τοὺς ἐπὶ τῷ μὴ θέλειν ἀρνήσασθαι Θεὸν καὶ ἀγαπήσεις καὶ θαυμάσεις.

*C. XI. p. 1184.*

Οἱ πιστοὶ λογισθέντες ὑπ' αὐτοῦ ἔγνωσαν Πατρὸς μυστήριον... Καὶ χάρις ἀπλουμένη ἐν ἀγίοις πληθύνεται, παρέχουσα τοῖν, φανεροῦσα μυστήρια, κ.τ.λ.

The style is of the later orators. But it is a most precious document: being an apology, for the instruction of an individual.

Thus closes the first century—the period more or less coeval with the apostles. And even the presence of some apostles on the earth at the same time has not sufficed (by the fear of being reprehended by one of the apostles) to prevent unauthorized additions to Bible language regarding the supper: and in particular it has not stopped the earliest Fathers of the church from importing terms and ideas from Jewish sacrifices into this Christian ordinance, in which practice we shall see their followers from age to age more freely and fearlessly indulge. But he that wonders at the broad river which bears the navies of the world is by natural thought led to meditate upon the retired source and narrow streamlet among the hills, which as a child he could easily leap over, and yet it was the beginning of the majestic river.

## THE SECOND CENTURY.

### (A.) BARNABAS. ABOUT 110.

BISHOP HEFELE of Rottenburg, already quoted, and formerly Professor of Tübingen, gives in the *Encyclopædic Dictionary* published both in German and French, a résumé of all the interesting points regarding the writer of the Greek letter bearing this name. Comparing this with the prolegomena of Dressel in his *Patres Apostolici* we gather and from internal evidence believe that the letter was written after Jerusalem had been destroyed, and before the persecutions under the younger Pliny in the first decade of the second century. Then as to the author it is singular that the philosophic Clement of Alexandria, the great Origen, Eusebius, and others received it as the production of the Cyprian Barnabas, "the son of consolation," who separated from Paul in their sharp discussion about John Mark. It is notable that men of so great powers in so early ages should have been so premature and hasty in their decisions. For the manner in which this letter interprets Jewish types and the way in which the writer cites Jewish traditions, as if they were found in the Scriptures, and, among other marks, the outrageous attack on the apostles, as originally taken from the most wicked of men, must convince every one (1) that it cannot be from the hand of the Barnabas of the N. T. and (2) that the tone of its doctrine rather carries our thoughts to some native of Alexandria sufficiently earlier than that Clement to allow of his having been so mistaken, *i.e.* at a very early period indeed. For this reason, as I suppose, Dressel places him in the first century, but adds a tradition that the bodily remains of the original Barnabas were found in Cyprus, not far from Salamis, towards the end of the fifth century; with a copy of St Matthew's Gospel on his breast



in his own handwriting.—Another tradition recited by Hefele represents this Barnabas as seized at Salamis by Jews and burned not long after the middle of the 1st century. We must not omit to mention that Origen counted this letter of Barnabas canonical. Its tenour however, as before stated, is wholly against such an hypothesis. But whoever was the author and whatever the exact date of its production it is singular that so well-known a document was utterly lost until the time of Père Sirmond near the end of the 16th century; who when he was called to be secretary of Aquaviva the General of the Jesuits at Rome and came into frequent intercourse with Baronius and Bellarmine made many notable patristic discoveries and among the rest found a copy of this letter of Barnabas in an old manuscript. Other copies were not long in coming to light; and when Hugh Menard, a monk of St Maur, found in the library of Corbey a Latin MS., containing the first four chapters and a half, which were wanting in the Greek, Sirmond lent him his Greek MS. and induced him to publish it.

Its value is great in many other respects, but regarding the Lord's Supper it only supplies what is called negative evidence; viz. that if so early a writer is not found to introduce that subject at those points in his writing, where authors of the fourth century would have introduced it, he cannot be thought to have held the very high views regarding it which we find in them, nor to have made it so much the centre of the Christian system and the central fount of grace for daily Christian living as it was made by very many in that century and has been made by many since.

A few passages are cited in brief, and one or two at greater length, as this author's contribution to our illumination in this matter. Rohrbacher's Universal History of the Catholic Church, Vol. II. 565, very fairly states some of the above points.

P. 7. "On this account the Lord endured the delivering of His own body to destruction, that we may be sanctified by the remission of sins, which is by the sprinkling of His blood.

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*Epistola c. V. p. 7, Dressel, Leipsic, 1863.*

Propter hoc Dominus sustinuit tradere corpus Suum in exterminium, ut remissione peccatorum sanctificemur, quod est sparsione sanguinis

For there have been written concerning Him some things to the people of the Jews and some to us. For Isaiah so speaks, c. 53. 5—7. And for this the Lord endured to suffer for our soul, though He is the Lord of the whole world, to whom (God) said, before He constituted this age, 'Let us make man after 'Our image and similitude.' Learn then how He endured to suffer this at men's hands. The prophets, possessing their gift from Him, prophesied in relation to Him. But He, that He might make death empty and shew His resurrection from the dead, because it was necessary for Him to appear in flesh, endured it that He might fulfil the promise to the fathers, and in Himself preparing His new people for Himself, might shew while on earth that having Himself effected the resurrection, He will be its Judge,

and so on to the middle of the next chapter about Christ's death, but not a word about the Lord's Supper. Then after an allusion to a land flowing with milk and honey,

P. 10. "For what is the milk and honey? Because the child is first quickened with honey and then with milk, so we also live and get lordship over the earth, being quickened by faith in the Gospel and by the Word.

P. 14. "And He was about to offer the vessel of His Spirit, a sacrifice on behalf of our sins, that also the type, that there was in the case of Isaac, who was offered on the altar, may be fulfilled." [Then the two goats, as Jews held the type.] "Again another

Illius. Scriptum est enim de Illo; quædam ad populum Judæorum, quædam ad nos. Dicit enim sic Isaiah liii. 5—7...et ad hoc Dominus sustinuit pati pro animâ nostrâ cum sit orbis terrarum Dominus, cui dixit ante constitutionem sæculi, Faciamus hominem ad imaginem et similitudinem nostrum. Quomodo ergo sustinuit, cum ab hominibus hoc pateretur, discite. Prophetæ, ab Ipso habentes donum, in Illum resurrectionem ostenderet, quia in carne oportebat Eum adparere, sustinuit, ut promissum parentibus redderet, et Ipse Sibi τὸν λαὸν τὸν καινὸν ἐτοιμάζων, ἐπιδείξῃ, ἐπὶ τῆς γῆς ὧν, ὅτι, τὴν ἀνάστασιν Αὐτὸς ποιήσας, κρινεῖ.

P. 10.

Τί γὰρ τὸ γάλα καὶ μέλι; ὅτι πρῶτον τὸ παιδίον μέλιτι εἶτα γάλακτι ζωοποιεῖται, οὕτως καὶ ἡμεῖς τῇ πίστει τῆς ἐπαγγελίας καὶ τῷ λόγῳ ζωοποιούμενοι, ζήσομεν κατακυριεύοντες τῆς γῆς.

C. VII. p. 14.

Καὶ Αὐτὸς ὑπὲρ τῶν ἡμετέρων ἁμαρτιῶν ἤμελλε τὸ σκεῦος τοῦ Πνεύματος προσφέρειν θυσίαν; ἴνα καὶ ὁ τύπος ὁ γερόμενος ἐπὶ Ἰσαὰκ, τοῦ προσερχέντος ἐπὶ τὸ θυσιαστήριον, πελασθῇ... Πάλιν ἕτερος προσφύτης λέγει, Ζερβί.

prophet (Zephaniah) saith, And the land of Jacob was praised beyond all the earth. This earth, the vessel of His Spirit, which He will glorify. Then what saith he? And there was a river running on the right, and beautiful trees were springing up from it, and whoever shall eat of them shall live for ever. This he saith, that we go down to the water, full of sins and uncleanness, and come up bearing fruit in the heart, having fear and hope on Jesus in the Spirit. And whoever shall eat of these shall live for ever."

It is clear that the time had not yet come for seeing this sacrament in every Scripture: for Barnabas even quotes John vi. without referring it to the Lord's Supper. And he adds, "He says "this, Whosoever shall hear these things spoken and shall believe "shall live for ever." Evidently in allusion to John vi. "The words "that I speak, λαλῶ, unto you they are spirit and they are life."

P. 40. "Thou shalt communicate to thy neighbour in all things; thou shalt not say they are thine own: for if ye are partakers with them in things that are incorruptible, how much rather in the corruptible?"

It is curious that this author seems to like to dwell on baptism and does so more than once in this letter: but he does not dwell upon the Lord's Supper even when it would have been most appropriate and elevating to do so.

iii. 19, Καὶ ἦν ἡ γῆ τοῦ Ἰακώβ ἐπαινουμένη παρὰ πᾶσαν τὴν γῆν. Τοῦτο λέγει τὸ σκέυος τοῦ Πνεύματος Αὐτοῦ, ὃ δοξάζει. Εἶτα τί λέγει; Καὶ ἦν πόταμος ἔλκων ἐκ δεξιῶν, καὶ ἀνέβαινεν ἐξ αὐτοῦ δένδρα ὠραία· καὶ ὃς ἐὰν φάγη ἐξ αὐτῶν, ζήσεται εἰς τὸν αἰῶνα. Τοῦτο λέγει ὅτι ἡμεῖς μὲν καταβαίνομεν εἰς τὸ ὕδωρ γέμοντες ἁμαρτιῶν καὶ ῥύπον, καὶ ἀναβαίνομεν καρποφοροῦντες ἐν τῇ καρδίᾳ τὸν φόβον καὶ τὴν ἐλπίδα εἰς τὸν Ἰησοῦν ἔχοντες ἐν τῷ Πνεύματι. Καὶ ὃς ἂν φάγη ἀπὸ τούτων, ζήσεται εἰς τὸν αἰῶνα.

Τοῦτο λέγει, ὃς ἂν, φησιν, ἀκούσῃ τούτων λαλουμένων καὶ πιστεύσῃ, ζήσεται εἰς τὸν αἰῶνα.

*In c. XIX. p. 40.*

Κοινωνήσεις ἐν πᾶσι τῷ πλησίον σου, οὐκ ἔρεις ἴδια· εἰ γὰρ ἐν τοῖς ἀφθάρτοις κοινωνοὶ ἔστε, πόσω μᾶλλον ἐν τοῖς φθαρτοῖς; A large and full particularization of moral and religious duties, followed by a catalogue of ways of blackness, Ἡ δὲ τοῦ μέλανος ὁδὸς κ.τ.λ., and a hortatory epilogue.

(B.) HERMAS.

The authorship of this letter has been the subject of much discussion. Hefele imagines that the passage in it, which speaks of Clement of Rome as then alive and in the episcopal seat at Rome, is not a sufficient proof that it was not the work of the

later Hermas, who lived in the middle of the 2nd century, and who was own brother, *geminus frater*, to Pius I. Bishop of Rome: for Hefele thinks that the author probably inserted this passage to add to his work the weight of the name of the Hermas, whom Paul salutes at the close of the Epistle to the Romans. There is certainly abundance of internal evidence that it is no production of the 1st century. It is sufficient to say that *ἐπεισακτοὶ* clerical concubines are named in it, a custom that no one attributes to century I. Montanist customs are also reprehended in it. The circumstance that it has been supposed to have been written in Greek is far from a sufficient argument against its having been written at Rome, as there is a superfluity of evidence to shew that Greek was at least as common there as Latin. But in the Latin copy Cumæ is mentioned, and in the Greek this is changed into *κώμη* a village. Was it not then first written in Latin? There is abundance of Roman mannerism in it; for Dressel detects several special cases; and it was read in the Latin churches. Hefele supposes that its introduction into the Greek churches was owing to the pious fraud before mentioned, which connected it with the Pauline Hermas. This letter from many causes found great favour with many early Fathers. Origen deemed it inspired. Jerome says that it is read in the Greek churches and is almost unknown in the Latin; but all these think it is the work of the Pauline Hermas. Tischendorf, in Dressel's *Patres Apostolici*, thinks that the copy published at Leipsic by Simonides shews a bias towards the Latin copies and a neglect of some genuine fragments of the Greek text. The letter itself is mentioned by Irenæus also, and by Clement of Alexandria; and not as a new work, nor in connexion with Rome at all. It is the internal evidence which must determine its date. Migne's volume mentions also a Hermas Bishop of Dalmatia. A few words may follow as to the nature of the work.

I seem to see in Hermas the Thomas à Kempis of his time. Like him he earnestly inculcates the Christian virtues honesty, purity, humility, truth, &c., and also fasting, as well as the Christian duties of penitence and faith and content and joy. The one difference of Thomas à Kempis is that the presence of Jesus as a pattern and helper was familiar to him and illumined his solitude, while there is no such presence of Jesus in Hermas. But there is quite as much, or to speak correctly just as little in



both the writers concerning the atonement of the cross and the sweet sense of pardon arising therefrom. Hermas in particular continually ends his chapters with, Do this, or Follow this law and these mandates, and thou shalt live to God. Vives Deo. No doubt the poetic imaginations of Hermas were well fitted to captivate Christians that were hardly yet weaned from their heathen dreams, and such writing might be useful. But we are constrained to affirm that the Pastor taught another Gospel, not Paul's nor Christ's. Yet it was read in the churches by the side of the inspired letters and gospels. It is curious that the bona fide fathers Clement and Ignatius and Justin all give us some decided opinions on the Lord's Supper; but the two strange treatises viz. the letters of Barnabas and this Shepherd of Hermas do not allude to it at all; the letter to Diognetus does so but once.

*The Pastor of Hermas.* (Dressel, Leipsic, 1863.)

P. 472. "When therefore the man's prayer shall have been mingled with sadness, it will not suffer the prayer to ascend clean to the altar of God. For as wine mingled with vinegar has not the same sweetness, so sadness mingled with a sacred spirit makes the same prayer not clean. Cleanse thyself then from bad sadness and thou shalt live to God; and all will live to God who shall have put sadness away from them and shall have put on hilarity.

P. 548. "Wherefore, I say, these stones ascended from the deep, and were placed into the building of this tower, when they had long ago borne our spirits in them. It is necessary, said the Pastor, that they should have to ascend by the water (of baptism) that they may rest. For they could not otherwise enter into God's kingdom than by laying down their earlier life's mortality.

*The Pastor of Hermas. Mandate X. p. 472.*

Cum ergo mixta fuerit oratio viri cum tristitiâ, non patietur orationem mundam ascendere ad altare Dei. Sicut enim vinum aceto mixtum eandem suavitatem non habet, sic et tristitia spiritui sancto mixta eandem orationem mundam non habet. Munda igitur te a tristitiâ malâ, et vives Deo: et omnes vivent Deo qui projecerint a se tristitiam et induerint hilaritatem.

*Similitude IX. 16, p. 548.*

Quare inquam de profundo hi lapides ascenderunt et positi sunt in structuram turris hujus, cum jampridem portaverint spiritus nostros. Necesse est, inquit (pastor) ut per aquam habeant ascendere ut requiescant. Non poterant enim in regnum Dei aliter intrare quam ut deponerent mortalitatem prioris vitæ. Illi igitur defuncti sigillo Filii Dei

They therefore in a state of death, were signed with the seal of the Son of God, and entered into God's kingdom. For before a man receive the name of a son of God he has been destined to die: but when he receives that seal, he is freed from death and transferred to life. But that seal is water, into which men, bound over to death, descend; but they ascend, signed over to life. And for this reason has that seal been declared to them, that they might by having it enter into God's Kingdom.

P. 550. "As then thou hast seen, after the stones that had been condemned were cast out of the tower, they were handed over to pernicious and cruel spirits; and thou hast seen the tower so purified that it might be believed to be all of one stone: so the church of God also, when it shall have been purified by the casting out from it of the bad and the pretenders, the criminal and the doubtful, and whoever conducted themselves wickedly in it with various wickednesses and kinds of sins, there will be one body, one understanding, one perception, one faith, and the same affection; and then the Son of God will rejoice among them, and will receive His own people with a pure will.

P. 570. "Therefore do good works, whosoever have heard them from the Lord, lest while ye are delaying to do them, the building of the tower be finished; for on your account the work of its edification has been interrupted. Unless then ye shall make haste to do right, the tower will be finished, and ye excluded.

signati sunt et intraverunt in regnum Dei. Antequam enim accipiat homo nomen filii Dei, morti destinatus est: at, ubi accipit illud sigillum, liberatur a morte et traditur vitæ. Illud autem sigillum aqua est, in quam descendunt homines morti obligati; ascendunt vero vitæ assignati. Et illis igitur prædicatum est illud sigillum, et usi sunt eo, ut intrarent regnum Dei.

*Ib.* 18, p. 550.

Sicut ergo vidisti, postquam ejecti sunt lapides de turri, qui reprobatî erant, traditi sunt spiritibus perniciosis atque sævis: et ita purificatam turrîm vidisti, ut crederetur ex uno lapide esse tota: ita et ecclesia Dei, cum purificata fuerit, ejectis ex ea malis atque fictis sceleratis et dubiis et quicumque nequiter in eâ se gesserunt variis nequitîis ac peccatorum generibus, erit unum corpus ejus, unus intellectus, unus sensus, una fides, eademque caritas; et tunc Filius Dei letabitur inter illos et recipiet voluntate purâ populum Suum.

*Ib.* X, 4, p. 570.

Facite igitur opera bona, quicumque accepistis a Domino; ne, dum moramini facere, consummetur structura turris: propter vos enim intermissum est opus ædificationis ejus. Nisi igitur festinaveritis facere recte, consummabitur turris, et excludemini.

P. 450. "Even now sir I have heard from some teachers, that there is no other way of penitence but that of our going down into the water and there receiving the remission of our sins, to sin no more but to persevere in holiness. And he says to me, Thou hast heard aright. And he says to me, Thou wilt live if thou shalt have kept these precepts and done according to them; but any other man also, whoever shall have heard and observed the same, will live to God."

*Mandate IV. p. 450.*

Etiam nunc domine audiui a quibusdam doctoribus, quod alia penitentia non est, nisi illa cum in aquam descendimus et accipimus remissionem peccatorum nostrorum, ulterius non peccare, sed in castitate permanere. Et ait mihi, Recte audisti... Et ait mihi, Vives si precepta hæc custodieris et secundum illa egeris: sed et alius, quicumque hæc eadem audierit et observaverit, vivet Deo.

I find no similar introduction of the Lord's Supper to these mentions of baptism, nor even any allusion to it whatever: but the book in its three parts, visions, mandates, and similitudes, is vastly longer than the letter to Diognetus.

It were too high a compliment to place it in the same category with the Pilgrim's Progress. Nevertheless it belongs to the same large and popular family, the teachers by allegory.

(C.) JUSTIN MARTYR. D. 163.

This first of the greater apologists was born at Nablous (Neapolis), on the lovely site of the ancient Sichem, in the centre of the sacred land. Like the noble Clement of Alexandria, he was at first a genuine heathen student of philosophy, and like Clement had tried all the systems of the Grecian schools, and found satisfaction for mind and heart only in Christianity. Clement and Ignatius, the two first of the leading Fathers, may be deemed most suited to the commonalty of every church to which their letters were read; but the second century was supplied by God's care with writers who could address themselves both to heathen sages, and to kings like the Antonines. Of these Justin was the first. It was his also to begin public discussions with the Jews. The testimony of such a writer to the simplicity of the early ritual of the Lord's Supper is most important. The dates of his conversion and mar-

tyrdom are 133 and 163, giving thirty years to his faithful testimony. The first extracts are from the second apology which he addresses to Mark Aurelius Antonine, whom Pope entitles "the good," not deeming his persecution of Christians a matter worth notice. His other extant work is the dialogue with Trypho the Jew, which furnishes two passages upon our subject. Justin and Irenæus alike held Millenarianism, but without countenancing the foolish fables of Papias, which are given in Routh's *Reliquiæ Sacræ*, but Origen took the other side altogether.

The following extracts from Justin shew that the church of the second century, as represented by him, did not stand still where Ignatius left it in respect of the doctrine of the Supper.

Not only (1) does he call it, as Ignatius did, "the Eucharist," but he seems to say that this was adopted as its most usual name, "This with us is called the Eucharist."

Then (2) he says that the bread and wine "are, by the word of "prayer, the flesh and blood of Jesus," giving an intimation of the doctrine of change by consecration that was coming on.

(3) One of the extracts boldly calls the Christian minister, *ιερεὺς*, a priest, the term given in the Scriptures only to Jewish and heathen sacrificing priests and to our Lord, the one only Priest of Christians.

Also (4) the Lord's Supper itself is called a slain sacrifice, *θυσία*: the verb, from which the noun is derived, is used in Scripture of Christ's death on the cross, "Christ, our passover, has been "slain, *τέθνηται*, for us."

It may be said that the idea of "offering" the bread and wine to God in remembrance of the sacrifice on the cross is a very simple and harmless matter; but it is a needless addition to what Christ instituted, and in practice it has always been found that to make it an offering leads to making it a *θυσία* or "slain sacrifice."

### *The Apology.*

P. 97. "But we, after having so baptized the convert introduced into our number, take him to those who are called (the) brethren

P. 97, *Apologia*. (Cologne, 1686.)

Ἡμεῖς δὲ (Christians), μετὰ τὸ οὕτως λούσαι (p. 93, 94) τὸν πεπεισμένον καὶ ἐγκαταθεμελίον. ἐπὶ τοὺς λεγομένους ἀδελφοὺς ἄγομεν, ἕνα



where they are assembled, to make prayer in common for themselves and for the illuminated (one) and for all men in every place in an earnest manner, that having learned the truth we may also be thought meet to be acknowledged in our works men of good life and guardians of the commands that have been given, that we may be saved with the everlasting salvation. When we have done praying we salute each other with a kiss. There is afterwards brought to the president of the brethren bread and a cup of water and mixed (wine) (*κράμα* is mixed liquid, or any mingled thing): and he takes it and sends up praise and glory to the Father of all through the name of the Son and of the Holy Ghost, and makes thanksgiving for them at some length for their having been thought worthy of these things from Him. When he has finished the prayers and the thanksgiving, all the people that is present cries in assent, Amen: which in the Hebrew language signifies 'May it come to pass.'

"And when the president has given thanks and all the people have cried in assent, those that with us are called deacons give to each of those that are present, to partake of some of the bread that has been mentioned in the thanksgiving and of the wine and the water, and they carry away (some) to those that are not present. And this food is called with us the Eucharist; of which no other is allowed to partake but he that believes that the things that have been taught by us are true, and has baptized himself in the bath for remission of sins and for regeneration (see Dr Light-foot) and lives as Christ delivered to us.

"For we do not receive these things as common bread or com-

συνηγμένοι εἰσιν, κοινὰς εὐχὰς ποιησόμενοι ὑπὲρ τε ἑαυτῶν καὶ τοῦ φωτισθέντος καὶ ἄλλων πανταχοῦ πάντων ἐντόνως, ὅπως καταξιώθωμεν τὰ ἀληθῆ μαθόντες, καὶ δι' ἔργων ἀγαθοῖ πολιτευταὶ καὶ φύλακες τῶν ἐντεταλμένων εὐρεθῆναι, ὅπως τὴν αἰωνίαν σωτηρίαν σωθῶμεν. Ἀλληλοὺς φιλήματι ἀσπάζομεθα πυνσάμενοι τῶν εὐχῶν. Ἐπειτα προσφέρεται τῷ προεστῶτι τῶν ἀδελφῶν ἄρτος καὶ ποτήριον ὕδατος καὶ κράματος· καὶ οὗτος λαβὼν αἶνον καὶ δόξαν τῷ Πατρὶ τῶν ὄλων διὰ τοῦ ὀνόματος τοῦ Υἱοῦ καὶ τοῦ Πνεύματος τοῦ Ἁγίου ἀναπέμπει καὶ εὐχαριστίαν ὑπὲρ τοῦ κατηξιῶσθαι τούτων παρ' Αὐτοῦ ἐπὶ πολὺ ποιεῖται. Τοῦ συντελέσαντος τὰς εὐχὰς καὶ τὴν εὐχαριστίαν πᾶς ὁ παρὼν λαὸς ἐπενφημεῖ λέγων, Ἀμήν. Τὸ δὲ Ἀμήν τῇ Ἑβραϊδὶ φωνῇ τὸ, γένοιτο, σημαίνει.

Εὐχαριστήσαντος δὲ τοῦ προεστῶτος καὶ ἐπενφημήσαντος παντὸς τοῦ λαοῦ, οἱ καλούμενοι παρ' ἡμῖν διάκονοι διδόνασιν ἑκαστῷ τῶν παρόντων, μεταλαβεῖν ἀπὸ τοῦ εὐχαριστηθέντος ἄρτου καὶ οἴνου καὶ ὕδατος, καὶ τοῖς οὐ παρούσιν ἀποφέρουσι. Καὶ ἡ τροφή αὕτη καλεῖται παρ' ἡμῖν εὐχαριστία, ἧς οὐδενὶ ἄλλῳ μετασχεῖν ἐξόν ἐστιν, ἢ τῷ πιστεύοντι ἀληθῆ εἶναι τὰ δεδιδραγμένα ὑφ' ἡμῶν καὶ λουσαμένῳ τὸ ὑπὲρ ἀφέσεως ἁμαρτιῶν καὶ εἰς ἀναγέννησιν λούτρον, καὶ οὕτως βιοῦντι ὡς ὁ Χριστὸς παρέδωκεν.

Οὐ γὰρ ὡς κοινὸν ἄρτον οὐδὲ κοινὸν πόμα ταῦτα λαμβάνομεν· ἀλλ' ὃν

mon drink, but on the contrary, *as* Jesus Christ our Saviour, who was made flesh by the word of God, had both flesh and blood for our salvation, *so* we were taught that the food given thanks for by Him in the word of prayer, the food from which by a bodily change our blood and flesh are nourished, are both the flesh and blood of that Jesus who was made flesh. For the apostles in the records made by them, which are called Gospels, so handed down to us that it was committed to them, that Jesus took bread, gave thanks and said, This do ye in remembrance of Me, that is, My body; and in like manner took the cup and gave thanks and said, This is My blood; and gave it amongst them only." (Did Justin mean ποιείτε to be rendered "sacrifice"? Certainly τούτεστι does not stand for τοῦτό ἐστι.) "But we after these (words) have been said, in the rest of the time always commemorate these things; and the rich always assist all that are in need and are always (one) with them.

"And in all gifts that we present we bless the Maker of all things through His Son Jesus Christ and through the Holy Spirit; and on the day called the day of the sun, there is an assembling together of all that abide in the cities or the fields, and the records of the apostles or the compositions of the prophets are read, until there has been enough. Then, when the reader has done, the president in an address (word) makes for them an explanation and an invitation to imitate these good things. Afterwards we all in common arise and send (up) prayers, and, as we said before, when we have ceased to pray, bread is brought in and wine and water; and the president to the best of his power sends up prayers as well as thanksgiving, and the people cries in assent,

τρόπον διὰ λόγου Θεοῦ σαρκοποιηθεὶς Ἰησοῦς Χριστὸς ὁ σωτὴρ ἡμῶν καὶ σάρκα καὶ αἷμα ὑπὲρ σωτηρίας ἡμῶν ἔσχευε, οὕτως καὶ τὴν δι' εὐχῆς λόγου παρ' Αὐτοῦ εὐχαριστηθεῖσαν τροφήν (ἐξ ἧς αἷμα καὶ σάρκες κατὰ μεταβολὴν τρέφονται ἡμῶν) ἐκείνου τοῦ σαρκοποιηθέντος Ἰησοῦ, καὶ σάρκα καὶ αἷμα ἐδιδάχθημεν εἶναι. Οἱ γὰρ ἀπόστολοι ἐν τοῖς γενομένοις ὑπ' αὐτῶν ἀπομνημονεύμασι, ἃ καλεῖται Εὐαγγέλια, οὕτως παρέδωκεν ἐντέταλθαι αὐτοῖς, τὸν Ἰησοῦν λαβόντα ἄρτον εὐχαριστήσαντα εἰπεῖν, Τοῦτο ποιεῖτε εἰς τὴν ἀνάμνησίν μου, τοῦτεστι τὸ σῶμά μου· καὶ τὸ ποτήριον ὁμοίως λαβόντα, καὶ εὐχαριστήσαντα εἰπεῖν, Τοῦτό ἐστι τὸ αἷμά μου· καὶ μόνοις αὐτοῖς μεταδοῦναι. Ἡμεῖς δὲ μετὰ ταῦτα λοιπὸν ἀεὶ τούτων ἀναμνησκόμεν καὶ οἱ ἔχοιτες τοῖς λειπομένοις πᾶσιν ἐπικοινωνοῦμεν, καὶ σίνεσμεν ἀλλήλοις ἀεὶ.

Ἐπὶ πάντι τε ὡς προσφερόμεθα ἐδλογοῦμεν τὸν Ποιητὴν τῶν πάντων διὰ τοῦ εἰῶς αὐτοῦ Ἰησοῦ Χριστοῦ, καὶ διὰ Πνεύματος τοῦ Ἁγίου. Καὶ τῇ τοῦ ἡλίου λεγομένη ἡμέρᾳ πάντων κατὰ πόλεις ἢ ἀγροὺς μενόντων ἐπὶ τὸ αὐτὸ συνέλευσις γίνεται, καὶ τὰ ἀπομνημονεύματα τῶν ἀποστόλων, ἢ τὰ συγγράμματα τῶν προφητῶν ἀναγιώσκεται, μέχρις ἐγχωρεῖ. Ἐἴτα πανταμένον τοῦ ἀναγιώσκοντος ὁ προεστὸς διὰ λόγου τὴν νοθεσίαν καὶ πρόκλησιν τῆς τῶν καλῶν τούτων μιμήσεως ποιεῖται. Ἐπειτα ἀνιστάμεθα κοινῇ πάντες καὶ εὐχὰς πέμπομεν, καὶ, ὡς προέφημεν, πανταμένον ἡμῶν τῆς εὐχῆς, ἄρτος προσφέρεται καὶ οἶνος καὶ ὕδωρ, καὶ ὁ προεστὸς εὐχὰς ἀνάσσει καὶ εὐχαριστίας, ὡς δέναμις αὐτῷ, ἀναπέμπει, καὶ ὁ λαὸς

saying the Amen: and the distribution and participation from the things, for which thanks have been given, are made to each, and to those that are not present it is sent by the deacons. But those that are wealthy, and wish (to do so), each according to his own preference gives that which he chooses, and what is collected is put away in charge of the president, and he assists both orphans and widows, and those who through disease or any other cause are in need, and them that are in bonds, and sojourners that are foreigners, and in a word he becomes a guardian to all that are in necessity.

P. 296-7. "It appears then that in this prophecy (the word is) concerning the bread which our Lord Christ has given to us to *do* (Qy. sacrifice) in remembrance both of His making Himself body on account of those that believe on Him (on account of whom He also suffered), and concerning the cup which He gave for us to do (Qy. offer) with thanksgiving for remembrance of His blood.

P. 344. "But God does not receive sacrifices from any, but through His priests. God then anticipating all that (offer) sacrifices through His name, which Jesus the Christ ordered to take place, that is in the Eucharist of the bread and the cup, which are done by the Christians in every place of the world, testifies

ἐπευφημῆί λέγων τὸ Ἄμην· καὶ ἡ διάδοσις καὶ ἡ μετάληψις ἀπὸ τῶν εὐχαριστηθέντων ἐκάστῳ γίνεται, καὶ τοῖς οὐ παροῦσι διὰ τῶν διακόνων πέμπεται. Οἱ εὐποροῦντες δὲ καὶ βουλόμενοι, κατὰ τὴν προαίρεσιν ἕκαστος τὴν ἑαυτοῦ ὃ βούλεται δίδωσι· καὶ τὸ συλλεγόμενον παρὰ τῷ προσεστῶτι ἀποτίθεται, καὶ αὐτὸς ἐπικουρεῖ ὀρφάνοις τε καὶ χήραις καὶ τοῖς διὰ νόσον ἢ δι' ἄλλην αἰτίαν λειπομένοις καὶ τοῖς ἐν δεσμοῖς οὔσι καὶ τοῖς παρεπιδήμοις οὔσι ξένοις, καὶ ἅπλως τοῖς ἐν χρεία οὔσι κηδεμῶν γίνεται, κ.τ.λ.

P. 296-7. *Dialog. cum Tryphone, after "Bread shall be given and water shall be sure."*

"Ὅτι μὲν οὖν ἐν ταύτῃ τῇ προφητείᾳ περὶ τοῦ ἄρτου ὃν παρέδωκεν ἡμῖν ὁ ἡμέτερος Χριστὸς ποιεῖν εἰς ἀνάμνησιν τοῦ τε σωματοποιήσασθαι Αὐτὸν διὰ τοὺς πιστεύοντας εἰς Αὐτὸν, δι' οὓς καὶ παθητὸς γέγονε, καὶ περὶ τοῦ ποτηρίου ὃ εἰς ἀνάμνησιν τοῦ αἵματος Αὐτοῦ παρέδωκεν εὐχαριστοῦντας ποιεῖν, φαίνεται.

P. 344, *Do. After "In every place incense shall be offered," &c.*

Οὐ δέχεται δὲ παρ' οὐδενὸς θυσίας ὁ Θεὸς εἰ μὴ διὰ τῶν ἱερέων Αὐτοῦ. Πάντας (not πάντες) οὖν οἱ διὰ τοῦ ὀνόματος τούτου θυσίας, ἃς παρέδωκεν Ἰησοῦς ὁ Χριστὸς γίνεσθαι, τούτεστιν ἐπὶ τῇ εὐχαριστίᾳ τοῦ ἄρτου καὶ τοῦ ποτηρίου, τὰς ἐν παντὶ τόπῳ τῆς γῆς γινομένας ὑπὸ τῶν Χριστιάνων, προλα-



that they are well pleasing to Him.... I also say that then prayers and thanksgivings (or eucharists) made by those that are fit, are alone complete sacrifices and well pleasing to God. For these alone have Christians also received to do, and in remembrance of their food both dry and liquid, in which remembrance has been made of the suffering which the God of God through Him has suffered."

*Dialogue with Trypho the Jew.*

P. 260. "God now, he says, rejects Jewish sacrifices, Malachi i. 11 &c. But of those that are being offered by you Gentiles in every place to Him—i.e. the bread of the eucharist and in like manner the cup of the eucharist he is then speaking beforehand, saying that we also are glorifying His name, but that ye (Jews) are profaning it.

P. 346. "For this especial Priest and everlasting King is the Christ as the Son of God: in whose presence again on earth do not suppose that Isaiah or the other prophets are speaking of sacrifices with blood-shedding but of true and spiritual praises and thanksgiving (or eucharist).

P. 259. "But, O men, as I said, an offering also of fine flour,

βῶν ὁ Θεὸς, μαρτυρεῖ εὐαρέστους ὑπάρχειν Αὐτῷ... Ὅτι μὲν οὖν καὶ εὐχαὶ καὶ εὐχαριστίαι ὑπὸ τῶν ἀξίων γινόμεναι τέλειαι μόναι καὶ εὐαρεστοὶ εἰσι τῷ Θεῷ θυσίαι καὶ αὐτὸς φημι. Ταῦτα γὰρ μόναι καὶ Χριστιανοὶ παρέλαβον ποιεῖν καὶ ἐπ' ἀναμνήσει δὲ τῆς τροφῆς αὐτῶν ξηρᾶς τε καὶ ὑγρᾶς, ἐν ἧ καὶ τοῦ πάθους ὃ πέπονθε δι' Αὐτοῦ ὁ Θεὸς τοῦ Θεοῦ, μέμνηται.

P. 260. *After quoting Malachi ἐνὸς τῶν δώδεκα, about God's rejecting Jewish sacrifices:*

Περὶ δὲ τῶν ἐν παντὶ τόπῳ ὑφ' ὑμῶν τῶν ἔθνων προσφερομένων Αὐτῷ θυσιῶν, τούτεστι τοῦ ἄρτου τῆς εὐχαριστίας καὶ τοῦ ποτηρίου ὁμοίως τῆς εὐχαριστίας προλέγει τότε, εἰπὼν καὶ τὸ ὄνομα δοξάζειν ἡμᾶς, ὑμᾶς δὲ βεβηλοῦν.

P. 346.

Ὅτιος γὰρ ἐξαίρετος ἱερεὺς καὶ αἰώνιος βασιλεὺς ὁ Χριστὸς, ὡς υἱὸς Θεοῦ, οὐδ' ἐν τῇ πάλιν παρουσίᾳ μὴ δόξῃτε λέγειν Ἰσραὴλ ἢ τοὺς ἄλλους προφήτας θυσίας ἀφ' αἱμάτων, ἀλλὰ ἀληθινούς καὶ πνευματικούς αἶνους καὶ εὐχαριστίας.

*Dialogus c. Tryph. p. 259.*

Καὶ ἡ τῆς σερμιδύλεως δὲ προσφορά, ᾧ ἄνδρες, ἔλεγον, ἡ ὑπὲρ τῶν καθαρι-



which was ordained to be offered on behalf of those who were being purified from leprosy, was a type of the bread of the eucharist, which Jesus Christ our Lord delivered to us to offer for a remembrance of the suffering which He suffered on behalf of the men that are being purged in their souls from wickedness, that we may at the same time give thanks to God for this, that He (Christ) hath both paid for the atonement of the world with all that are in Him for the sake of man, and that He hath set us free from the evil state in which we were born, and accomplished a complete dissolution of the powers and authorities, through Him that suffered according to His (God's) counsel\*.

P. 338. "But the blood of the Paschal Lamb also with which the side-posts and the lintel were anointed, when the firstborn of Egypt were destroyed, rescued those that were saved in Egypt: for the passover was Christ who was afterwards slain, as also Isaiah saith, He was brought as a sheep to the slaughter, and it is written that on the day of the Passover ye seized Him and in like manner in the passover crucified Him.

P. 417. See Isaiah vi. "For the coal (brand) which the prophet saw brought to his unclean lips for the cleansing of his lawlessnesses and sins was a representation of the Master's flesh that cleanses the conscience of them that eat it from all impiety."

ζομένων ἀπὸ τῆς λέπρας προσφέρεσθαι παραδοθεῖσα, τύπος ἦν τοῦ ἄρτου τῆς εὐχαριστίας, ὃν εἰς ἀνάμνησιν τοῦ πάθους, οὗ ἔπαθεν ὑπὲρ τῶν καθαιρομένων τὰς ψυχὰς ἀπὸ πάσης πονηρίας ἀνθρώπων, Ἰησοῦς Χριστὸς ὁ Κύριος ἡμῶν παρέδωκε ποιεῖν, ἵνα ἅμα (τε) εὐχαριστῶμεν τῷ Θεῷ ὑπὲρ τε τοῦ τὸν κόσμον ἐκτικέαι σὺν πᾶσι τοῖς ἐν αὐτῷ διὰ τὸν ἄνθρωπον, καὶ ὑπὲρ τοῦ ἀπὸ τῆς κακίας, ἐν ᾗ γεγόναμεν, ἠλευθερωθῆκεναι ἡμᾶς, καὶ τὰς ἀρχὰς καὶ τὰς ἐξουσίας καταλελυκέναι τελείαν κατάλυσιν διὰ τοῦ παθητοῦ γενομένου κατὰ τὴν βουλὴν αὐτοῦ, and he tells Trypho that his sacrifices are now rejected of God.

P. 338.

Καὶ τοὺς ἐν Αἰγύπτῳ δὲ σωθέντας, ὅτε ἀπόλλυντο τὰ πρωτότοκα τῶν Αἰγυπτίων, τὸ τοῦ πάσχα ἐβρύσατο αἷμα, τὸ ἐκατέρωσε τῶν σταθμῶν καὶ τοῦ ὑπερθύρου χρισθέν· ἦν γὰρ τὸ πάσχα ὁ Χριστὸς, ὁ τυθεὶς ὕστερον, ὡς καὶ Ἡσαΐας ἔφη, "He was brought as a sheep," &c. Καὶ ὅτι ἐν ἡμέρᾳ τοῦ πάσχα συνελάβετε αὐτὸν καὶ ὁμοίως ἐν τῷ πάσχα ἐσταυρώσατε, γέγραπται.

*Quest. et Respons. p. 417. With reference to Isaiah VI.*

Ὁν γὰρ ἐθεάσατο ὁ προφήτης ἄνθρακα τοῖς ἀκαθάρτοις αὐτοῦ χεῖλεσι προσαγόμενον εἰς κάθαρσιν ἀνομιῶν τε καὶ ἁμαρτιῶν, μῆνυμα εἶχε τῆς Δεσποτικῆς σαρκὸς, καθαρζούσης τὸ συνειδὸς τῶν ἐσθιόντων αὐτὴν ἀπὸ πάσης ἀσεβείας.

\* Does not Justin mean διὰ τοῦ ἀνθρώπου, *i. e.* by Him as man?

It is worth notice that he uses *οἱ ἔχοντες* in the well-known classical sense of "the rich," encouraging us to translate the opposite term in 1 Cor. xi. "and shame the poor." We may also notice the use of one of the compounds of *μετὰ*, of which so many afterwards appear. But he uses it in the most innoxious sense; viz. of the elements becoming assimilated in our bodies and passing into nourishment in the natural manner. This is a most just and unquestionable fact: and yet from it sprang up in the middle ages a large harvest of most painful and, to speak truth, irreverent and disgusting discussion; to which I need make no further allusion here.

(D.) THEOPHILUS, PATRIARCH OF ANTIOCH. D. 181.

It is singular that we have but one other Father of note, who bears this name, which St Luke has immortalized in his Gospel, viz. the uncle and predecessor of Cyril at Alexandria. This Theophilus ranks as an elegant learned and judicious divine of the second century, though but one treatise of his has survived. He speaks with much precision of the Father the Son and the Spirit, and he is the first to use the word *τριάς*, Triad or Trinity, of the Godhead. If he became Bishop in 168 he must have lived 13 years after, as he mentions the decease of Marcus Aurelius at Rome. Jerome cites from a work on the harmony of the 4 Gospels which bore his name: but Jerome deemed that he saw a difference of style between this and the works ordinarily attributed to him. The books he addresses to his pagan friend Autolyceus correspond in character to some of the works of Justin; and we may say that Justin's mantle fell upon this Theophilus. He exposes the turpitude of Greek heathenism, and is a good apologist for Christian truth. St Jerome speaks also with favour of his treatises against both Marcion and Hermogenes. The one reference to the Lord's Supper in his writings occurs at the close of a passage which is a good specimen of his style.

\* But since most of those that charge us with atheism, having

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*With Justin's works.* (Cologne, 1786, and Cambridge.)

Ἐπεὶ δὲ οἱ πολλοὶ τῶν ἐπικαλούντων ἡμῶν τὴν ἀθεότητα, οὐδ' ὄναρ τί ἐστι

not even known of God what a dream is, being both ignorant and unreflective in physical and theological reasoning, measuring piety by the law of sacrifices, charge us with bringing in upon the cities different gods; consider I pray, my masters, concerning both charges here: and first indeed about our failing to sacrifice, The Creator and Father of the whole does not want blood or fat or sweet scents from the flowers and incense, being Himself perfect odour, incapable of want, and in need of nothing: but on the contrary the greatest sacrifice to Him, if we recognize Who stretched out and made the heavens in spheres (vortices) and firmly fixed the earth as a centre, Who gathered the water into seas, Who adorned the air with stars, and made the earth put forth every seed, Who made the living creatures and formed man; whenever having the Creator God to sustain and inspect it with that wisdom and skill, according to which He conducts all, we raise holy hands to Him, of what kind of hecatomb has He need? 'And men turn them from their intentions by slain sacrifices and 'by conciliating prayers and libation of wine and (burnt) fat, 'entreating their pardon, whensoever any one takes advantage of 'another and transgresses.' But why tell me of holocausts, things that He needs not? and yet it is necessary (or proper) to offer an unbloody sacrifice and to bring to Him our reasonable service."

Θεὸν ἐγνωκότες, ἀμαθείς τε καὶ ἀθεώρητοι ὄντες τοῦ φυσικοῦ καὶ τοῦ θεολογικοῦ λόγου, μετροῦντες τὴν εὐσέβειαν θησιῶν νόμῳ, ἐπικαλοῦσι τὸ μὴ καὶ τοὺς αὐτοὺς ταῖς πόλεσι θεοὺς ἄγειν· σκέψασθε μοι, αὐτοκράτορες, ὧδε περὶ ἐκατέρων, καὶ πρῶτόν γε περὶ τοῦ μὴ θύειν. Ὁ δὲ τοῦ παντὸς Δημιουργὸς καὶ Πατὴρ οὐ δεῖται αἵματος οὐδὲ κνίσσης οὐδὲ τῆς ἀπὸ τῶν ἄνθων καὶ θυμιμάτων εὐωδίας, Αὐτὸς ὢν ἡ τελεία εὐωδία, ἀνειδείης καὶ ἀπροσδεής· ἀλλὰ θυσία Αὐτῷ μεγίστη, ἣν γινώσκωμεν τίς ἐξέτεινε καὶ συνεσφαίρωσε τοὺς οὐρανοὺς, καὶ τὴν γῆν κέντρον δίκην ἠδρασε, τίς συνήγαγε τὸ ὕδωρ εἰς θάλασσας, τίς ἐκόσμησεν ἄστρους τὸν αἰθέρα, καὶ ἐποίησε πᾶν σπέρμα τὴν γῆν ἀναβάλλειν, τίς ἐποίησε ζῶα καὶ ἄνθρωπον ἔπλασε· ὅταν ἔχοντες τὸν Δημιουργὸν Θεὸν συνέχοντα καὶ ἐποπτεύοντα ἐπιστήμῃ καὶ τέχνῃ, καθ' ἣν ἄγει τὰ πάντα, ἐπαίρωμεν ὀσίους χεῖρας Αὐτῷ, ποίας ἐτι χρεῖαν ἐκατόμβης ἔχει;

Καὶ τοὺς μὲν θυσίῃσι καὶ εὐχολῆς ἀγαθῆσι  
 Λοιβῆ τε κνίσση τε παρατρωπῶσ' ἄνθρωποι  
 Λισσόμενοι, ὅτε κέν τις ὑπερβαίῃ καὶ ἀμάρτη.

Τί δέ μοι ὀλοκαυτώσειν, ὦν μὴ δεῖται ὁ Θεός; Καίτοι προσφέρειν δέον ἀνάμακτον θυσίαν, καὶ τὴν λογικὴν προσάγειν λατρείαν. [I think that in both expressions he refers to the Lord's Supper.]

## (E.) IRENÆUS, MARTYR. B. 130. D. 202.

The next great divine, Irenæus, Bishop of Lyons, has had the good fortune to survive as an antagonist of Gnosticism, while a whole shoal of authors on Marcionism and all the heresies of the second century have utterly perished. Irenæus himself has had a narrow escape, as most of his work remains only in a Latin translation. The names therefore and opinions of Cerinthus, Tatian, Saturninus and the rest are preserved in his works, like flies in amber. His mind was in every part of Christendom, and his influence not unfelt at Rome. Polycarp and Papias disciples of St John had taught him not only the sayings of that Apostle, but with Platonic perfection of portraiture had recited to him the minor circumstances of St John's life, which could not fail both greatly to fix the doctrines in his mind and to deepen his interest in them. To him then we turn with warm interest as to the last author connected with the Apostolic age. He signalized himself as a martyr, dying with his dying people in the persecution under Septimius Severus: but while he was at his prime in his episcopal work the weight accorded to his judgment by Victor the Bishop of Rome withheld that prelate as leader of the Western bishops from coming to a rupture with the Eastern about the time of holding Easter. It is interesting to see Irenæus the pupil of Polycarp and Papias standing up with success for the independence of the Eastern churches and crowning his head with the glory of a peacemaker while he contended for his chief teacher Polycarp. Perhaps however he is rather a judicious ecclesiastical writer than an exact philosopher. It is remarkable that his predecessor Pothinus died in a persecution, viz. in that which darkens the fame of the Stoic emperor Marcus Aurelius. Regarding the heresies of this age the lectures of Mansel edited by Lightfoot with a preface by Lord Carnarvon make the subject almost interesting.



*Against Heresies, Bk. I. c. 13, § 2. Of the jugglings of Mark.*

“Pretending to perform the eucharist with cups of mingled wine [does this mean water with the wine, as Grabe?] and protracting to a great length the word of the invocation [*i.e.* of the Spirit] he makes them to appear red and scarlet, so that the grace from those that are beyond all things seems to drop its own blood in that cup, through his invocation of it, and that those that are present exceedingly desire to taste of that cup, that the grace so celebrated by that magician may fall like rain on them also. And again giving out to the woman smaller cups mingled he orders them to receive the eucharist in his presence: and when this is done, he himself brings another cup much larger than that from which the deceived woman received the eucharist: and having emptied (the liquid) from the smaller which has been used in the eucharist by the woman into the one that has been set in order by him, adding at the same time these words ‘May the grace ‘that is before all things, that is not to be imagined and uttered, ‘fill thine inner man, and make the knowledge of it to abound ‘in thee, sowing deep in thee the mustard-tree’s seed into the ‘good ground’ [he receives the elements]. And by saying some things of this kind and by driving the wretched dupe out of himself, he appeared to be a worker of wonders, when the great cup was filled out of the little one, so that it even overflowed out of it. And doing some other things nearly like these he utterly deceived many and led them away after him. But it is likely

*Contra Hæreses, Lib. I. c. 13, § 2. De Marci prestigiis. Paris, 1710.*

Ποτήρια οἶνω κεκραμένα προσποιούμενος εὐχαριστεῖν, καὶ ἐπὶ πλέον ἐκτείνων τὸν λόγον τῆς ἐπικλήσεως, πορφύρεα καὶ ἐρυθρὰ φαίνεσθαι ποιῶ. ὡς δοκεῖν τὴν ἀπὸ τῶν ὑπὲρ τὰ ὅλα χάριν τὸ αἷμα τὸ ἑαυτῆς σταθεῖν ἐν τῷ ἐκείνῳ ποτηρίῳ, διὰ τῆς ἐπικλήσεως αὐτοῦ, καὶ ὑπεριμείρεσθαι τοὺς πύροντας ἐξ ἐκείνου γεύσασθαι τοῦ πόματος, ἵνα καὶ ἐπ’ αὐτοὺς ἐπομβρήσῃ ἢ διὰ τοῦ μάγου τούτου κληῖζομένη χάρις. Πάλιν δὲ γυναιξὶν ἐπιδοὺς ἐκπώματα κεκραμένα, αὐτὰς εὐχαριστεῖν ἐγκελεύεται παρεστῶτος αὐτοῦ· καὶ τούτου γενομένου, αὐτὸς ἄλλο ποτήριον πολὺ μείζον ἐκείνου, οὗ ἢ ἐξηπατημένη ἠὲ χαρίστησε, προσενεγκῶν, καὶ μετακενώσας ἀπὸ τοῦ μικροτέρου, τοῦ ὑπὸ τῆς γυναικὸς ἠὲ χαρίστημένου, εἰς τὸ ὑπ’ αὐτοῦ κεκοσμημένον, ἐπιλέγων αἶμα οὕτως, Ἢ πρὸ τῶν ὄλων, ἢ ἀεινόητος καὶ ἄρηγτος χάρις, πληρώσει σου τὸν ἔσω ἄνθρωπον, καὶ πληθύναι ἐν σοὶ τὴν γνώσιν αὐτῆς, ἐγκατασπείρουσα τὸν κόκκον τοῦ σινάπεως εἰς τὴν ἀγαθὴν γῆν. Καὶ τοιαῦτά τινα εἰπὼν καὶ ἐξοιστρήσας τὸν ταλαίπωρον, θαυματοποιὸς ἀνεφάνη, τοῦ μεγάλου πληρωθέντος ἐκ τοῦ μικροῦ ποτηρίου ὥστε καὶ ὑπερεκχεῖσθαι ἐξ αὐτοῦ· καὶ ἄλλα τινα τούτοις παρμπλήσια ποιῶν ἐξηπάτησε πολλοὺς καὶ ἀπηγήραχεν ὀπίσω αὐτοῦ... Εἰκὸς δὲ αὐτὸν καὶ

that he also had some demon as his familiar, through whose aid he both seems to prophesy, and makes as many women as he thinks fit, partakers of his grace to prophesy.

IV. 17. 5. "But also, giving counsel to His own disciples to offer firstfruits to God from His creatures, not as if He were in want, but that they themselves might be neither unfruitful nor ungrateful, He received bread of this creation and gave thanks, saying 'This is My body,' and in like manner (taking) the cup, which is of that created thing which is common with us, and which He confessed to be His own blood, and taught (us) the new offering of the New Covenant, which the church receives from the Apostles and offers to God in the whole world, as firstfruits of His gifts in the New Covenant, Malachi i. 10, 11, most manifestly shewing a meaning by these things, since His first people (the Jews) will cease to offer to God, but in every place sacrifice will be offered to Him, and that pure: but His name will be glorified in the Gentiles. ... But the Jews do not offer; for their hands are full of blood; for they have not received The Word, which is offered to God. For not any the more do all the assemblies of heretics (do this) ... But how will it be apparent to them, that that bread, as to which thanks were given, is the body of their own Lord, and the cup (that) of His blood; if they do not call Him the very Son of the Maker of the world, *i.e.* His Word, by Whom (*i.e.* by the Son) the tree bears fruit, and the fountains flow down and the earth gives

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δαίμονά τινα παρέδρον ἔχειν, δι' οὗ αὐτός τε προφητεύειν δοκεῖ, καὶ ὅσας ἀξίας ἡγείται, μετόχους τῆς χάριτος αὐτοῦ προφητεύειν ποιεῖ, κ.τ.λ.

IV. 17. 5.

Sed et suis discipulis dans consilium, primitias Deo offerre ex suis creaturis, non quasi indigenti, sed ut ipsi nec infructuosi nec ingrati sint, eum, qui ex creaturâ panis est, accepit et gratias egit dicens "Hoc est Meum corpus." Et calicem similiter, qui est ex eâ creaturâ, quæ est secundum nos. Suum sanguinem confessus est, et Novi Testamenti novam docuit oblationem; quam ecclesia ab apostolis accipiens, in universo mundo offert Deo, primitias Suorum munerum in Novo Testamento, Malachi i. 10, 11, manifestissime significans per hæc, quoniam prior populus cessabit offerre Deo, omni autem loco sacrificium offerretur Eî, et hoc purum. Nomen autem Ejus glorificabitur in gentibus. (18. 4) Judæi autem non offerunt: manus enim eorum sanguine plena sunt: non enim receperunt Verbum quod offertur Deo. Sed neque enim omnes hæreticorum Synagoga... Quomodo autem constabit iis, eum penem, in quo gratiæ actæ sunt, corpus esse Domini sui, et calicem sanguinis Ejus, si non Ipsum Fabricatoris mundi Filium dicant, *i.e.* Verbum Ejus; per quod lignum fructificat et defluunt fontes, et terra

first indeed the blade, then afterward the ear, then full corn in the ear ?

18. 5. "How say they that the flesh goes to corruption and partakes not of the life that is nourished (*τρεφομένης*) from the body of the Lord and His blood? Let them either change opinion, or refuse to bring forward the things that have been said (by them). But our opinion is in harmony with the Eucharist, and the Eucharist establishes our opinion. But we offer to Him His own, carefully proclaiming communion and unification, and confessing the raising of flesh and spirit. For as bread from the earth, receiving to itself the call of God, is no longer common bread but (the) Eucharist, consisting of two things, both of the earthly and of the Heavenly, so our bodies also, partaking of the Eucharist, to be no longer corruptible (or destructible) having the hope of resurrection for (eternal) ages... 6. That very Word gave the people order for making oblations although He did not need them, that they might learn to serve God. He wills us also to offer a gift at the altar in assemblies without intermission. There is therefore an altar in the Heavens (for thither our prayers and oblations are directed), and a temple, after the manner that John says in the Revelation, 'And the temple of God was opened,' and a tabernacle, for he saith, 'Behold! The tabernacle of God, in which He will dwell with men.'

dat primum quidem fœnum, post deinde spicam, deinde plenum triticum in spica ?

### 18. 5.

Πῶς τὴν σάρκα λέγουσιν εἰς φθορὰν χωρεῖν, καὶ μὴ μετέχειν τῆς ζωῆς τῆς ἀπὸ τοῦ σώματος τοῦ Κυρίου καὶ τοῦ αἵματος Αὐτοῦ τρεφομένης; ἢ τὴν γνώμην ἀλλαξάτωσαν ἢ τὸ προφέρειν τὰ εἰρημένα παραιτίσθωσαν. Ἡμῶν δὲ σύμφωνος ἡ γνώμη τῇ εὐχαριστίᾳ, καὶ ἡ εὐχαριστία βεβαιοῖ τὴν γνώμην. Προσφέρομεν δὲ αὐτῷ τὰ ἴδια, ἐμμελῶς κοινωνίαν καὶ ἔνωσιν ἀπαγγέλλοντες, καὶ ὁμολογοῦντες σαρκὸς καὶ πνεύματος ἔγερσιν. Ὡς γὰρ ἀπὸ γῆς ἄρτος προσλαμβάνομενος τὴν ἐκκλησίαν τοῦ Θεοῦ, οὐκέτι κοινὸς ἄρτος ἐστίν, ἀλλ' εὐχαριστία, ἐκ δύο πραγμάτων συνεστηκυῖα, ἐπιγείου τε καὶ οὐρανοῦ, οὕτως καὶ τὰ σώματα ἡμῶν, μεταλαμβάνοντα τῆς εὐχαριστίας, μηκέτι εἶναι φθαρτά, τὴν ἐλπίδα τὴν εἰς αἰῶνας ἀναστάσεως ἔχοντα...6. Id Ipsum Verbum dedit populo præceptum faciendarum oblationum, quamvis non indigeret eis, ut discerent Deo servire. Nos quoque offerre vult minus ad altare frequenter sine intermissione. Est ergo altare in cælis (illic enim preces nostræ et oblationes diriguntur), et templum, quemadmodum Johannes in Apocalypsi ait "Et apertum est templum Dei," et tabernaculum, "Ecce," enim inquit, "tabernaculum Dei in quo habitabit cum hominibus."

33. 2. "But how did God, if Jesus was in existence of another father, in receiving bread of the usual character, justly confess that it was His own body, and confirm that the mixture of the cup was His own blood?"

V. 2. 2. "Since we are members of Him, and through the creature are nourished, and He Himself supplies to us the creature, making His sun to rise and making rain to fall as He will, He confessed the cup from the creature (to be) His own blood, and wholly affirmed for Himself the bread from the creature (to be) His own body, from which our bodies obtain increase. Whenever then the mingled liquid and the bread made receives to it the Word of God, and the Eucharist becomes the body of Christ; and if out of these increases and consists the substance of our bodies, how do men say that the flesh is not capable of receiving the gift of God, which is eternal life—the flesh) which is nourished from the body and blood of the Lord and is a member of Him? As the blessed Paul says in the Epistle to the Ephesians that we are members of His body of the flesh and of the bones, not saying this concerning any spiritual and unseen body (for the spirit hath not either bones or flesh) but concerning our arrangement according to true manhood, which consists of flesh and muscles and bones: which too is also nourished out of His cup which is His blood.

"And after the manner in which the stock of the vine bent into the earth is wont to bear fruit in its own season, and the grain of

### 33. 2.

Quomodo autem juste Dominus, si alterius Patris existit hujus conditionis, quæ est secundum nos, accipiens panem, Suum corpus esse confitebatur, et temperamentum calicis Suum sanguinem confirmavit?

### V. 2. 2.

Ἐπειδὴ μέλη Αὐτοῦ ἐσμὲν, καὶ διὰ τῆς κτίσεως τρεφόμεθα, τὴν δὲ κτίσιν Αὐτὸς ἡμῖν παρέχει, τὸν ἥλιον Αὐτοῦ ἀνατέλλον καὶ βρέχων καθὼς βοῖλεται, τὸ ἀπὸ τῆς κτίσεως ποτήριον αἷμα ἴδιον ὁμολόγησεν, ἐξ οὗ τὸ ἡμέτερον δεῖν αἷμα, καὶ τὸν ἀπὸ τῆς κτίσεως ἄρτον ἴδιον σῶμα διεβεβαιώσατο. ἀφ' οὗ τὰ ἡμέτερα αὖξει σώματα. 3. Ὅποτε οὖν καὶ τὸ κεκραμένον πότον καὶ ὁ γεγωνὸς ἄρτος ἐπιδέχεται τὸν Λόγον τοῦ Θεοῦ καὶ γίνεται ἡ εὐχαριστία σώμα Χριστοῦ, ἐκ τούτων δὲ αὖξει καὶ συνίσταται ἡ τῆς σαρκὸς ἡμῶν ὑπόστασις, πῶς δεκτικὴν μὴ εἶναι λέγουσι τὴν σάρκα τῆς δωρεᾶς τοῦ Θεοῦ, ἥτις ἐστὶ ζωὴ αἰώνιος, τὴν ἀπὸ τοῦ σώματος καὶ αἵματος τοῦ Κυρίου τρεφομένην καὶ μέλος Αὐτοῦ ἰσχυρίζονται· καθὼς ὁ μακάριος Παῦλος φησιν ἐν τῇ πρὸς Ἐφεσίων ἐπιστολῇ, ὅτι μέλη ἐσμὲν τοῦ σώματος, ἐκ τῆς σαρκὸς Αὐτοῦ καὶ ἐκ τῶν ὀστέων Αὐτοῦ· οὐ περὶ πνευματικοῦ τινοῦ καὶ ἀοράτου ἀνθρώπου λέγων ταῦτα· τὸ γὰρ πνεῦμα οὔτε ὅστωι οὔτε σάρκα ἔχει, ἀλλὰ περὶ τῆς κατὰ τὸν ἀληθινὸν ἀνθρώπου οἰκονομίας, τῆς ἐκ σαρκὸς καὶ νεύρων καὶ ὀστέων συνειστάσης· ἥτις καὶ ἐκ τοῦ ποτηρίου αὐτοῦ, ὃ ἐστὶ τὸ αἷμα Αὐτοῦ, τρέφεται.

Καὶ ὅτι τρόπον τὸ ξύλον τῆς ἀμπέλου κλιθὲν εἰς τὴν γῆν τῷ ἰδίῳ καιρῷ ἐκαρποφόρησε, καὶ ὁ κόκκος τοῦ σίτου πεσὼν εἰς τὴν γῆν καὶ διαλυθεῖς



the wheat fallen into the ground and undergoing dissolution is wont to be raised manifold by the Spirit of God, That sustains all things, (and these) afterward through the wisdom of God coming to men's use, and receiving to themselves the word of God, become the Eucharist, which is the body and blood of Christ, so our bodies also nourished from it, and laid into the earth, and dissolved in it, will rise up in their own season, the Word of God granting them the gracious blessing of the resurrection to the glory of (the) God and Father, Who truly secures eternal life for mortal man and grants the grace of incorruption to the corruptible.

P. 332. "But coming to suffer that He might declare to Abraham and to those that inherit with him the good tidings of the opening of the inheritance, when holding the cup in His hand He had given thanks and drunk of it and given it to His disciples, he uttered to them Matt. xxvi. 28. He will also Himself give them a new inheritance of the land, and renew the mystery of the glory of the sons; as David says, 'Who renews the face of the earth.' He promised to drink of the produce of the vine with His disciples; shewing both things, both their inheriting the land in which the new produce is to be drunk and the resurrection of His sons in the body. For the body of flesh which rises anew, is the same that received the new cup (at the institution). For neither can He be understood to be set in a place above the heavens when He drinks the fruit of the vine; nor again are they destitute of fleshly bodies

πολλοστὸς ἠγέρθη διὰ τοῦ Πνεύματος τοῦ Θεοῦ τοῦ συνέχοντος τὰ πάντα, ἔπειτα διὰ τῆς σοφίας τοῦ Θεοῦ εἰς χρῆσιν ἐλθόντα ἀνθρώπων, καὶ προσλαμβανόμενα τὸν λόγον τοῦ Θεοῦ εὐχαριστία γίνεται, ὅπερ ἐστὶ σῶμα καὶ αἷμα τοῦ Χριστοῦ, οὕτως καὶ τὰ ἡμέτερα σώματα, ἐξ αὐτῆς τρεφόμενα καὶ τεθέντα εἰς τὴν γῆν καὶ διαλυθέντα ἐν αὐτῇ ἀναστήσεται ἐν τῷ ἰδίῳ καιρῷ τοῦ λόγου τοῦ Θεοῦ τὴν ἔγερσιν αὐτοῖς χαριζομένων εἰς δόξαν Θεοῦ καὶ Πατρὸς ὃς ὄντως τῷ θνητῷ τὴν ἀθανασίαν περιποιεῖ καὶ τῷ φθαρτῷ τὴν ἀφθαρσίαν προχαρίζεται.

*Lib. V. 33. 1, p. 332.*

Propter hoc autem ad passionem veniens, ut evangelizaret Abraham et iis, qui cum eo, apertionem hereditatis, cum gratias egisset tenens calicem et bibisset ab eo et dedisset discipulis dicebat eis Matt. xxvi. 28, &c. Utique hereditatem terræ Ipse novabit, et redintegabit mysterium gloriæ filiorum, quemadmodum David ait, "Qui renovat faciem terræ." Promisit bibere de generatione vitis cum Suis discipulis; utrumque ostendens, et hereditatem terræ in qua bibitur nova generatio vitis, et carnalem resurrectionem filiorum Ejus. Quæ enim nova resurgit caro, ipsa est quæ et novum percepit poculum. Neque enim in supercaelesti loco constitutus cum Suis potest intelligi bibens vitis

who drink it with Him. For the drink taken from the vine belongs to those that have flesh and not spirit only.

P. 343. "For some Greeks laid hold of some slaves of Christian catechumens and afterwards constrained them, that they themselves might get some information of the reserved matters indeed of the Christians from them. These slaves being not able to speak to the satisfaction of their constrainers, beyond what they used to hear of the matter—that the Divine communion is Christ's body and blood—having themselves thought that it is His blood and flesh indeed, made this reply to their earnest questions. But they, as soon as they heard that this rite was performed by the Christians, began to send word of this to the rest of the Greeks, and proceeded by torture to compel the martyrs Sanctus and Blandina to confess it.

*Pfaff I.* "Those that have apprehended the later ordinances of the apostles know that the Lord has established a new offering in the new covenant according to the saying of Malachi the prophet i. 11, 'a pure offering.' As John also says in the Revelation, 'The incense is the prayers of the saints,' and Paul exhorts us 'to present our bodies a living sacrifice holy well pleasing to God, which is our reasonable service;' and again 'Let us offer up a sacrifice of praise, even the fruit of our lips.' These sacrifices indeed are not after the law, whose handwriting the Lord blotted

generationem; neque rursus sine carne sunt, qui bibunt illud; carnis enim proprium est et non spiritus, qui ex vite accipitur potus.

*Frag. ab Œcumenio, p. 343.*

Χριστιανῶν γὰρ κατηχουμένων δούλους Ἑλληνες συλλαβόντες, εἶτα μαθεῖν τι παρὰ τούτων δῆθεν ἀπόρητον περὶ Χριστιανῶν ἀναγκάζοντες, οἱ δούλοι οὗτοι μὴ ἔχοντες πῶς τὸ τοῖς ἀναγκάζουσι καθ' ἡδονὴν ἐρεῖν, παρόσον ἤκουον τῶν δεσποτῶν, τὴν Θεῖαν μετάληψιν αἷμα καὶ σῶμα εἶναι Χριστοῦ, αὐτοὶ νομίσαντες τῷ ὄντι αἷμα καὶ σάρκα εἶναι, τοῦτο ἐξείπον τοῖς ἐκζητοῦσι. Οἱ δὲ λαβόντες ὡς αὐτόχρημα τοῦτο τελείσθαι Χριστιανοῖς, καὶ δὴ τοῦτο τοῖς ἄλλοις Ἑλλησιν ἐξεπόμπενον, καὶ τοὺς μάρτυρας Σάγκτον καὶ Βλανδῖναν ὁμολογήσαι διὰ βασάνων ἠνάγκαζον.

*Fragmentum Secundum I. p. 25, C. M. Pfaffii.*

Οἱ ταῖς δευτέρας τῶν ἀποστόλων διατάξεις παρηκολυθηκότες ἴσασι τὸν Κύριον νέαν προσφορὰν ἐν τῇ καινῇ διαθήκῃ καθεστηκέναι κατὰ τὸ Μαλαχίον τοῦ προφήτου, i. 11, "From the rising &c. a pure offering, θυσία καθαρὰ." ὡς περ καὶ ὁ Ἰωάννης ἐν τῇ ἀποκαλίψει λέγει "Τὰ θυμιάματά εἰσιν αἱ προσ-  
"ενχαὶ τῶν ἁγίων," καὶ ὁ Παῦλος παρακαλεῖ ἡμᾶς παραστήσαι τὰ σώματα ἡμῶν θυσίαν ζώσαν, ἁγίαν, ἐνείρηστον τῷ Θεῷ, τὴν λογικὴν λατρείαν ἡμῶν, καὶ πάλιν, Ἐναφέρωμεν θυσίαν ἀνέστεως, τοῦτεστι καρπὸν χειλέων. Αὗται γὰρ αἱ προσφοραὶ οὐ κατὰ τὸν νόμον εἰσὶν, οὐδὲ τὸ χειρόγραφον ἐξαλείψας ὁ

out and took it from the midst, but after the spirit; for we must worship God in spirit and truth. Wherefore the sacrifice of the eucharist is not of the flesh (carnal) but spiritual, and in this way is pure. For we are offering to God the bread and the cup of the blessing, giving thanks to Him, that He ordered the earth to bring forth these fruits for our food, and then, having fulfilled the offering, we call forth the Holy Spirit to exhibit this sacrifice; both that the bread is Christ's body, and the cup Christ's blood; that they that have partaken of these resemblances may obtain the remission of sins and everlasting life. They then that perform these offerings in remembrance of the Lord do not approximate to the statutes of the Jews, but on the contrary conducting public service in a spiritual way, shall be called sons of wisdom."

Κύριος ἐκ τοῦ μέσου ἤρκεν, ἀλλὰ κατὰ πνεῦμα· ἐν πνεύματι γὰρ καὶ ἀληθείᾳ δεῖ προσκυνεῖν τὸν Θεόν. Διότι καὶ ἡ προσφορά τῆς εὐχαριστίας οὐκ ἐστὶ σαρκικὴ ἀλλὰ πνευματικὴ, καὶ ἐν τούτῳ καθαρὰ. Προσφέρομεν γὰρ τῷ Θεῷ τὸν ἄρτον καὶ τὸ ποτήριον τῆς εὐλογίας, εὐχαριστοῦντες ἑαυτῶ, ὅτι τῇ γῆ ἐκέλευσε ἐκφῦσαι τοὺς καρποὺς τούτους εἰς τροφήν ἡμετέραν, καὶ ἐνταῦθα, τὴν προσφορὰν τελέσαντες ἐκκαλοῦμεν τὸ Πνεῦμα τὸ Ἅγιον, ὅπως ἀποφήνη τὴν θυσίαν ταύτην, καὶ τὸν ἄρτον σῶμα τοῦ Χριστοῦ καὶ τὸ ποτήριον τὸ αἷμα τοῦ Χριστοῦ, ἵνα οἱ μεταλαβόντες τούτων τῶν ἀντιτύπων τῆς ἀφέσεως τῶν ἁμαρτιῶν καὶ τῆς ζωῆς αἰωνίου τύχωσιν. Οἱ οὖν ταύτας τὰς προσφοράς ἐν τῇ ἀναμνήσει τοῦ Κυρίου ἄγοντες οὐ τοῖς τῶν Ἰουδαίων δόγμασι προσέρχονται, ἀλλὰ πνευματικῶς λειτουργοῦντες τῆς σοφίας υἱοὶ κληθῆσονται.

It would be interpreting things that speak for themselves were I to dwell upon the fact that these extracts contain more advanced assertions than those of the preceding writers; and that they seem to have passed the line of ambiguity and expressly to affirm, that the bread and wine *are*, in more than a figurative manner, the body and blood of Christ. Some authors indeed maintain that such sayings are only florid writing and carry no real heresy in them. But one may reply, What was the historic result? In the following centuries a bona fide change was more and more insisted upon: then did they not refer to and justify themselves by these expressions? And indeed what other course was to be expected, unless indeed the Reformation had been anticipated by the unscriptural additions being traced to other sources and renounced as contrary to Holy Writ? For instance, we have here the putting forth, in elaborate statements, of the resurrection of the body being due to *its having received Christ's body and blood!* Does not this say more than volumes?

Up to this great writer I have put "word of God;" but I am obliged to alter, as he writes of the Word of God *χαριζομένου*, "giving the gracious favour" of the Resurrection of the body. I cannot then doubt that it is the personal Word, the Son of God, as in the first chapter of St John's Gospel and the first Epistle. So also in the parallel expression of Irenæus v. 3, "The bread receiveth to it the Word of God." It is often not easy in the Fathers, particularly about this time, to form a conclusive judgment in the use of this word.

As to the using of the words "altar," "sacrifice," "offer," &c. I need not point them out, nor the boldness of assuming that "the pure offering" in Malachi means the Lord's Supper. It is reserved for us to see stranger assertions and more obvious perversions of the old Scriptures.

Irenæus however considers it very important on the one hand to believe (1) that our Lord's body and blood passes into our bodies and helps physically to nourish them, as any other food would do, but then he affirms (2) that it effects also a miraculous change which will preserve them from (eternal) corruption or destruction, *μηκέτι εἶναι φθαρτά*.

The altar in Heaven of which He speaks does not interfere with "the altar" which he asserted on earth; for it will be observed that to the Heavenly altar all our prayers and sacrifices are "directed," not "offered upon it," so that it is rather the spirit of the actual offerings and prayers that arises to it. No doubt he took the imagery of the Revelation as to a great extent a literal description of the things in Heaven. But if the adornments of the tabernacle of Moses were not the very image of the things in Heaven, why should we assume this of the visions that were represented to St John at Patmos "on the sky" or "in the sky," *ἐν τῷ οὐρανῷ?*

The fragment from Pfaff is a weighty discovery, for while it asserts that the Holy Spirit "shews" the bread and wine to be Christ; it asserts on the other hand that what we partake of is bread and wine still, "the figures" of His body and blood (for so every one would with the Bishop of Winchester render *τῶν ἀντιτύπων*) in this passage. Many Fathers did not mind uttering some logical inconsistencies, and if Irenæus gives us statements that do not accord together it only shews that two opinions were current.



## (F.) CLEMENT OF ALEXANDRIA. D. 215.

Perhaps the theological school at Alexandria, which bore the name of St Mark, as if founded by him, had more to do with giving a systematic form to Christianity than either of the schools of Antioch or the Cappadocian Cæsarea, which only took up the work that the Alexandrian school had initiated. In the latter part of the second century Pantæus a Stoic philosopher presided at Alexandria. His Christian teaching survives in Clement his convert, who was appointed by Alexander the Bishop of the city to be the successor of Pantæus, when he had nobly obeyed a call to go to India as a Christian missionary. Clement had travelled to all the renowned seats of knowledge, when he first sat under the teaching of Pantæus; which at once arrested him and won him to Christ. As head of the college of St Mark's, Clement had the high honour of being the teacher of one, who may be considered the greatest of Christians after St Paul, I mean Origen. Alexander Bishop of Jerusalem also called Clement his father in Christ and said that all he knew was gained from Clement. Origen also succeeded to his chair of Divinity in this ancient St Mark's. Within not much above a century the spirit of enlightenment fled to other refuges, as violence and severity domineered at Alexandria. But there is no room for doubt that the school of Alexandria in its period of purity and moderation sent forth rays of light and truth all over Christendom, and that Clement both by his own teaching and in that of his greater disciple Origen conferred blessings on the world. The opinions then of this Clement on the Lord's Supper are of the deepest interest. Four of his works have survived including one homily, but others that bear his name are counted spurious. Jortin raises him to no ordinary preeminence: for he calls him, Vol. I. on Eccl. History, p. 279, "the most learned perhaps of all the "patristical writers, and at the same time peculiarly free from the "remotest shade of self-sufficiency and arrogance." I think he impresses the reader with a conviction of his deep personal piety and his devout heart. One of the ancient works, which we may particularly regret having lost, is his Hypotyposes, if Lardner's idea of this work is correct, Vol. II. p. 224, London 1827. It seems that in that work Clement collected and delivered a variety of

opinions of all that were before him, of heretics as well as catholics. To get the pre-Clementine "moulds" of the various chief doctrines would have been most interesting and most precious and not least in relation to the Lord's Supper. The passage of Photius to which Lardner refers is Vol. III. 385, Migne, *i. e.* Cod. 109 of the Myriobiblion. If this be the only reference to this work, we are indeed in great uncertainty about it, for the saying of Photius only declares that though some find fault with the eighth book of the Stromata as if some points were not well handled, οὐχ ὑγιῶς διαλαμβάνει, yet it is not like the Hypotyposes, but on the contrary is in direct opposition, διαμάχεται, to several of the things that are said there. It is a reasonable inference of Lardner's, that as several early authors, who must have known the Hypotyposes (Institutiones) well, take no exception against it, when they are uttering their praises of this Clement, it is not likely that they disliked this work; and therefore when Photius thus blames it, it is possible that his objection lay only against some of the writers, whom Clement was obliged to quote, to give a fair historical view of past opinion. The scantiness of material in relation to the Lord's Supper in the writers from the apostles to this Clement is greatly to be regretted. It makes Cyprian's language and such Liturgies as that of Eustathius (337) quite startling. Dean Waddington in his haste to do honour to Origen only just mentions Clement; but Dr Burton has repeated the dictum of others that Clement started a new era in the teaching of Christianity. The effort that he originated to render Greek philosophy a subservient handmaid to Christianity will be praised or blamed according to everybody's own bias; but there is some force in the line of thought which the Rev. Robert Wilson Evans used to urge; viz. that Clement and his successors actually succeeded in overthrowing heathenism just because they were so bold as to meet, and so powerful as to overthrow, the heathen philosophers on their own ground; and thus to bring all that was good in them as spoils of the combat to the camp of Christianity; and that we must follow his example in Indian and Persian and Chinese missions, if we wish to equal the Alexandrian divines in success. The errors of the Alexandrian church are perhaps rather to be traced to a Jewish than to a heathen source. They are more Philo's than Plato's; and borrow from the Midraschim in the mode of interpreting Scripture rather than from Greek

philosophy. Allegorism run to seed is not the child of Grecian sages. But in the midst of all this the spiritual devotion of Clement is of a kind that reproduced itself in his pupil Origen; and I do not think there is any author in the early centuries, whose views on the Lord's Supper have departed so little from the Scriptural model. Perhaps his greatest fault is that he seems often to shrink from that clearness and definiteness in laying down doctrine for which we should have thought him eminently qualified. There is a wide separation in this between him and St Paul. He has at times a preference for mist.

P.102. "The Word is everything to the infant (the believer) both father and mother and servant and nurse. 'Eat My flesh,' saith He, 'and drink My blood.' These aliments of His house indeed the Lord supplies, and hands us flesh, and sheds blood, and nothing is wanting to His children for (their) growth. O the strange mystery! He enjoins on us to put off the old and carnal corruption, as also our old food; and partaking of another, a new one, the diet of Christ, to take Him up as far as it is possible and to lay Him up in ourselves, and to shrine the Saviour in our breast, that we may put in order the passions of our flesh. But you are not willing to understand it in this way, but in a more common way perhaps. Hear it in this way too. The Holy Spirit speaks to us of flesh in an allegory, for also by Him has (our) flesh been created. Blood hints to us the Word: for also His rich blood has been shed on his (sacrificed) life. But the mixture of both is the Lord, the food of (His) infants, the Lord, the Spirit and the Word. The food that is the Lord Jesus, that is the Word of God, spirit dwelling in flesh, sanctified Heavenly flesh. The food, the milk of the Father,

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*Cologne 1686. Pædagogus I. 6, p. 102.*

Ὁ Λόγος τὰ πάντα νηπίω, καὶ πατὴρ καὶ μήτηρ καὶ παιδαγωγὸς καὶ τροφεύς. Φάγεσθέ μου, φησι, τὴν σάρκα, καὶ πίεσθέ μου τὸ αἷμα. Ταύτας μὲν οἰκίας τροφὰς ὁ Κύριος χορηγεῖ, καὶ σάρκα ὀρέγει καὶ αἷμα ἐκχέει· καὶ οὐδὲν εἰς αὐξήσιν τοῖς παιδίοις ἐνδέει. Ὡ τοῦ παραδόξου μυστηρίου. Ἀποδύσασθαι ἡμῖν τὴν παλαιὰν καὶ σαρκικὴν ἐγκελευέται φθορὰν, ὥσπερ καὶ τὴν παλαιὰν τροφήν· καινῆς δὲ ἄλλης τῆς Χριστοῦ διαίτης μεταλαμβάνοντας, Ἐκείνον; εἰ δυνατόν, ἀναλαμβάνοντας ἐν ἑαυτοῖς ἀποτίθασθαι· καὶ τὸν σωτήρα ἐνσπτερνήσασθαι, ἵνα καταρτίσομεν τῆς σαρκὸς ἡμῶν τὰ πάθη. Ἄλλ' οὐ ταύτη νοεῖν ἐθέλεις, κοινότερον δὲ ἴσως. Ἄκουε καὶ ταύτη. Σάρκα ἡμῖν τὸ Ἅγιον Πνεῦμα ἀλληγορεῖ· καὶ γὰρ ὑπ' Αὐτοῦ δεδημιουργηται ἡ σὰρξ. Αἷμα ἡμῖν τὸν Λόγον αἰνίττεται· καὶ γὰρ ὡς αἷμα πλούσιον ἐπικέχνηται τῷ βίῳ· ἢ κρᾶσις δὲ ἄμφω ὁ Κύριος, ἢ τροφή τῶν νηπίων, ὁ Κύριος, Πνεῦμα καὶ Λόγος. Ἡ τροφή, τοῦτεστιν Κύριος Ἰησοῦς, τοῦτεστιν ὁ Λόγος τοῦ Θεοῦ, πνεῦμα σαρκούμενον, ἀμαζομένη σὰρξ οὐράνιος. Ἡ τροφή, τὸ γάλα τοῦ

by which alone we the infants are being suckled. For the Word Himself, the beloved, and our nurse, shed His own blood for us, preserving His manhood; by whom, having believed on God, we fly home to the breast of our Father, that makes us forget care, the Word. But He, as it seems, alone supplies to us infants the milk of love (1 Pet. ii. 1). But we have, a little before, shewn that blood goes into milk with pregnant women by a change, not by natural substance. But it is possible for the same food to be in some way both food and drink, understood with reference to one thing and another. For I am not concerned about word-hunting, but (to say) that one substance ministers both the aliments (John vi. 52). Thus is the Word oftentimes allegorized as both solid food, and flesh, and aliment, and bread, and blood, and milk. The Lord is all (these) for us who have believed on Him to enjoy. Let not any one then indeed think it strange when we say that milk is allegorically spoken of as the blood of the Lord, for is not wine also allegorically spoken of too? (Gen. xlix. 11.)

P. 151. "The blood of the Lord is twofold. For the one is the blood of His flesh, by which we have been ransomed from destruction (or corruption), but the other is the spiritual by which we have been anointed: and this is to drink the blood of Jesus, to partake of the Lord's incorruption. But the strength of the Word is the Spirit, as the blood of the flesh.

P. 270. "It is necessary then that both of these prove themselves: the one, whether he is fit both to speak and to leave

Πατρός, ᾧ μόνῳ τιθενόμεθα οἱ νήπιοι. Αὐτὸς γὰρ ὁ ἡγαπημένος καὶ τροφεὺς ἡμῶν Λόγος τὸ Αὐτοῦ ὑπὲρ ἡμῶν ἐξέχεεν αἷμα, σώζων τὴν ἀνθρωπότητα· δι' οὗ πεπιστευκότες εἰς τὸν Θεόν, ἐπὶ τὸν λαβικηδέα μιλζὸν τοῦ Πατρὸς, τὸν Λόγον, καταφεύγομεν. Ὁ δὲ, ὡς ἔοικεν, μόνος ἡμῖν τοῖς νηπίοις τὸ γάλα τῆς ἀγάπης χορηγεί... After quoting 1 Pet. ii. 1, Ἀποδίδεσθαι δὲ ἡμῖν μικρῷ πρόσθεν τὸ αἷμα εἰς γάλα ταῖς κνούσαις, κατὰ μεταβολὴν, οὐ κατ' οὐσίαν χωρεῖν... p. 204, Δυνατὸν δὲ τὸ αὐτὸ καὶ βρώμα εἶναι πῶς ἔχον καὶ ποτὸν, πρὸς ἄλλο καὶ ἄλλο ροοῦμενον... οὐ γὰρ μοι τῆς λεξιθρηΐας μέλει ταυτῶν, πλὴν ὅτι τὰς τροφὰς ἄμφω μία διακορεῖται οὐσία... After quoting John vi. 52, Οὕτως πολλῶκις ἀλληγορεῖται ὁ Λόγος καὶ βρώμα καὶ σὰρξ καὶ τροφή καὶ ἄρτος καὶ αἷμα καὶ γάλα. Ἄπαντα ὁ Κύριος εἰς ἀπόλαυσιν ἡμῶν τῶν εἰς Αὐτὸν πεπιστευκότων. Μὴ οὖν ὀή τις ξειζέσθω, λεγόντων ἡμῶν ἀλληγορεῖσθαι γάλα τὸ αἷμα Κυρίου, ἢ γὰρ καὶ οὐχὶ αἶνος ἀλληγορεῖται; Genesis xlix. 11, "wash his clothes in the blood of the grape, &c. &c."

II. 2, p. 151.

Διπλὸν τὸ αἷμα τοῦ Κυρίου· τὸ μὲν γὰρ ὄντων Αὐτοῦ σαρκικόν, ᾧ τῆς φθαρᾶς λελυτρώμεθα· τὸ δὲ πνευματικόν, ταύταστιν, ᾧ κεχρίσμεθα. Καὶ τοῦταστιν πίνει τὸ αἷμα τοῦ Ἰησοῦ, τῆς Κυριακῆς μεταλαβεῖν ἀφθαρσίας. Ἰσχύς δὲ τοῦ Λόγου τὸ Πνεῦμα, ὡς αἷμα σαρκός.

*Stromata, Lib. I. p. 270.*

Ἀνάγκη ταύτων ἄμφω ταύτῳ διακορεῖσθαι σφᾶς αἰτίαι· τὸν μὲν, εἰ ἄξιός ἐστιν τε καὶ ἐπομιμήματα λαμβάνειν, τὸν δὲ εἰ ἀκρωσθεῖν τε καὶ ἐπιτυχεῖν τε



remembrances behind him, and the other if he is just to hear and to meet the speaker. And some having distributed the eucharist in this way, as is the custom, assign indeed to each one of the people to take his share himself: for conscience is the best aid towards an accurate choice and refusal. But its sound foundation is an upright life with suitable knowledge: and to follow others that have been proved and have already succeeded is the best method for the understanding of truth and the successful observance of the commandments; so that whoever may eat the bread and drink the cup of the Lord unworthily &c. (1 Cor. xi.). It follows then to be considered in truth, when men have taken upon themselves the task of profiting their neighbours, if such an one has not leapt into the work of teaching in a spirit of confidence and in rivalry of some others.

P. 272. “But feeding is taken to be either that by bread or that by speech; and in truth blessed are the peacemakers that by teaching change those that are there at war in their living and the error of their war in ignorance, and lead them aside to peace in the Word and in a life according to God, and feed those that hunger after righteousness with the distribution of the bread. For there are souls that have food of their own sort.

P. 579. “Milk means oral instruction, as if it be considered the first food of the soul: but food is the observant contemplation; these are the flesh and blood of the word, *i.e.* the apprehension of

δίκαιος. Ἐπι καὶ τὴν εὐχαριστίαν τινες διανείμαντες, ὡς ἔθος, αὐτὸν δὴ ἕκαστον τοῦ λαοῦ λάβειν τὴν μοῖραν ἐπιτρέπουσιν. Ἄριστη γὰρ πρὸς τὴν ἀκριβῆ ἀρεσὴν τε καὶ φυγὴν ἢ συνείδησις. Θεμέλιος δὲ αὐτῆς βέβαιος ὀρθὸς βίος ἅμα μαθήσει τῇ καθηκούσῃ· τό τε ἔπεσθαι ἐτέροις δοκιμασθεῖσιν ἤδη καὶ κατωρθώκοσιν, ἄριστον πρὸς τῆς ἀληθείας νόησιν καὶ τὴν κατάπραξιν τῶν ἐντολῶν, ὥστε ὃς ἂν ἐσθίῃ τὸν ἄρτον καὶ πίνῃ τὸ ποτήριον τοῦ Κυρίου ἀναξίως κ.τ.λ., 1 Cor. xi. Σκοπεῖσθαι οὖν ἀκόλουθον ἄρα τῶν τὴν ὠφέλειαν τῶν πλησίων ἐπανηρημένων, εἰ μὴ θρασέως καὶ τισιν ἀντιζηλούμενος ἐπεπήδησεν τῇ διδασκαλίᾳ;

P. 272.

Τροφή δὲ καὶ ἡ διὰ σιτίων καὶ ἡ διὰ λόγων λαμβάνεται· καὶ τῷ ὄντι μακάριοι οἱ εἰρηνοποιοὶ, οἱ τοὺς ἐνταῦθα κατὰ τὸν βίον καὶ τὴν πλάνην πρὸς τῆς ἀγνοίας πολεμοῦ μένουσιν μεταδιδάσκοντες, καὶ μετάγοντες εἰς εἰρήνην τὴν ἐν λόγῳ καὶ βίῳ τῷ κατὰ τὸν Θεὸν καὶ τοὺς πεινώντας δικαιοσύνην τρέφοντες τῇ τοῦ ἄρτου διανομῇ. Εἰσὶ γὰρ ψυχὰι ἰδίας ἔχουσαι τροφάς.

Lib. V. p. 579.

1 Cor. iii. where the apostle speaks of feeding them with milk, γάλα μὲν ἢ κατήχησις, οἰονεὶ πρώτη ψυχῆς τροφή νοσηθήσεται· βρῶμα δὲ ἢ ἐποπτικὴ θεωρία, σάρκες αὐταὶ καὶ αἷμα τοῦ λόγου, τούτεστι κατάληψις τῆς θείας

the Divine power and essence. Taste then and see that the Lord is Christ, it says. For thus He distributes of Himself to those who partake of this food in a more spiritual way, when indeed the soul already itself feeds itself according to the truth-loving Plato; for the knowledge of the Divine essence is the eating and drinking of the Divine word.

P. 581. "For Christ is a whole burnt-offering for us a boundless sacrifice. There is an analogous mingling then, of the wine with the water, and of the Spirit with the man. And the one feasts us unto faith, the mingled (cup): but the other guides to incorruptibility, the Spirit. But again the mixture of both, both the drink and the Word (the bread), has been called the Eucharist; a praised and goodly grace, of which they that according to faith partake are being sanctified, both body and soul. The Divine mingled (cup) is of the Father's counsel, commingling it mystically together with the Spirit and the Word. For also how truly has the Spirit been installed into the soul that is being borne on (by Him); but the flesh (has been dwelt in) by the Word, on account of which the Word became flesh.

P. 157. "How do you think that the Lord drank (wine), when He became man on our account? As shamelessly as we do? Was it not in a refined way? Was it not in a comely way? Was it not in a considerate way? For ye well know it, He Himself also partook of wine: for Himself also was a man, and He blessed the

δυνάμειος καὶ οὐσίας. "Γέυσασθε καὶ ἴδετε ὅτι Χριστὸς ὁ Κίριος," φησιν. Οὕτως γὰρ ἑαυτοῦ μεταδίδωσι τοῖς πνευματικώτερον τῆς τοιαύτης μεταλαμβάνουσι βρώσεως, ὅτε δὴ ἡ ψυχὴ αὐτῆ ἑαυτὴν ἤδη τρέφει κατὰ τὸν φιλαλήθη Πλάτωνα, βρώσει γὰρ καὶ πόσις τοῦ Θεοῦ λόγον ἢ γνώσις ἐστὶ τῆς Θείας οὐσίας.

P. 581.

Ἐλοκάρπωμα γὰρ ὑπὲρ ἡμῶν ἄπειρον θῆμα ὁ Χριστός. Ἀναλόγως τοίνυν κίρναται, ὁ μὲν οἶνος τῷ ὕδατι, τῷ δὲ ἀνθρώπῳ τὸ Πνεῦμα. Καὶ τὸ μὲν εἰς πίστιν εἰσὼεῖ, τὸ κράμα· τὸ δὲ εἰς ἀφθαρσίαν ὁδηγεῖ, τὸ Πνεῦμα. Ἡ δὲ ἀμφοῖν αὐθις κρᾶσις, ποτοῦ τε καὶ Λόγου, Εὐχαριστία κέκληται, χάρις ἐπαιουμένη καὶ καλή· ἧς οἱ κατὰ πίστιν μεταλαμβάνοντες ἀγιάζονται καὶ σῶμα καὶ ψυχὴν. Τὸ Θεῖον κράμα τοῦ Πατρικοῦ βουλεύματος Πνεύματι καὶ Λόγῳ συγκίρναντος μυστικῶς. Καὶ γὰρ ὡς ἀληθῶς τὸ Πνεῦμα ἀκείωται τῇ ἀπ' Αὐτοῦ φερομένη ψυχῇ· ἢ δὲ σὰρξ τῷ Λόγῳ, δι' ἣν ὁ Λόγος γέγινε σὰρξ.

P. 157.

Πῶς οἴσθε πεπωκέναι τὸν Κίριον, ὁπῆρκα δι' ἡμᾶς ἄνθρωπος ἐγένετο; Οὕτως ἀναισχύτως ὡς ἡμεῖς; Οὐχὶ ἀστείως; Οὐχὶ κοσμίως; Οὐχὶ ἐπιλογισμένως; Ἐγὼ γὰρ ἴστε. Μετέλαβεν οἶνον καὶ Αὐτός· καὶ γὰρ ἄνθρωπος καὶ Αὐτός· καὶ ἐλόγητέν τε τὸν οἶνον, εἰπὼν. Λάβετε, πίετε τοῦτό μου

wine, having said "Take ye; drink ye; this is my blood," blood of the vine: the Word that is being shed for many for the remission of sins. He allegorically tells of the holy fount of gladness.

P. 714. "We say they must immediately cleanse forth their souls from low and troublesome doctrines by the upright teaching: and then so turn themselves to the remembering of the leading heads: since even before the delivering of the mysteries they must apply some purifications to those that are about to be counted worthy to be initiated, it being needful that they should put off from them godless appearances and turn to the truths handed down.

P. 752. "It says that these persons are not the flesh of the holy body, but by the allegory of the body is meant the church."

ἔστι τὸ αἷμα, αἷμα τῆς ἀμπέλου· τὸν Λόγον τὸν περὶ πολλῶν ἐκχεόμενον εἰς ἄφεσιν ἁμαρτιῶν. Εὐφροσύνης ἁγίου ἀλληγορεῖ νᾶμα.

*Lib. VII. p. 714.*

Αὐτίκα καὶ τὰς ψυχὰς προκαθαίρειν χρεῶν φαμεν ἀπὸ τῶν φαύλων καὶ μοχθηρῶν δογματῶν διὰ τοῦ λόγου τοῦ ὀρθοῦ· καὶ τότε οὕτως ἐπὶ τῶν προηγουμένων κεφαλαίων ὑπόμνησιν τρέπεσθαι· ἐπεὶ καὶ πρὸ τῆς τῶν μυστηρίων παραδόσεως καθαρμούς τινας προσάγειν τοῖς μνείσθαι μέλλουσιν ἀξιοῦσθαι, ὡς δέον τὴν ἄθειον ἀποθεμένους δόξαν ἐπὶ τὴν ἀληθῆ τρέπεσθαι παράδοσιν.

The translation adds after *μυστηρίων* seu sacramentorum as a gloss.

*P. 752.*

Σάρκας εἶναι τοῦ ἁγίου σώματος τούτους φησιν· σῶμα δὲ ἀλληγορεῖται ἡ ἐκκλησία.

I fail to find in these extracts from this great writer anything on the Lord's Supper which is out of harmony with Scripture. Some of the expressions in which the benefit is made to depend on the true faith of the recipient one could almost imagine to have been written by a man who had read the treatises of Protestant times.

Origen as every one knows is widely blamed for having rested Christian doctrine upon uncertain allegories. It is impossible to read these extracts without seeing that he may have caught this taste from his master Clement. When one sees great men breaking figures, and losing all command over them, one is tempted to renounce figurative illustrations; and yet how perfect their beauty in the Saviour's hand! They that learn to use them

moderately well will never want listeners. Racy figures ever command attention and leave lasting impressions even upon English minds. There is something to imitate as well as much to avoid in the frequent allegorising of the Fathers. I have preferred not translating ἀλληγορεῖν by "figuratively represent." It is going a long way about, and would seem like begging the question at issue. And more than this, the words, parable, allegory, type, figure, similitude, &c. are hardly capable of exact separation and definition.

It is perhaps not safe to assert that Clement by ἀφθαρσία meant everlasting moral perfection. It seems unsafe to deny that he included some reference to the body; because he said before that by the Eucharist received with faith men are being sanctified in body as well as in soul. And it is plain that these terms, though justifiable enough for ordinary use, had only to be insisted on and expanded, and as it were magnified, to give birth to the doctrine which we have already encountered, and which will often meet us again, that the reception in the Lord's Supper of Christ's actual natural body is the operating cause of the resurrection and immortality of the body of man. Venial words supplied the texts for perilous errors.

#### (G.) THEODOTUS OF BYZANTIUM.

Epiphanius charges him with recanting in the persecution under the second Antonine. He seems to have been a leader of the Alogi, who denied the divinity of the Λόγος. They were of course opponents of the doctrine of the Trinity: and he assailed the fourth Gospel because it presses the Deity of the Logos; *i.e.* that Christ was God and man in one. Dollinger is deemed to have made out that they were opponents of the Montanists. But there is much difference in the interpretation of the passages of Epiphanius, Irenæus, and Dionysius of Alexandria; on which the opinions of divines regarding this sect are founded. Bishop Victor at Rome refused to acknowledge Theodotus, and rejected him from the Communion. The chief companions of his doubts are supposed to have differed among themselves and to have ranged themselves in opposition to each other: viz. Artemas a



banker, and three others; all of whom Rohrbacher mentions Vol. III. p. 136. Dollinger doubts the accuracy of the charge of heresy laid against them.

*In the works of Ireneus.*

P. 791. "But the Son is yet purer than this; God's unapproachable light and power (or unapproachable light and the power of God) ... Whose garments shone as light, and His countenance as the sun, which it is not easy to look at straight. This is the Heavenly bread, the spiritual food of our supply, after the way of food and knowledge, the Light of men; I mean of the church. They then that were eating this bread from Heaven (manna) died; but he that eats the true bread of the Spirit will not die. The living bread given by the Father is the Son to those that wish to feed on it. 'The bread that I will give,' saith He, 'is my flesh;' either with which the flesh is nourished by the eucharist, or, which is yet more the meaning, the flesh is His body, which is the church, heavenly bread, a blessed assembly."

*Theodotus, p. 791.*

Ὁ δὲ υἱὸς ἔτι τούτου καθαρώτερος, ἀπρόσιτον φῶς καὶ δύναμις Θεοῦ... οὐ τὰ μὲν ἱμάτια ὡς φῶς ἔλαμψεν, τὸ πρόσωπον δὲ ὡς ἥλιος· ᾧ μὴδὲ ἀντωπῆσαι ἔστι ραδίως. Οὗτός ἐστιν ἄρτος ἐπουράνιος καὶ πνευματικὴ τροφὴ παρεκτικῆ, κατὰ τὴν βρωσίαν καὶ γνώσιν, τὸ φῶς τῶν ἀνθρώπων, ἐκκλησίας δηλόνοτι. Οἱ μὲν οὖν τὸν οὐράνιον ἄρτον φάγοντες ἀπέθανον· ὁ δὲ τὸν ἀληθινὸν ἄρτον τοῦ Πνεύματος ἐσθίων οὐ τεθνήσκει· ὁ ζῶν ἄρτος, ὑπὸ τοῦ Πατρὸς δοθεὶς ὁ Υἱός ἐστι τοῖς ἐσθίειν βουλομένοις. "Ὁ ἄρτος, ὃν Ἐγὼ δώσω," φησιν, "ἡ σὰρξ Μοῦ ἐστιν." Ἥτοι ᾧ τρέφεται ἡ σὰρξ διὰ τῆς εὐχαριστίας, ἢ, ὅπερ καὶ μᾶλλον, ἡ σὰρξ τὸ σῶμα Αὐτοῦ ἐστιν, ὅπερ ἐστιν ἡ ἐκκλησία, ἄρτος ἐπουράνιος, συναγωγὴ εὐλογημένη.

(H.) QUINTUS SEPTIMUS FLORENS TERTULLIANUS. B. 160. D. 240.

*(A son of a Centurion in the African proconsular army.)*

Jerome is authority for the assertions that Cyprian was a devoted disciple of Tertullian, and that Cyprian never passed a day without reading something of his writings and that he used to call for them, saying "Give (me) my master." We cannot but look upon Tertullian as an original and a somewhat violent thinker. He is almost the first, and certainly the first great divine who wrote in Latin. His decline to Montanism and his

return to orthodoxy are enough to shew that his arguments ought not to pass unexamined, nor without our bearing in mind his state of belief at the time that each was written. His vigour and brevity may give him some claim to the title of the Christian Tacitus, though he falls short of the Roman model both in elegance and lucidity. Yet in force he is perhaps not inferior. That such a man should be drawn aside after such folly as Montanism would surprise us more were there less of taint of Manicheism in his writings. The heat of African character misleads in him a mind of massive dimensions. He is a great thinker, though not a safe one. Bishop Kaye's works on this period are invaluable.

### *On Idolatry.*

P. 107. "That idol-makers should move, to touch the Lord's body, those hands which supply demons with bodies!... They daily provoke His body. Hands which ought rather to be cut off than for the body of the Lord to be scandalously touched (or offended) by them."

I give this extract so briefly because it proves nothing beyond Tertullian's calling the bread the Lord's body.

### *On Prayer.*

P. 155. "Will it not be a more solemn position, if you shall also stand at God's altar? Having received some and reserved some of the body of the Lord, both portions are safe; both the partaking of the sacrifice and the fulfilment of the office."

*De Idololat. p. 107. Of the makers of idols. Paris, 1634.*

Eas manus admoveere corpori Domini quæ dæmoniis corpora conferunt... Quotidie corpus Ejus lacessunt... Quæ (manus) magis amputandæ quam in quibus Domini corpus scandalizatur.

So also *De Oratione, p. 155.*

Nonne solemnior erit statio, si et ad Dei aram steteris? Accepto corpore Domini et reservato, utrumque salvum est, et participatio sacrificii et executio officii.

All these words are used in connexion with the "Eucharistia" mentioned just before. The question then to be settled by the consideration of many more passages is that which so many Protestant compilers have raised regarding these Fathers as a whole, how much Tertullian implied of the real natural presence of Christ's body in this sacrament. All I would say at this point is,

Tertullian must be tried by himself, with all strictness and with all fairness: and so must each individual Father. It is not likely that there are not great differences in so numerous a body of writers and in various ages. A large number of passages is given to enable every reader to form his own judgment. Tertullian's case is the more important, as he was the first of the great Latin writers, and Cyprian professed to follow him, and his influence even upon Augustine can be distinctly traced. His terse power and rich liveliness and comprehensive powerfulness must have influenced all readers; and all could read Latin.

*On Prayer.*

P. 151. "That yet we should rather understand in a spiritual sense 'Give us to-day our daily bread,' for Christ is our bread, because Christ is life, and bread is life. 'I am,' says He, 'the 'bread of life;' and a little above, 'The bread is the Word of the 'living God, that came down from Heaven.' Moreover, because His body also is judged to be in the bread, 'This is my body,' therefore by seeking daily bread we ask to be everlastingly in Christ, and not to be divided from His body. But because that word is also admissible in a carnal sense, this prayer cannot be put up without a religious meaning too, and it is a matter of spiritual learning. For He commands a bread to be asked for which is only necessary for the faithful. For the nations of the world seek it not. Thus with examples also he teaches, and rehandles it in parables. Matthew v. &c.

P. 493. "Come now, if thou hast read in David, 'The Lord 'reigned from wood.' I expect what you may understand, unless

*De Oratione, p. 151.*

Quamquam "panem nostrum quotidianum da nobis hodie," spiritually potius intelligamus. Christus enim panis noster est, quia vita Christus, et vita panis. "Ego sum," inquit, "panis vitæ." Et paulo supra "Panis est Sermo Dei vivi, qui descendit de cælis." Tum quod et corpus Ejus in pane censetur "Hoc est corpus Meum," itaque petendo panem quotidianum, perpetuitatem postulamus in Christo, et individualitatem a corpore Ejus. Sed et quia carnaliter admittitur ista vox, non sine religione potest fieri et spiritualis disciplinæ. Panem enim peti mandat, quod solum fidelibus necessarium est. Ceteræ enim nationes non requirunt. Ita et exemplis inculcat et parabolis retractat, cum dicit Matt. v. &c. &c.

P. 493.

Age nunc, si legisti penes David, Dominus regnavit a ligno, expecto quid intelligas, nisi forte lignarium aliquem regem significari Judæ-

perhaps that some log-king of the Jews is signified and not Christ, Who straightway after the passion of death on the wood reigned, having conquered death. For although death reigned from Adam to Christ, He (Christ) shut up the Kingdom of death from the time that He died on the wood of the cross.... This wood Jeremiah also suggests to you, preaching to the Jews whose successors would say 'Come let us put wood on His bread,' that is, on His body. For so is God revealed in your Gospel also, calling bread Christ's own body; that from that you may also now understand that He gave to bread the figuring of His body, whose body reversely the prophet figured as bread—the Lord Himself being about to interpret this sign afterwards.

P. 571. "Therefore having professed that with desire He desired to eat the Passover,...He made the bread which He took and distributed to the disciples His own body, by saying, 'This is My body,' *i.e.* the figure of My body. But there could not have been a figure if there had not been a true body. But otherwise there would have been an empty form, for also a phantasm could not take form. Or if, besides this, he pretended to have a body, therefore, since it was wanting true corporeity, He was obliged to deliver bread to die for us. He was causing, in Marcion's follies, bread to be crucified... Therefore the Enlightener of ancient times sufficiently shewed what He then willed that bread signified, calling His own body bread. Thus also in the mention of the cup establishing the covenant sealed with His own blood, He confirmed

orum, et non Christum, Qui exinde a passione ligni superatâ morte regnavit. Etsi enim mors ab Adam regnavit ad Christum, cum Christus non regnâsse dicatur a ligno, ex quo crucis ligno mortuus, regnum mortis exclusit...Hoc lignum et Hieremias tibi insinuat, dicturis prædicans Judæis "Venite mittamus lignum in panem Ejus," utique in corpus. Sic enim Deus in evangelio quoque vestro revelatur, panem corpus Suum appellans, ut et hinc jam Eum intelligas corporis Sui figuram panis dedisse, ejus retro corpus in panem prophetes figuravit Ipso Domino hoc sacramentum postea interpretaturo.

P. 571.

Professus itaque Se concupiscentiâ concupisse edere Pascha ut Suum...acceptum panem et distributum discipulis corpus illud Suum fecit, "hoc est corpus Meum" dicendo: id est, figura corporis Mei. Figura autem non fuisset, nisi veritatis esset corpus. Ceterum vacua res esset, quod et phantasma formam capere non posset. Aut si propterea panem corpus sibi finxit; quia corporis carebat veritate, ergo, panem debuit tradere pro nobis. Faciebat, ad vanitatem Marcionis, ut panis crucifigeretur...Itaque Illuminator antiquitatum quod tunc voluerit significasse panem satis declaravit, corpus Suum vocans panem. Sic et in calicis mentione testamentum constituens sanguine Suo obsignatum,



the idea of the true substance of His body. For there cannot be blood in any but a body of flesh... Thus the proof of His body is established from the testimony of His flesh, and the proof of His flesh from the testimony of the blood."

Our translation of the citation from the Psalms, xlv. 9, is deemed corrupt, and we render the citation from Jeremiah xi. 9, the stock with the fruit. See note at the end of the extracts from the author.

P. 406. "Thus although He says (John vi.) that the flesh profiteth nothing, the sense must be settled by the substance of the word. For, because they thought his speech hard and intolerable, as if he had defined that His own flesh was to be truly eaten by them, in order that He might dispose them toward the spirit the way of salvation, He promised 'It is the Spirit that quickeneth,' and thus subjoined 'The flesh profiteth nothing,' *i.e.* towards giving life. He sets forth also what He would have understood by 'the spirit.' 'The words which I speak unto you are spirit 'and are life,' as also above 'He that heareth My words and believeth on Him Who sent Me hath eternal life, &c.' Therefore establishing the word as a life-giver because the word is spirit and life He called the same (word) His own flesh too, because 'The Word 'was also made flesh'—whence it was to be desired to cause life, and in hearing to be devoured and to be ruminated over by the understanding and by faith to be rightly explained. For He had a little before pronounced His own flesh to be also bread from Heaven, pressing the remembrance of the fathers on them on every

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substantiam corporis confirmavit. Nullius enim corporis sanguis potest esse nisi carnis...Ita consistit probatio corporis de testimonio carnis, probatio carnis de testimonio sanguinis.

P. 406.

Sic (Joh. vi.) etsi carnem ait nihil prodesse, ex materiâ dicti dirigendus est sensus. Nam quid durum et intolerabilem existimaverunt sermonem Ejus, quasi vere carnem Suam illis edendam determinasset; ut in spiritum disponeret, statum salutis, promisit, "Spiritus est qui vivificat," atque ita subjunxit "Caro nihil prodest"—ad vivificandum scilicet. Exequitur etiam quid velit intelligi per spiritum. "Verba "quæ locutus sum vobis spiritus sunt, vita sunt:" sicut et supra "Qui "audit sermones Meos et credit in Eum qui Me misit habet vitam æternam, &c." Itaque sermonem constituens vivificatorem, quia spiritus et vita sermo, eundem etiam carnem Suam dixit, quia et Sermo caro erat factus—proinde in causam vitæ appetendus et devorandus auditu, et ruminandus intellectu, et fide dirigendus. Nam et paulo ante carnem Suam panem quoque cælestem pronuntiarat, urgens usquequaque per

side by the allegory of necessary food as they had preferred the bread of their fathers and the flesh of the Ægyptians to the call of God. Therefore did He turn to their reflexions, because He perceived that they had to be scattered—‘The flesh,’ he saith, about which you misunderstand me, ‘doth not profit at all.’ What had this to do with making the resurrection of His flesh impossible? As if it could not be a thing, that though it profited not at all, yet another thing might profit him. The spirit profits, for it gives life. The flesh cannot profit at all; for it is put to death.”

*The Apology.*

P. 34. “We are a body by unity in conscience, religion, and discipline, by community of hope. We go together to God as if we made up a band and canvassed His favour. This violence is agreeable to God. We pray also for emperors, &c. We assemble for the remembrance of the Divine writings, &c. Nevertheless we impress the teaching of the right manner of life by the inculcation of its precepts. In the same place also exhortations, rebukes and the Divine judgment are given, &c. Certain proved elders preside, &c. Also if there is some kind of chest...the deposits of pious feeling...for nourishing the needy and burying them when dead, and for boys and girls without money or parents, and for those that are now old in their homes, and for the shipwrecked.”

*Against the Jews.*

P. 211. “But regarding spiritual sacrifices he adds, saying,

allegoriam necessariorum pabulorum memoriam, patrum qui panes et carnes Ægyptiorum præverterant Divinæ vocationi. Igitur conversus ad recogitatus illorum, quia senserat dispergendos. “Caro,” ait, “nihil prodest.” Quod hoc ad destruendam carnis resurrectionem? Quasi non liceat esse aliquid, quod etsi nihil prosit, aliud tamen ei prodesse possit. Spiritus prodest, vivificat enim. Caro nihil prodest, mortificatur enim.

*Apologeticus, p. 34.*

Corpus sumus de conscientiæ religionis et disciplinæ unitate et spei fœdere. Coimus ad Deum quasi manu factâ precreationibus ambiamus. Hæc vis Deo grata est. Oramus etiam pro imperatoribus &c. &c. Coimus ad literarum Divinarum commemorationem &c. disciplinam præceptorum nihilominus inculcationibus densamus. Ibidem etiam exhortationes, castigationes et censura Divina, &c. Præsident probati quique seniores (πρεσβύτεροι, sc.) &c. Etiam si quod arce genus est...deposita pietatis sunt...egenis alendis humanisque, et pueris ac puellis re ac parentibus destitutis, jamque domesticis senibus item naufragio. (But not a word about any daily communion.)

*Adversus Judæos, p. 211.*

De spiritualibus vero sacrificiis addit dicens, “Et in omni loco sacri-

‘And in every place clean sacrifices shall be offered to My name, saith the Lord.’ Since therefore it is manifest that both a temporal sabbath is exhibited and an eternal sabbath foretold—that circumcision in the flesh is foretold and circumcision in the spirit is indicated before, that there is a temporal law, also that an eternal law is announced—that there are sacrifices in the flesh, and that spiritual sacrifices are shewn beforehand—it follows that, though all those precepts were given in a carnal sense to the people of Israel in earlier time, yet a time would supervene, at which the precepts of the old law and the ancient ceremonies would cease, and the promised new law, and the recognition of spiritual sacrifices, and the pledge of a new covenant would supervene, an exalted light shining on us who were sitting in darkness and were being held fast in the shadow of death....In the first place it must be enquired whether there be an expectation of the bringer in of a new law, and of the heir of a new covenant, and of a priest of new sacrifices, and of a purifier of circumcision anew, and of an observer of sabbath, to restrain the old law and to establish the new covenant and to bring out new sacrifices and to repress old ceremonies.

“For also it must be enquired whether the bringer in of a new law, the observer of a spiritual sabbath, the officiant at eternal sacrifices, the eternal lord over an eternal kingdom has already come or no. And if He has already come, we must serve Him, &c.”

There are no further expressions here bearing at all on this subject.

*ficia munda offerentur nomini Meo, dicit Dominus.” Igitur cum manifestum sit et sabbatum temporale ostensum, et sabbatum æternum prædictum; circumcisionem carnalem prædictam et circumcisionem spiritalem præindicatam, legem quoque temporalem, et legem æternalem denuntiata, sacrificia carnalia, et sacrificia spiritalia præostensa, sequitur ut, præcedenti tempore datis omnibus istis præceptis carnaliter populo Israel superveniret tempus, quo legis antiquæ et cæremoniarum veterum præcepta cessarent, et novæ legis promissio et spiritalium sacrificiorum agnitio et novi Testamenti pollicitatio superveniat fulgente nobis lumine ex alto, qui sedebamus in tenebris et in umbrâ mortis detinebamur...In primis quærendum an expectatur novæ legis lator, et novi Testamenti hæres, et novorum sacrificiorum sacerdos et novæ circumcisionis purgator, et æterni sabbati cultor, qui legem veterem compescat, et novum testamentum statuatur, nova sacrificia offerat et cæremonias antiquas reprimat. Nam etiam novæ legis lator, sabbati spiritalis cultor, sacrificiorum æternorum antistes, regni æterni æternus dominator quærendum an jam venerit necne. Et si jam venit, servendum est Illi, &c.*

*On rules of action against heretics.*

P. 235. "The Lord has openly spoken without any meaning conveyed by a veiled sacrament [sacrament and mystery are both often used in the sense of concealed doctrine]... This the apostles had either neglected or had very little understood, if they did not make a full statement but hid some part of the light regarding the Word of God and the sacrament of Christ.

P. 247. "But if we only turn over in our mind the superstitious rites of Numa Pompilius, if we consider the functions insignia and privileges of his priests, and the sacrificial ministries, instruments and vessels of the sacrifices themselves and the curious customs of their expiations and of their vows, is it not plain that the devil has imitated the multiplied customs of the Jewish law? And he has with such rivalry desired to express in the transactions of idolatry, the very points in which we are ministering Christ's sacraments, &c."

*On the resurrection of the flesh.*

P. 385. "When the soul is gathered to God, it is (the flesh) itself which makes it possible for the soul to be gathered to Him. That is to say the flesh is washed (in baptism) that the soul may be freed from stain. The flesh is anointed, that the soul may be consecrated. The flesh is signed (with the sign of the cross) that the soul may be fortified. The flesh is overshadowed with the imposition of the hand that the soul also may be enlightened with the Spirit.

*De prescript. heret., p. 235. A regula (Credo) without a word about either sacrament, p. 240.*

Dominus palam edixit, sine ullâ significatione alienjus tecti sacramenti... Hoc apostoli aut neglexerant aut minime intellexerant, si non impleverunt abscondentes aliquid de lumine, i. e. de Verbo Dei et Christi sacramento.

*P. 247.*

Cæterum si Numæ Pompilii superstitiones revolvamus, si sacerdotalia officia insignia et privilegia, si sacrificialia ministeria et instrumenta et vasa ipsorum sacrificiorum, ac piaculorum et votorum curiositates consideremus, nonne manifeste diabolus morositatem illam Judaicæ legis imitatus est? Qui ergo ipsas res, de quibus sacramenta Christi administrantur, tam æmulanter affectavit exprimere in negotiis idololatriæ, &c. &c.

*De resurr. carnis, p. 385.*

Cum anima Deo allegitur, ipsa est quæ efficit (i. e. caro) ut anima allegi possit. Scilicet caro abluitur ut anima emaculetur. Caro ungitur, ut anima consecretur. Caro signatur ut anima muniatur. Caro manûs impositione adumbratur, ut et anima Spiritu illuminetur. Caro



“The flesh feeds on Christ’s body and blood that the soul also may be enriched (fattened) from God. The two therefore which (the church’s) labour joins together cannot be severed in the matter of benefit. For I say that these also are pleasing sacrifices to God, spiritual conflicts, fastings, and withered and dry food, and the natural supplement to all these offices, dirt. The flesh establishes these things to its own inconvenience....Shall not the flesh, clothed by its own sacraments and discipline, partake of the resurrection?”

*Against Marcion.*

P. 570. “Wherefore He knows also when He ought to suffer as the law prefigures His suffering. For out of so many feasts of the Jews He selected the (first) day of the Passover (or the day of the paschal lamb). For Moses had declared a sacrament to be in this: ‘It is the Lord’s passover.’ Therefore it was that He also shewed His desire towards it. ‘With desire have I desired to eat this Passover with you before I suffer.’ What a destroyer of the law, who had desired also to keep (preserve) the passover! Doubtless the Jewish sheep would give delight to Him. Or was it Himself, that, having to be brought, as a sheep for a victim, and as a sheep before its shearer not to open His mouth, He was desiring to complete the figure of His saving blood?”

P. 588. “Unleavened bread was our figure with the Creator. So also Christ our Passover, has been sacrificed. Why is Christ our Passover, if it be not that the passover lamb is a figure of Christ in likeness of His saving blood, and of Christ’s flock too?...”

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corpore et sanguine Christi vescitur, ut et anima de Deo saginetur. Non possunt ergo separari in mercede quas opera conjungit. Nam et sacrificia Deo grata, conflictationes dico animæ, jejunia et seras et aridas escas, et adpendices hujus officii, sordes. Caro de proprio suo incommodi instaurat...(caro) quam sacramentis Suis disciplinisque vestivit, &c. non resurget?

*Contra Marcionem, Lib. IV., p. 570.*

Proinde scit et quando pati oporteret Eum, Cujus passionem lex figurat. Nam e tot festis Judæorum Paschæ diem elegit. In hoc enim sacramentum pronuntiarat Moses, “Pascha est Domini.” Ideo et affectum Suum ostendit. “Concupiscentiâ concupivi Pascha edere vobis—“cum antequam patiar.” O legis destructorem, qui concupierat etiam pascha servare! Nimirum vervecina Illum Judaica delectaret. An Ipse erat Qui tanquam ovis ad victimam adduci habens, et tanquam ovis coram tondente sic os non aperturus, figuram sanguinis Sui salutaris implere concupiscebat?

*Lib. V. p. 588.*

Azymi figuræ erant nostræ apud Creatorem. “Sic et pascha nostrum immolatus est Christus.” Quare pascha Christum, si non pascha figura Christi per similitudinem sanguinis salutaris et pecoris Christi?

What says the heretic? Shall not the members of Christ rise, as even now they are not ours? For we have been bought with a great price. But in fact it was with none at all, if Christ were only a phantasm and had no bodily substance to pay for our bodies. Christ therefore had a body to redeem us with, though it was with some very great price that He redeemed these bodies of ours. ...Also He will bring out safe what He procured at a great price.

P. 590. "I have often shewn that heresies are placed in the apostles' writings among evils as an evil; and that they are to be reckoned approved, that flee from them as from an evil. Wherefore, I have now proved by the sacrament of the bread and cup in the gospel the truth of Christ's body and blood, as against Marcion's heresy of a phantasm.

P. 593. "And the order of Melchizedek will come (or suit) upon Christ, since indeed Christ is the proper and legitimate priest of God, High-priest of the circumcised priesthood, at that date established among the nations. He shall be honoured with acceptance and blessing, when He shall come the last time.

P. 439. "I will end with lowly instances. One little flower I think from the hedges, I say not from the meadows; one little shell of any sea will declare to thee the art of the Creator.

...Quid dicit hæreticus? Membra Christi non resurgunt, quæ nostra jam non sunt? empti enim sumus pretio magno. Plane nullo, si phantasma fuit Christus nec habuit ullam substantiam corporis quam pro nostris corporibus dependeret. Ergo habuit Christus quo nos redimeret, etsi aliquo magno redemit hæc corpora...utique Sibi salva præstabit quæ magno comparavit.

P. 590.

Sæpe jam ostendimus hæreses apud apostolum inter mala ut malum poni, et eos probabiles intelligendos qui hæreses ut malum fugiant. Proinde panis et calicis sacramento jam in evangelio probavimus corporis et sanguinis Dominici veritatem adversus phantasma Marcionis. (See p. 592 also.)

P. 593.

At in Christum conveniet ordo Melchisedec, quoniam quidem Christus, proprius et legitimus Dei antistes, preputiati sacerdotii pontifex, tum in nationibus constitutus: cum ultimo venerit acceptatione et benedictione dignabitur.

P. 439.

Ad humilia deficiam. Unus opinor de sepibus flosculus, non dico de pratis, una cujuslibet maris conchula artificem tibi pronuntiabit Crea-

Imitate, if you are able, the structures of the bee, the stalls of the ant, the nets of the spider, the threads of the silkworm, &c. Lastly, go round your own self, consider man within and without. Even this work of our God will please thee, which this God of thine loved, superior as He is; on whose account He toiled in descending from the third Heaven to these poor elements of this world; for whose sake in this (bodily) cell of the Creator He bare crucifixion. But He indeed until now never refused to sanction either the water of the Creator in which He washes His own, [baptism], or the oil with which He anoints His own [also at death], or the union of honey and milk with which He feeds His own children [baptism], or the bread with which He represents His own body itself, the Lord's Supper"—[It is remarkable that Tertullian selects this word with such caution. There can be no difference between its force and that of the word "figura" which twice occurred in these extracts.] "even in His own sacraments admitting the need of things Himself, and asking as a mendicant from the Creator."

Then he appeals to the contempt of the Marcionites for material things, and one of his appeals is

"Were I to offer thee a rose, thou wilt not surely despise its Creator."

I have given some of the setting of this passage because of its dogmatic importance and for the marvellous union of power and beauty.

#### *On Fasts.*

P. 711. "Besides, those councils from all the churches are held in certain fixed places through the Greek countries...But these assemblings were first held for standing (services) and

torem...Imitare si potes apes ædificia, formicæ stabula, aranei retia, bombycis stamina, &c. Postremo te tibi circumfer, intus ac foris considera hominem. Placebit tibi vel hoc opus Dei nostri, quod tuus Dominus ille Deus melior adamavit, propter quem in hæc paupertina elementa de tertio cælo descendere laboravit; ejus causâ in hac cellulâ Creatoris etiam crucifixus est. Sed Ille quidem usque nunc nec aquam reprobavit Creatoris, quâ Suos abluit, nec oleum quo Suos ungit nec mellis et lactis societatem qua suos infantat, nec panem, quo ipsum corpus Suum repræsentat etiam in sacramentis propriis egens mendicitatibus Creatoris...Rosam tibi si obtulero non fastidies Creatorem.

#### *De Jejuniiis, p. 711.*

Aguntur præterea per Græcias illa certis in locis concilia ex universis ecclesiis...conventus autem illi stationibus prius et jejunationibus

fastings, and so they knew how to rejoice at last with them that were rejoicing. If we also observe those solemn feasts, which the present Word then honoured, we also in various provinces fulfil our offices in the Spirit of Him who is in turn represented, this is the law of the sacrament. If therefore we observe the times of these, and the days and months and years, we are Galatianizing... Evidently it is so if we are observant of Jewish ceremonies and solemnities of the law. For the apostle teaches us to drop them, restraining men's persevering in the old covenant that has been buried in Christ, and establishing that of the new....Why do we dedicate the fourth and sixth after the Saturday to standings and the preparation day to fastings?...The apostle rebukes even those that were ordering abstention from food....For with us how very little is the forbidding of food! We offer to God the eating of dry food for two weeks in the year; and of these not the whole, for we except Saturdays and Sundays. But does not Paul writing to the Romans blame the detractors of such offices? 'Do not on account of food destroy God's work.' What work? That of which He says, 'It is good not to eat flesh nor to drink wine, for he that serves in these things works easily to appease and propitiate our 'God,' &c. to 'thanks.' But when he by man's authority forbids the controversy, how much more if by the Divine! Also he knew that he was blaming some rebukers and assailants of eating, that abstained out of pride not out of duty, and approving those who did it in honour of the Creator not as a reproach to His system of things. And if He had given thee the keys of the market, permitting all things to be eaten, making things sacrificed to idols

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operati, et ita demum congaudere gaudentibus nôrunt. Si et ista solemnia, quibus tunc præsens patrociniatus est Sermo, nos quoque in diversis provinciis fungimur in Spiritu invicem Representati, lex est sacramenti. Horum igitur tempora observantes et dies et menses et annos Galaticamur....Plane si Judaicarum ceremoniarum si legalium solemnitatum observantes sumus. Illas enim apostolus dedocet, compescens veteris Testamenti in Christo sepulti perseverantiam et novi sistens...Cur stationibus quartam et sextam Sabbati dicamus et jejuniis Parascoven?...Reprobat (apostolus) etiam illos qui jubebant cibis abstinere...Quantula est enim apud nos interdictio ciborum? Duas in anno hebdomadas xerophagium, nec totas, exceptis scilicet sabbatis et Dominicis, offerimus Deo. At quin ad Romanos scribens vos non compungit detractores hujus officii? "Ne propter pabulum solveritis opus Dei." Quod opus? De quo ait, "Bonum est carnem non edere et vinum non potare, nam qui in istis servit placabilis et propitiabilis Deo nostro est, &c. &c. gratias." Cum autem humano arbitrio vetet controversiam fieri, quanto magis Divino? Item sciebat quosdam castigatores et indictores victus inensare, qui ex fastidio non ex officio abstinerent, probare vero qui in honorem, non qui in convitium Creatoris. Et si claves macelli tibi tradidit permittens esui omnia, ad constituendam idolothytorum



the exception, yet He would not include the kingdom of God in market transactions only, for 'neither eating nor drinking is the kingdom of God.' So also Isaiah (teaches). He did not say that God had not approved of fasting, but he reckoned the kinds of fasting which He approved not....Let fighters and Olympian boxers fatten themselves....A Christian would be required to be in a plumper state for bears and lions to eat than to worship God; unless indeed it might be good to practise maceration on account of the beasts too."

*The Apology.*

P. 8. "We are called most wicked for our infanticidal sacrament, and for our unholy feeding both in it and after the communion, because dogs (*i.e.* procurers) provide us with darkness and with immodest indulgence in impious lusts.

[This false charge is cited as pointing to an evening communion.]

*On the Crown.*

P. 121. "We take the sacrament of the eucharist, appointed by the Lord, both at the time of food [*i.e.* evening] and for all, also at the assemblies before dawn [*i.e.* we take it at evening and at early morning also]; and not from any other one's hand than the president's. We make offerings for the dead, for the birthdays, on the anniversaries. We consider fasting unlawful on the Lord's day; as also falling on our knees (on that day) to worship. We enjoy the same exception from the general rule [of kneeling in prayer] from the day of the Passover [Good Friday] even up to Pentecost [Whit-Sunday]. But we are painfully affected if any particles from our cup or loaf are shaken down to the ground.

exceptionem, non tamen in macello regnum Dei inclusit, "Nec enim potus est aut esus Dei regnum"...Sic et Esaias. Non negavit Deum elegisse jejunium sed quale non elegerit enumeravit...Saginentur pugiles et pycetæ Olympici ..Saginatior Christianus ursis et leonibus forte, quam Deo, erit necessarius; nisi quod et adversus bestias maciem exercere debebit.

*Apologeticus, p. 8.*

Dicimur sceleratissimi de sacramento infanticidii, et pabulo inde et post communionem incesto, quod eversores hominum canes (lenones scilicet) tenebras et libidinum impiarum inverecundiam procurent.

*De Coronâ, p. 121.*

Eucharistiæ sacramentum et in tempore victûs et omnibus mandatum a Domino, etiam antelucanis cætibus, nec de aliorum manu quam presidentium sumimus. Oblationes pro defunctis, pro natalitiis, annuâ die facimus. Die Dominico jejunium nefas ducimus, vel de geniculis adorare. Eadem immunitate a die Paschæ in Pentecosten usque gaudemus. Calicis aut panis autem nostri aliquid decuti in terram anxie patimur, &c.

*To a Wife.*

P. 189. "But who would suffer his own wife for the sake of visiting the brethren to take her turn at going round at all the cottages and some very poor? Who, if so must be the custom, would willingly bear her being taken from his side for assemblies held at night? Lastly, who will endure her spending the night away from him at the Paschal solemnities? Who, finally, will without suspicion of his own, let her go to the communion of the Lord, which they talk of as infamous? Who will suffer them to crawl to the prison to kiss the martyr's chains? &c., &c.

[The connexion intimates a communion in the evening.]

P. 190. "Where there is one flesh and one spirit, they pray together, they together lie prostrate, teaching each other, exhorting each other, supporting each other. Both alike in God's church, alike in God's feast, alike in trials, alike in persecutions, &c.

*To Martyrs.*

P. 154. "So shalt thou both be satisfactory in discipline without, and in habit of life at home. Thus on the Passover day too, on which there is a common and as it were public religious day of fasting, we rightly imprint a kiss, not caring at all about hiding what we do with everybody. In like manner on the days for standing in prayer too, most persons do not think that an interruption ought to take place for the prayers in the sacrifices, and that standing

*Ad Uxorem, p. 189.*

Quis autem sinat conjugem suam visitandorum fratrum gratiâ, vicatim aliena et quidem pauperiora quæque tuguria circuire? Quis nocturnis convocationibus, si ita oportuerit, a latere suo adimi libenter ferret? Quis denique solennibus Paschæ adnotantem securus sustinebit? Quis denique ad convivium Dominicum illud, quod infamant, sine sua suspicione dimittet? Quis in carcerem ad osculanda vincula martyris reptare patiatur? &c. &c.

*P. 190.*

Ubi caro una, unus et spiritus, simul orant, simul volutantur, et simul jejunia transigunt, alterutro docentes, alterutro hortantes, alterutro sustinentes. In ecclesiâ Dei pariter utrique, pariter in convivio Dei, pariter in angustiis, in persecutionibus, &c.

*Ad Martyras, p. 154.*

Ita et disciplinæ foris et consuetudini domi satisfacies. Sic et die Paschæ, quo communis et quasi publica jejunii religio est, merito deponimus osculum, nihil curantes de occultando quod cum omnibus facimus. Similiter et stationum diebus non putant plerique sacrificiorum orationi-

ought to be given up when the Lord's body has been received. Then does the eucharist loose an observance which is God's due? Or does it rather the more bind us to do it to God? Will not your standing be more solemn if you stand even at God's altar? Both are safe, both participating in the sacrifice and fulfilling the duty, when the Lord's body has been received and set by."

bus interveniendum, quod statio solvenda sit accepto corpore Domini. Ergo devotum Deo obsequium eucharistia resolvit? An magis Deo obligat? Nonne solennior erit statio tua, si et ad aram Dei steteris? Accepto corpore Domini et reservato, utrumque salvum est, et participatio sacrificii et executio officii.

The first words that draw our attention are, "His body is "judged to be (censetur) in the bread." I might have rendered this "thought" or "considered," but as the word "censeo" also bears the second meaning, *i.e.* "decided, or decreed," I have not put the weakest word. I fancy Tertullian used "censetur" as a word of doubt. Certainly the rest of the extracts shew that he took the presence to be figurative only. Then as to the word "representat," the force of that word does not appear even to be to make a thing to be actually present, but by standing for an absent thing to make it as it were present. It were easy to quote instances in any number regarding both these Latin words. The extracts from Melancthon powerfully explain the latter of the two.

Nor is there any end to Patristic references of the fourth petition in the Lord's Prayer to the Supper. But the citation from Psalm xlv. 9 (xlvii. 8) is said to have been in the LXX. and perhaps in the Italic Version, and to have been erased by the Jews; and Schleusner in his Lexicon V. T. judges ours to be corrupt after the word "reigned, regnavit, ἐβασίλευσεν." See on the words ἀπὸ ξύλου βασιλεύειν. The quotation from Jeremiah xi. 19 is very contrary to the sense now received, "The stock with the fruit "thereof." See Montanus.

It is also to be noted that this first great African writer did not scruple to use such an expression as "He made the bread "His own body," when He meant nothing more than that He figuratively made it such, for he follows up this saying by a distinct renunciation of any other sense; for the whole sentence is, "He made it His own body, by saying, This is my body, *i.e.* a "figure of my body." He probably had in mind St Paul's saying regarding Abraham's recovering his son Isaac from the altar on

which he had been laid, bound, to be slain, and he counted that God was able to deliver him from the dead, from whom (*ἐκ νεκρῶν, ὅθεν* he also received him, in a figure (*ἐν παραβολῇ*, a similitude). On the whole Tertullian seems not to diverge into human imaginations of what may be thought by men to be the hidden mysteries of the Lord's Supper, but he is content with teaching it as his Master gave it and as St Paul explained it.

I have lengthened one of the extracts to exhibit this writer's mode of answering Marcion.

To three of the extracts from Tertullian I have called special attention as three seeming intimations that communions in the evening were then in existence. There is a fourth passage in Cyprian a century later which is held to suggest the same. There is also a fifth passage of very express significance to the same effect in Gregory of Nazianzum; and in the fifth century Socrates expressly asserts the observance of evening communions in (South) Egypt and in the Thebaid, and Sozomen makes the same affirmation regarding Egypt: which must at least mean the Memphitic or southern portion of it. These seven instances are important, because Mr Beresford Hope lately asserted in a pamphlet that there is not one word in the Fathers in favour of Evening Communion, and because even Canon Farrar is reported in three newspapers to have condemned it in a sermon at St Margaret's, Westminster, as being without any tradition in its favour for the last 1600 years. This matter is so worthy of a fair hearing and a just judgment that in an appendix will be found replies to both these assertions. It is not always enough to present the points of argument in a dry catalogue. Truth will often require to be set forth in that living connexion which natural rhetoric teaches, in order to drive the nails home even when not in the hands of the masters of assemblies. There is a pamphlet by the Rev. W. Pittar on the pamphlet by Canon Ashwell. It were well if the two were always read together. They suit each other in tone as well as in argument.



## THE THIRD CENTURY.

(A.) ORIGEN, NAMED *ἀδαμάντινος*. B. 185. D. 254.

HE was well so called; for whenever we take a comprehensive survey of what he did, we are astonished at its vast amount. Then again as to originality, he initiated continuous commentaries on the Scripture according to grammar and history; and we may add that he often introduced a third most precious principle, the logic of common sense: but that gift is in the possession of many men, though in very different degrees. But Origen must have had it to a large extent, or he would not have been so successful in doctrinal struggles with individuals as well as with heretics in councils. His labour in what is called his Hexapla (though it sometimes has eight and even nine columns) would of itself mark him out as the first man of the first three centuries. And he owed the supply of money to pay his 21 writers in this matter to his success with his friend Ambrosius of Alexandria, whom he had rescued from Gnosticism. In the theological school which he established in his visits to Cæsarea in Palestine, the Gregory named Thaumaturge was the chief fruit of his toils: from that Gregory sprang the movement in the other Cæsarea, which culminated in Basil, and the Gregories. Alexander, Bishop of Jerusalem, and Theoctistus of Cæsarea, who had been fellow-students, opened a refuge to Origen whenever he had to fly from Egypt. No man was more calumniated both in his life and afterwards, and yet none ever had so wide an influence. Kings and kings' mothers sent for him and listened to his teaching. He is reckoned to be the author of 6,000 works, each sermon counting as one. He commented carefully on all the books of the Scriptures except two in the New Testament and a few in the Old.

In reviewing the scheme of his opinions one is surprised to find in how many points he anticipated modern conclusions: and if he seems to have carried his system of parallels between God's successive dispensations and worlds too far, and in a similar way to have sought for allegoric meanings in too many texts, we must remember that he was almost the Columbus sailing forth into unknown waters, with all the false lights of the Jewish Midrashim to mislead him. Yet he mastered and adopted the discoveries of Clement and other predecessors, before he ventured beyond them. As to his fidelity it was reserved for a modern to cast the first doubt upon it. At 17 he exhorted his father Leonidas not to fear the axe for Christ; and was only kept back by his mother's entreaties from offering to become a joint sacrifice. At 18 he was set over St Mark's school. At 24 he is supposed to have become a pupil of Ammonius Sacas. Nothing was allowed by him to impede his efforts in acquiring or imparting Christian knowledge to women as well as to men. And after all these labours his death, though hastened by the ill-treatment of him as a prisoner at Tyre, did not occur till he was full 69 years of age. The treatise against the popular sceptical work of Celsus, which took Jewish ground against Christianity, is reckoned his most finished work. Hefele calls it a treasury of argument. The vitality of the controversy respecting his doctrine in after ages is a testimony that his intellect was that of a giant amongst men. The name "adamantine," given to him for his indomitable perseverance, is used in the *Prometheus Vincetus* for iron; he was also called χαλκέντερος: but the French interpret the other word as "a diamond." His views on the Lord's Supper deserve the highest praise. Dean Waddington not only calls attention to the singular fact that Roman persecutions were the Alpha and Omega of the life of Origen; since as a youth he lost his father and was with difficulty withheld by his mother from presenting himself then to perish as a joint martyr with his father, and that at last he received the crown of martyrdom with torture in the persecution under Decius: but the Dean also raises the question of his excessive allegorism, attributing it not, as was done in the remarks on Clement, to a Judaical but to a Greek origin. In p. 34, after saying that Origen's labours both in getting a correct text and in making a good translation of the Scriptures are beyond praise, he writes that "in the explanation of their numerous difficulties, the

“heat of his imagination and his attachment to philosophical speculation carried him away into error and absurdity.” The truth cannot be better stated: but it applies also to Clement and to most of his great predecessors in varying degrees. But then the Dean adds, “for he applied to the explanation of the Old Testament the same fanciful method of allegory by which the Platonists were accustomed to veil the fabulous history of their gods.” Does he mean the new Platonists, of whom Alexandria was the chief seat? But was not their mythicism like that of Plato, more metaphysical than, if I may use the word in this sense, theological? See Guericke’s *Church History*, p. 27, where he says that the first class of the learned Jews at Alexandria “considered both the historical facts and the letter of Scripture to be only the symbolical envelope of universal philosophical truths; the scientific knowledge of which was the *γνώσις*, to which the perfect were called to aspire.” See also, p. 206.

Is not this a picture of Clement’s *γνωστικός* and of Origen’s mythicism in one?

### *On Prayer.*

P. 506. “But the true bread is that which nourishes the true man who has been made after God’s image, and he that is nourished with it comes to be after the likeness of Him that created him. But what is more nourishing to the soul than the word? or what is more to be honoured than the wisdom of God by the mind of him that can contain it? And what is more correspondent to a reasoning nature than truth?”

P. 508. “But this is the true food, Christ’s flesh, which, being the Word, has become flesh, as has been said.

*Vol. I. p. 506. De Oratione, Migne’s Edition.*

John vi. 32, quoted thus.

\*Ἄρτος δὲ ἀληθινός ἐστιν ὁ τὸν ἀληθινὸν τρέφων ἄνθρωπον, τὸν κατ’ εἰκόνα Θεοῦ πεποιημένον, ᾧ ὁ τραφεῖς καὶ καθ’ ὁμοίωσιν τοῦ κτίσαντος γίνεται. Τί δὲ λόγον τῇ ψυχῇ τροφικώτερον; Ἡ τί τῆς σοφίας τοῦ Θεοῦ τῷ νῷ τοῦ χωροῦντος αὐτὴν τιμωτέρον; Τί δὲ ἀληθείας τῇ λογικῇ φύσει καταλληλότερον;

P. 508.

\*Αυτὴ δὲ ἐστὶν ἡ ἀληθὴς βρωσις, σὰρξ Χριστοῦ, ἣτις Λόγος οὖσα, γέγονε σὰρξ κατὰ τὸ εἰρημένον.

*Against Celsus.*

P. 1550. "He at least is keeping festival according to the truth who practises what he ought, always praying, continually offering the bloodless sacrifices in his prayers towards God. But if any suggest on the other side in reference to these things all that takes place on certain days at intervals, concerning our Lord's days or days of preparation, or the Passover, or the Pentecost, to this I must also say that the perfect man [remember Clement's "gnostic"] being always engaged in the words and the acts and the understanding of Him who by His nature is Jehovah the Word of God, is always in His days and is always keeping Lord's days. But also, as he is always preparing himself for living in truth, and is abstaining from the pleasant things in life that deceive many, and not nourishing the disposition of the flesh [remember our Article], but beating down his body [some read in St Paul *ὑποπιέζων*, constraining] and making it obedient as a slave, is always keeping preparation-days. But moreover he that perceived that Christ our Passover was sacrificed for us, and that he ought to keep festival, eating of the flesh of the Word, never ceases to be offering the Passover, which is interpreted the feast of passing over, always passing over both by every word and by every action from the businesses of this life to God, and busily pressing on to His city.

"But in addition to these things, he that is able with truth to say, 'We rose together with Christ,' yea and also 'He raised us

*P. 1550. Contra Celsum, Lib. VIII.*

*Celsus argues that all might join in the worship of the gods; Origen alludes to the strange festivals kept by Christians on strange or ordinary occasions.*

Ἐορτάζει γε κατὰ τὴν ἀληθείαν ὁ τὰ δέοντα πράττων, αἰεὶ εὐχόμενος, διὰ παντὸς θεῶν τὰς ἀναιμάκτους ἐν ταῖς πρὸς τὸ Θεῖον εὐχαῖς θυσίας. Gal. iv. 10, 11. Ἐὰν δέ τις πρὸς ταῦτα ἀνθυποφέρῃ τὰ περὶ τῶν παρ' ἡμῖν κυριακῶν ἢ παρασκευῶν ἢ τοῦ Πάσχα ἢ τῆς Πεντηκοστῆς δι' ἡμερῶν γινόμενα, λεκτέον καὶ πρὸς τοῦτο, ὅτι ὁ μὲν τέλειος, αἰεὶ ἐν τοῖς λόγοις ὢν καὶ τοῖς ἔργοις καὶ τοῖς διανοήμασι τοῦ τῆ φύσει Κυρίου Λόγου Θεοῦ, αἰεὶ ἔστιν Ἀποῦ ἐν ταῖς ἡμέραις, καὶ αἰεὶ ἄγει Κυριακὰς ἡμέρας. Ἀλλὰ καὶ αἰεὶ παρισκενάζων αὐτὸν πρὸς τὸ ἀληθινῶς ζῆν καὶ ἀπεχόμενος τῶν τοῦ βίου ἡδῶν καὶ τοὺς πολλοὺς ἀπατώντων, καὶ μὴ τρέφων τὸ φρόνημα τῆς σαρκὸς, ἀλλὰ ὑποπιέζων αὐτοῦ τὸ σῶμα καὶ δουλαγωγῶν, αἰεὶ ἄγει τὰς παρισκευὰς. Ἐπι δὲ ὁ νοήσας ὅτι τὸ Πάσχα ἡμῶν ὑπὲρ ἡμῶν ἐτίθη Χριστὸς, καὶ χρῆ ἑορτάζειν ἐσθίοντα τῆς σαρκὸς τοῦ Λόγου, οὐκ ἔστιν ὅτε αὐ ποιεῖ τὸ Πάσχα, ὅπερ ἐρμηνεύεται διαβατήριον, διαβιῖν ἄει τῷ λογισμῷ καὶ παντὶ λόγῳ καὶ πάσῃ πράξει ἀπὸ τῶν τοῦ βίου πραγμάτων ἐπὶ τὸν Θεόν, καὶ ἐπὶ τὴν πόλιν Αὐτοῦ σπεύδον. [No tendency here to belief in a presence of Christ's real natural body in the Lord's Supper. But there



'up together with Himself, and made us sit together with Him in 'the Heavenly things in Christ,' is always in Pentecostal days, and especially he also ascends to the upper room as the apostles of Jesus did, and expends his time of refreshment in supplication and prayer, so as to be fit to receive the rushing mighty wind, to make to vanish from his sight the wickedness that is among men and the things that arise from it; but he is worthy too of a kind of divided tongue of fire from God."

It adds to the interest of this passage to bear in mind that the church always combined the Lord's Supper with Whit-Sunday. The next passage contains many words usually devoted to the Lord's Supper, but it refers, I think, only to daily spiritual food.

P. 1565. "And for such reasons let Celsus indeed, in ignorance of God, render his free-will offerings to demons, demons being perhaps allowed to have influence in certain spots and over certain persons; but we, giving thanks to the Creator of all, eat the loaves that are being brought to [the table] with thanksgiving and with prayer over what has been given, becoming [as they do] a kind of holy substance (body) on account of prayer, and sanctifying those that use them with a sound manner of offering them to Him."

Note, that a few lines higher up we find Origen referring to the Scriptures, "Whether we eat or drink, or whatsoever we do," &c. For that goes against this being a sacramental passage. But to my mind the strongest objection to it is the words *ἅγιόν τι*, which would be irreverent if they referred to Christ's body.

is more and even more beautiful still.] Πρὸς τούτοις δὲ ὁ δυνάμενος μετ' ἀληθείας λέγειν "Συνανέστημεν τῷ Χριστῷ," ἀλλὰ καὶ τὸ, "Συνήγειρε καὶ συνεκάθισεν ἡμᾶς ἐν τοῖς ἐπουρανίοις ἐν Χριστῷ;" αἰεὶ ἔστιν ἐν ταῖς τῆς Πεντηκοστῆς ἡμέραις, καὶ μάλιστα ὅτε καὶ εἰς τὸ ὑπερφῶν, ὡς οἱ ἀπόστολοι τοῦ Ἰησοῦ, ἀναβὰς σχολάζει τῇ δεήσει καὶ τῇ προσευχῇ ὡς ἄξιος γένεσθαι τῆς φερομένης πνοῆς βιαίας ἐξ οὐρανοῦ, βιαζομένης, ἐξαφανίσαι τὴν ἐν ἀνθρώποις κακίαν καὶ τὰ ἀπ' αὐτῆς—ἄξιος δὲ καὶ τινὸς μερισμοῦ γλώσσης ἀπὸ Θεοῦ πυρίνης.

P. 1565.

Καὶ διὰ τοιαῦτα δὲ ὁ Κέλσος μὲν ὡς ἀγνοῶν Θεὸν τὰ χαριστήρια δαίμοσιν ἀποδιδότω ἡμεῖς δὲ τῷ παντὸς Δημιουργῷ εὐχαριστοῦντες, καὶ τοὺς μετὰ εὐχαριστίας καὶ τῆς εὐχῆς ἐπὶ τοῖς δοθείσει προσαγομένους ἄρτους ἐσθίωμεν, σῶμα γενομένου διὰ τὴν εὐχὴν ἅγιόν τι, καὶ ἀγιάζον τοὺς μετὰ ὑγιῶς προθέσεως Αὐτῷ χρωμένους.

P. 1601. "And again, Celsus indeed wishes us to be thankful to the demons here, thinking that we owe them a present; but we also, drawing out clearly our statement about thanksgiving, say, that we are not doing anything ungrateful to them who confer no benefit on us, but rather stand against us, when we do not sacrifice to them, yea and do not even serve them: but on the contrary we maintain that it would be ingratitude to God, of Whose benefits we are full, being also His workmanship and provided for continually by Him, decided for as to whatever our condition is, and waiting for the fulfilment of hopes beyond this life, which He has given. But the bread called Eucharist is also a sign to us of our thanksgiving to God.

P. 1839. "I wish to know more clearly both about the likeness and the form and the truth. For the form of the angels was not to be grasped or touched: but the truth, that is Christ, has been grasped, and has suffered, and has had flesh and blood, and bones, and has been raised from the dead. Luke viii. 45. Did He therefore wish to deceive them that heard Him say this, and especially those who were His good disciples? &c. But if as these (heretics) say He was without flesh and without blood, of what

P. 1601.

Καὶ πάλιν Κέλσος μὲν θέλει ἡμᾶς εὐχαρίστους εἶναι πρὸς τοὺς τῆδε δαίμονας, οἰόμενος ἡμᾶς ὀφείλειν αὐτοῖς χάρισμα· καὶ ἡμεῖς δὲ τρανοῦντες τὸν περὶ εὐχαριστίας λόγον φαμεν, πρὸς τοὺς μηδὲν ἐνεργετοῦντας ἀλλὰ καὶ ἐκ τοῦ ἐναντίου ἱσταμένους μηδὲν ἀχάριστον ἡμᾶς ποιεῖν, ὅταν αὐτοῖς μὴ θύωμεν, ἀλλὰ μηδὲ θεραπεύωμεν αὐτούς· ἀλλὰ τὸ ἀχάριστον εἶναι πρὸς τὸν Θεὸν περιεστώμεθα, Οὐ τῶν ἐνεργεσιῶν πλήρεις ἐσμὲν, καὶ δημιουργήματα ὄντες Αὐτοῦ καὶ προνοούμενοι ἐπ' Αὐτοῦ, κριθέντες ὅπως ποτε εἶναι, καὶ ἔξω τοῦ βίου τὰς παρ' Αὐτοῦ ἐλπίδας ἐκδεχόμενοι. Ἔστι δὲ καὶ σύμβολον ἡμῶν τῆς πρὸς τὸν Θεὸν εὐχαριστίας ἄρτος Εὐχαριστία καλούμενος.

*The Dialogue of Adamantius, or true faith, was written after the Nicene Creed, whose one theological term it uses in the same sense and manner, see § 2. It was fabulously ascribed to Origen; but he died in 254. Still Adamantius is not necessarily the true author's name.*

P. 1839. Origen I.

Σαφέστερον ἐπιστῆναι βούλομαι περὶ τε τῆς εἰκότος καὶ τοῦ σχήματος καὶ τῆς ἀληθείας. Τὸ μὲν γὰρ σχῆμα τῶν ἀγγέλων ἀκράτητον καὶ ἀψηλάφητον ἦν ἢ δὲ ἀληθεία, τούτεστιν ὁ Χριστὸς, κεκράτηται καὶ πέποιθε, καὶ σάρκα καὶ αἷμα καὶ ὄστέα ἔσχηκε καὶ ἐγγήγερται ἐκ νεκρῶν. Luc. viii. 45: (Who touched Me!) Πότερον οὖν ἐξαπατᾶν ἐβούλετο τοὺς ἀκούοντας καὶ μάλιστα τοὺς γενησίους μαθητάς οὕτως; &c. Εἰ δὲ ὡς οἱτοί φασιν ἄσαρκος καὶ ἀναιμος ἦν, ποίως σαρκὸς, ἢ τίνος σώματος, ἢ ποίου

kind of flesh, or of what body, or of what kind of blood did He shew likenesses when He enjoined on the disciples both the bread and the cup, to make to themselves by these a remembrance of Him? Of whom also the apostle is one, for testifying to these he says that the bread and the cup of the blessing is a partaking in common both of His body and His blood. But if he is true, He who is the truth itself, Christ that suffered, will be true, and Paul also."

*Leviticus x. 16, "Why have ye not eaten," &c.*

P. 309. "He shews that, when the priests eat not, the sacrifice is not perfectly done, and that sin remains unremoved. For both it must be brought in, and they must eat of it."

Our Saviour ate of the Passover, not of the Lord's Supper.

P. 409. "The veil is explained to mean the sky into which Jesus penetrated to stand now at the face of God for us. He rightly names the altar that is at the gate of the tabernacle of Witness, because Jesus was offered a victim not only for earthly but also for Heavenly things; and in that spot indeed He shed that very bodily material of His own blood for men (truly for ministering priests in Heavenly places, if there be any of them there) and sacrificed the vital power of His own body as a kind of spiritual sacrifice."

More about the sacrifice for the heavenly things, but it is less clear.

αἵματος εἰκόνας διδοὺς, ἄρτον τε καὶ ποτήριον ἐνετέλλετο τοῖς μαθηταῖς διὰ τούτων τὴν ἀνάμνησιν αὐτοῦ ποιεῖσθαι· ὧν καὶ ὁ ἀπόστολός ἐστι· μαρτυρῶν γὰρ τούτοις φησι τὸν τε ἄρτον καὶ τὸ ποτήριον τῆς εὐλογίας κοινωνίαν αἱματός τε εἶναι καὶ σαρκός...Εἰ δὲ ἀληθής ἐστιν, ἀποαλήθεια ὧν ὁ πεπονηθὼς ὁ Χριστὸς ἀληθῆς ἔσται καὶ...Παῦλος.

*Comment. Levitic. p. 309.*

Quare non comeditis &c. Ostendit sacerdotibus non comedentibus imperfectum esse sacrificium, et peccatum manere. Oportebat enim ut et de sanguine inferretur, et ipsi comederent.

*I. 4, 5, p. 409.*

Velamen interpretatur cælum, quod penetravit Jesus, ut assistat nunc vultui Dei pro nobis...Recte nominat altare quod est ad ostium tabernaculi testimonium, quia non solum pro terrestribus sed etiam pro cælestibus (*p. 408 D*) oblatum est hostia Jesus: et hic quidem (ad ostium) pro hominibus ipsam corporalem materiam sanguinis Sui fudit (in cælestibus vero ministrantibus si qui illi inibi sunt, sacerdotibus) vitam corporis Sui virtutem, velut Spiritale quoddam sacrificium, immolavit.

*Hom. IV. 8.*

P. 142. "Christ was offered one and a perfect sacrifice, for Whom all these sacrifices in type and figure had gone before. If any one shall have touched the flesh of this sacrifice he is straightway sanctified. If he is unclean he is cleansed, if he is under a plague he is healed. Thus, in fine, she understood who was suffering under an issue of blood, Mark v., that He was Himself the flesh of the sacrifice, and His flesh a holy of holies, and because she truly understood what flesh was the holy of holies, for this reason she came to Him. And she does not dare to touch the holy flesh itself; for she had not yet been cleansed, nor apprehended (obtained) the things that were perfect; but she touched the fringe of His garment, by which the holy flesh was covered, and by a believing touch she drew forth virtue *out of the flesh*, that both sanctified her from uncleanness and healed her of the plague that she was suffering. Do not the things said by Moses seem to you to stand more in order now, in which he said, 'Every one that shall have touched holy flesh shall be sanctified'? For all of the Gentiles who have believed have touched this flesh according to our explanation. These also had he touched, who said (Cor. and Titus, &c.). Perhaps also it could be said of us, that we have touched the Holy flesh of the Son of God and all been sanctified."

This is more like the style of Cyril of Jerusalem: and perhaps the greater Cyril also caught his tone and style from this.

So after all Origen, erring perhaps a little into carnalism, led on even the greater Cyril, who went so far that it is scarcely pos-

*Hom. IV. 8.*

Sacrificium, pro quo hæc omnia sacrificia in typo et figurâ præcesserant, unum et perfectum, immolatus est Christus. Hujus sacrificii carnem si quis tetigerit, continuo sanctificatur. Si immundus est mundatur, si in plagâ est sanatus. [This is very doubtful.] Sic denique intellexit illa...que profluvium sanguinis patiebatur (Marci v.), quia, Ipse erat caro sacrificii, et caro sancta sanctorum; et quia vere intellexit quæ esset caro sancta sanctorum, idcirco accessit: et ipsam quidem carnem sanctam contingere non audet; nondum enim mundata fuerat, nec quæ perfecta sunt apprehenderat; sed fimbriam tetigit vestimenti, quæ sancta caro tegebatur, et fidei tactu virtutem elicit ex carne, quæ se et ab immunditiâ sanctificaret, et a plagâ quam patiebatur sanaret. Non tibi videntur isto magis ordine stare posse dicta Moysi, quibus dicit, "Omnis qui tetigerit ex carnibus sanctis sanctificabitur"? Has enim carnes, quas nos exposuimus, tetigerunt omnes, qui ex gentibus crediderunt. Has tetigit et ille qui dicebat, 1 Cor. vi. 11, Titus iii. 3, &c. Fortassis et de nobis dici poterat, quia tetigimus carnes sanctas Verbi Dei et sanctificati sumus, &c. &c.



sible to go further. I hardly mention Cyril of Jerusalem, a much weaker divine. But where did Origen's influence stop?

P. 454. "We have often shewn from the Scriptures of God that Christ is also a victim, offered for the world's sin, and a priest to offer the victim. This the apostle explained in one word, 'Who offered up Himself.'

P. 457. "We have often said that flesh in the Scriptures means solid food and perfect doctrine.

P. 470. "He waits for us to drink of the fruit of the vine. Of what vine? Of that also of which He was a figure Himself? ...For which reason He says again, John vi. 56, 'My blood,' &c.

P. 483. "As in the explanation of the cup we ascend from the shadow to the verity of the spiritual cup, so also from the meats that are spoken of in the shadow let us ascend to those which by the Spirit are true meats.

P. 525. "Thou who hast come to Christ the true High Priest, Who made God propitious to thee by His own blood and reconciled thee to the Father, do not stop in the carnal blood, &c. He that has been imbued with the knowledge of the mysteries knows the meaning of both the flesh and the blood of the Word

P. 454.

Sæpe ostendimus ex Divinis Scripturis Christum esse et hostiam quæ pro peccato mundi offertur et sacerdotem qui offerat hostiam. Quod uno verbo apostolus explicavit "Qui Seipsum obtulit Deo" (Heb. ix. 14).

P. 457.

Sæpe jam diximus, quod carnes in Scripturis solidum indicant cibum, perfectamque doctrinam.

P. 470.

Expectat nos ut bibat de generatione vitis hujus, cujus vitis? Illius utique, cujus Ipse erat figura... Unde iterum dicit "sanguis Meus, &c." Joh. vi. 56.

P. 483. *Hom. VII. § 4.*

Sicut in explanatione poculi de umbrâ ascendimus ad veritatem Spiritalis poculi, ita etiam de eibis, qui per umbram dicuntur, ascendamus ad eos qui per Spiritum veri sunt cibi.

P. 525. *Hom. IV. §§ 8—10.*

Tu, qui ad Christum venisti Pontificem verum, Qui sanguine Suo Deum propitium fecit et reconciliavit te Patri, ne hæreas in sanguine carnis, &c. Novit qui mysteriis imbutus est et carnem et sanguinem

of God. Therefore let us not linger in these things, which also are known to the instructed and cannot be made plain to the ignorant."

One can trace the double mischief of dividing congregations into two parts, which were taught separately.

P. 547. "If you look back to that commemoration regarding which the Lord says, 'Do this in remembrance of Me,' you will find out that it is the only commemoration which makes God propitious to men. If therefore you more intently call to mind the mysteries of the church, you will find in the things written in the law a reformed image of the truth that was to come. Every bread is the Word of God, but there are distinctions of sense in different breads."

I have found it very hard to pass by Origen's eloquent justifications of his spiritualizing; but here I have the hard duty of putting a limit to these most pertinent extracts from Origen's homilies. Yet there never was a second Origen; and yet it is all so alike in character that an abundance seems to have been given from his pages. But how in this last passage? How could Origen write in the very midst of the most lucid explanation of the spiritually figurative character of the Lord's Supper both in the whole and in all its details such words as are equivalent to "the only commemoration which makes God propitious to man"? I suppose it can hardly be regarded as intentional. And yet I suppose he did write them.

P. 391. "Ye that have been accustomed to be present at the Divine mysteries know in what manner, when ye are taking up the body of the Lord, ye guard it with all caution and veneration,

Verbi Dei. Non ergo immoremur in his, quæ et scientibus nota sunt, et ignorantibus patere non possunt.

P. 547. *Hom. XIII. § 30.*

Si respicias ad istam commemorationem, de qua dicit Dominus "Hoc facite," &c. invenies quod ista sit commemoratio sola, quæ propitium facit hominibus Deum. Si ergo intentius ecclesiastica mysteria recorderis, in his quæ lex scribit, futuræ veritatis invenies imaginem reformatam... Omnis sermo Dei panis, sed est differentia in panibus.

P. 391. *Exodus, Hom. XIII. § 3.*

Nostis, qui Divinis mysteriis interesse consuestis, quomodo, cum suscipitis corpus Domini, cum omni cautela et veneratione servatis, ne

lest any particle fall down from it—lest any of the consecrated gift slip from you. For ye believe and rightly believe yourselves guilty if anything fall down from it through negligence. But if you use and rightly use so great caution about preserving His body, how can you think it to require a less expiation to have neglected the Word of God than His body?

P. 701. “Let them then say to us, Who is this people that is in the habit of drinking blood? These were the things which also the hearers in the Gospel said when they were offended—those of the Jews who were following the Lord (*i. e.*) ‘Who can eat (His) flesh and drink (His) blood?’ But the Christian people, the believing people, hears these things and embraces them and follows Him who says in John, ‘He that eateth my flesh, &c., hath eternal life.’ For we are said to drink the blood of Christ not only by the rite of sacraments, but also when we receive His words, in which life consists; as He says Himself, vi. 63, ‘It is the Spirit, &c., the words, &c.’”

The following are instances of what is so justly charged on this noble and unparalleled writer, viz. fanciful interpretation, the fault of which is that it dilutes the milk of holy Scripture with water from man’s wells, and sometimes casts in other things that live there in abundance.

“It is therefore Christ Himself who was wounded, Isaiah 53, 64, whose blood we drink, *i. e.* receive the words of His doctrine ...

ex eo parum quid decidat, ne consecrati muneris aliquid dilabatur. Reos enim vos creditis, et recte creditis, si quid inde per negligentiam decidat. Quod si circa corpus Ejus conservandum tantâ utimini cautelâ et merito utimini, quomodo putetis minoris esse piauuli Verbum Dei neglexisse quam corpus Ejus? [Some would read *verbum*.]

P. 701. *Numb. c. XXIII. v. 24.*

Dicant igitur nobis, Quis est iste populus, qui in usu habet sanguinem bibere? Hæc erant quæ et in Evangelio audientes, ii qui ex Judæis Dominum sequebantur scandalizati sunt et dixerunt “Quis potest manducare carnem, et sanguinem bibere?” Sed populus Christianus, populus fidelis, audit hæc et amplectitur et sequitur Eum, qui dicit, John vi. 54... Bibere enim dicimur sanguinem Christi, non solum sacramentorum ritu, sed et cum sermones Ejus recipimus, in quibus vita consistit, ut Ipse dicit, John vi. 63.

Est ergo Ipse vulneratus, Cujus nos sanguinem bibimus, *i. e.* doctrinæ Ejus verba suscipimus... Ut autem evidentius cognoscas *hæc* (*Numb. xxiii.*

But that you may more plainly know that passages like Numb. xxiii. 24, of a lion taking prey are written in reference to Christian people, who are federally united in the sacraments of Christ, Moses utters the like expressions, Deut. xxxii. 14, 'Butter of kine, &c., and thou didst drink the pure blood of the grape.' And here also he says, this blood that is named that of the grape is the blood of that grape which springs from that vine, of which the Saviour says, 'I am the true vine.' But thou art the true people of Israel, that understandest that thou drinkest blood, and that thou drinkest the blood of that grape which is from the true vine, and from those vine branches which the Father pruneth. And the fruit of these vine branches which were wounded is rightly said to be blood, and we drink it from His words and doctrine."

If this was not meant by the Spirit *in this place* at all, what excuse can be rendered for its insertion as if it were of the Spirit of God? Without it, Origen's beautiful meditation would have appeared almost free from any shade upon its heavenly face.

*Psalm xv.*

"Or thus, not as the Greeks and the Jews will also make libations of blood. For so another interpreted it, I will not make their libations of blood, but I will deliver to all new mysteries and a bloodless sacrifice. But I will not even mention theirs any more, &c. For they were reckoned profane and idolaters: but I will grant unto them to be called the pious and holy.

24, as a lion taking prey), *de nostro populo*, qui in sacramentis Christi confederatus est *scribi*... Moses similia pronuntiat "Butter of kine, &c. and "the pure blood of the grape," Deut. xxxii. 14: he says, *Et hic ergo sanguis qui nominatur uvæ, illius uvæ est quæ nascitur ex illâ vite, de quâ Salvator dicit, "I am the true vine," &c. Tu es verus populus Israel, qui seis sanguinem bibere, et uvæ sanguinem illius quæ est ex verâ vite, et illis palmitibus, quos Pater purgat, haurire. Quorum palmitum fructus vulneratorum sanguis merito dicitur, quem ex verbis eorum et doctrinâ bibimus.*

*Comment. in Psalmos. XV. v. 4, "Their drink offerings of blood," &c.*

Ἡ οὕτως, Οὐχ ὡς οἱ Ἕλληνες καὶ οἱ Ἰουδαῖοι, καὶ γὰρ σπέισω τὰς σπονδὰς ἐξ αἱμάτων. Οὕτω γὰρ ἕτερος ἐρμηνεύσεν, Οὐ σπέισω τὰς σπονδὰς αὐτῶν ἐξ αἱμάτων, ἀλλὰ παραδώσω καινὰ μυστήρια πᾶσι καὶ θυσίαν ἀναίμακτον. Ἄλλ' οἷδε μνησθήσομαι κ.τ.λ. Ἐλέγοντο γὰρ βέβηλοι καὶ εἰδωλοθύται· ἀλλὰ δώσω αὐτοῖς ἀκούειν, οἱ εὖσεβεῖς καὶ ἅγιοι.



*Psalm lxxvii.*

“The Saviour says, ‘I am the bread that came down from ‘Heaven.’ ‘This bread therefore the angels indeed used to eat, ‘but now men also eat it.’ But ‘to eat’ is in this place ‘to know.’ But the mind eats that which it knows and does not eat that which it does not know.

*Psalm xxxvii.*

“Thou reckonest God’s judgments at little, and despisest the church when it admonishes thee. Thou fearest not to partake of the body of Christ, approaching to the eucharist as if thou wert clean and pure, as if there were nothing unworthy of it in thee, and in all these things thou thinkest to escape the judgment of God. Thou rememberest not that which has been written, 1 Cor. xi. ‘Wherefore are many sick?’ Because they pass not sentence on themselves, nor examine themselves, nor understand what it is to partake with the church, or what it is to approach to so great and so excellent sacraments. They suffer that which men in a fever usually suffer when they presume to take the food of those that are well, bringing destruction on themselves.”

A splendid appeal, to have been used by Antoine Arnauld against the Jesuit Nouet, or by any opponent of careless communicating in any age. [See Hom. XIII. on Levit. p. 551.]

*LXXVII. (78), v. 25. “Man did eat angels’ food,” &c.*

Salvator ait, “Ego sum panis qui de cœlo descendi.” Hunc ergo panem prius quidem angeli comedebant [see Pt. I.] nunc vero etiam homines comedunt. “Comedere” autem hoc loco significat “cognoscere.” Illud autem comedit mens quod cognoscit, et illud non comedit quod non cognoscit. [A later writer said “edere est credere.”]

*Psalm XXXVII. (38), v. 6. “I am troubled,” &c.*

Judicium Dei parvi pendis, et commonentem te ecclesiam despicias. Communicare non times corpus Christi, accedens ad eucharistiam, quasi mundus et purus, quasi nihil in te sit indignum; et in his omnibus putas quod effugias iudicium Dei. Non recordaris illud quod est scriptum, 1 Cor. xi. 30, Quare multi infirmi? Quoniam seipsos non dijudicant, neque seipsos examinant, nec intelligunt quod est communicare ecclesie, vel quid est accedere ad tanta et tam eximia sacramenta. Patiuntur hoc quod febricitantes pati solent cum sanorum cibos præsumunt, sibi-metipsis inferentes exitium.

*Canticum, p. 87.*

On the significance of the word "wine" is some very interesting matter, but he writes,

P. 214. "But that instruction which comes out of the hidden things of the word so directs and makes joyful the church that can receive this good wine, that she speaks of it when it ought to be spoken of and to those to whom it ought to be spoken of and as much as ought to be said. 'For the lips speak.' But in the case of such as these not only are they on their guard against the senses, but even their lips are in submission to their intelligence. Good wine is that which is brought forth from the good treasure of the heart.

*Isaiah, Hom. VII.*

P. 250. "Do not then enquire of the dead about the concerns of the living."

*Jerem. Hom. XII.*

P. 379. "Yet see the Saviour on the Passover-day going up to the great room for the supper, strewed and cleansed, and observing the festal day with His disciples, and pledging them in the cup spoken of in the Gospel, because He mixed it for them and He delivered it thus. For Jesus in His joy pledges them with a cup of pure wine and says, Matt. xxvi. &c., You see what is the cup of the new covenant.

*C. VII. 7, 9, p. 214.*

Quæ autem ex verbi occultis procedunt eam, quæ boni hujus vini capax sit, sic dirigunt et lætificant, ut quando oportet, et quibus oportet et quantum oportet loquatur. "Labia enim sermonem," &c. Eorum autem, qui tales sunt, non solum sensa tuta sunt, verum etiam labia sensu devincta. Bonum vinum est quod ex bono cordis thesauro profertur. [Is not this all gold?]

*Isaiah, Hom. VII. p. 250.*

Nolite ergo mortuos sciscitari de vivis negotiis.

*Jerem. Hom. XII. p. 379. Quoting Prov. ix. 5.*

Tamen vide Salvatorem ascendentem die Paschæ grande cœnaculum stratum atque mundatum et agentem diem festum cum discipulis Suis, illumque eis calicem propinantem de quo in evangelio, quod miserit eum et ita tradiderit. Jesus enim lætificans discipulos meracum eis poculum propinat et dicit, Matt. xxvi. 27, 28, Vides calicem novi testamenti?

*Jeremiah xiii. 3.*

“He that hearkeneth to the hidden circumcision, is also a partaker of it. He that hears the hidden things of the law on the passover mysteries feeds on Christ the sheep....Knowing the flesh of the Word of God to be truly meat, he feeds on it: because he has heard the hidden teaching about the passover. But indeed the wretched Jew has not heard the law and the prophets in the hidden sense. Whoever of you observe the Jews’ fast, as if ye knew not the day of redemption that is ours after Jesus Christ’s coming, ye do not hear of the redemption in its secret sense, but only as it appears to all. For the hearing of the propitiation is a hidden thing, to know how God has made Jesus a propitiation for our sins.

*Jeremiah xxi. 2.*

“If any one keeps the feast with Jesus he is above in the great upper room... But if you go up with Him to keep the passover feast, He gives to you also the bread of the blessing, His own body and His own blood. On this account we exhort you, Go up on high, lift up your eyes on high, Isai. xi. 9.”

A beautiful but very arbitrary application of the text.

P. 818. “And how shall that be done? If we shall have put off the old man with his deeds and shall have put on the new which is renewed unto knowledge according to the likeness of Him

*On the words “nisi audieritis occulte” Jer. XIII. 3.*

Qui auditor est circumcisionis occultæ, et in occulto circumciditur. Qui audit legem occultè de mysteriis Paschæ, ove vescitur Christo, I Cor. v. 7: sciens carnem Verbi Dei vere cibum esse, vescitur eâ: occultè quippe de Paschâ audivit. At vero miserabilis Judæus...non occultè audivit legem et prophetas...Quicunque jejunium Judeorum, quasi ignorantes redemptionis diem post adventum Jesu Christi, observatis, non auditis redemptionem occultè, sed tantum modo palam. Absconsa quippe est propitiationis auditio scire quomodo posuerit Jesum Deus propitiationem pro peccatis nostris, I John ii. 2.

*Jer. XXII. 2, Hom. XVIII. p. 490.*

Εἴ τις ἐορτάζει μετὰ τοῦ Ἰησοῦ, ἄνω ἐστὶν ἐν ἀνωγέῳ μεγάλῳ. Ἐὰν δὲ ἀναβῆς μετ’ αὐτοῦ ἵνα ἐορτάσῃς τὸ πάσχα, δίδωσί σοι καὶ τὸν ἄρτον τῆς εὐλογίας, τὸ σῶμα Ἐαυτοῦ, καὶ τὸ αἷμα Ἐαυτοῦ χαρίζεται. Διὰ τοῦτο παρακαλοῦμεν ὑμᾶς, Ἀναβαίνετε εἰς ὕψος, αἴρετε εἰς ὕψος τοὺς ὀφθαλμοὺς ὑμῶν. Isaiah xi. 9.

*In Ezechielem, p. 818, c. XVIII. v. 29, “Make you a new heart,” &c.*

Et quomodo fiet istud? Si exuerimus veterem hominem cum actibus suis, et induerimus novum, qui renovatur in agnitionem secundum

that created him, Col. iii. 10. If we shall have ascended from earthly things into that large upper room cleansed with brushes from all malice, and adorned and strewed with perfect virtue, and shall have feasted with Jesus, receiving the cup of the new covenant, and making a representation of His body in our mortal bodies, by participation of Him.

P. 1385. "The cup ... which it is rash to separate from the food, and set before men as a practical type. But in like manner let him that is able know that the food is never to be regarded as the practical thing, and the cup the contemplative. For also for him that eateth to do the will of Him that sent Him, and to finish His work, is also drinking the will of Him that sent Him, and perfecting the knowledge of Him. But whether he is able or no, John vi. 56 must be referred to this difference. And judge ye. For one would say, Practice is truly eating and contemplation is truly drinking; and the sayer of this will say, On this account He first blesses and breaks and gives the bread to the disciples, since practice comes first; and after this He took the cup and gave thanks, and gave it to them, saying, 'Drink ye of it all.' But afterward, having set in order that which concerned their actings and their affairs, He then went also unto contemplation ... And this is said by the way to set forth the deeper meaning of the cup.

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imaginem Ejus Qui creavit illum, Col. iii. 10. Si a terrenis ascenderimus in cœnaculum magnum scopis mundatum ab omni malitiâ, ornatumque et stratum perfectâ virtute, ac cum Jesu fuerimus epulati, sumentes calicem novi testamenti, figuram corporis Ejus in nostro mortali corpore per participationem Ejus facientes.

*Matth. Vol. III. p. 1385.*

Ποτήριον...ὃ τολμηρὸν μὲν διορίσαι ἀπὸ τοῦ βρώματος καὶ παραστήσαι πραγματικῶς. Ὅμως δὲ ὁ δυνάμενος ἐπιστησάτω μήποτε τὸ μὲν πρακτικὸν ἐστὶ τὸ βρῶμα, τὸ δὲ θεωρητικὸν τὸ πόμα. Κατὰ γὰρ τὸν ἐσθίοντά ἐστὶν ἐν τῷ ποιεῖν τὸ θέλημα τοῦ πέμψαντος Αὐτὸν καὶ τελειῶν Ἐκείνου τὸ ἔργον, τὸ καὶ πίνειν τὸ θέλημα τοῦ πέμψαντος Αὐτὸν καὶ τελειῶσαι Αὐτοῦ τὴν γνώσιν. Εἰ δὲ δύναιται, ἢ μὴ, εἰς ταύτην τὴν διαφορὰν ἀναφέρεισθαι τὸ, John vi. 56, "My flesh is truly meat," &c. Καὶ σὺ κρινεῖς· λέγει γὰρ ἄν τις, ὅτι ἀληθῶς μὲν βρώματις ἢ πρᾶξις, ἀληθῶς δὲ πόσις ἢ θεωρία, καὶ ὁ τοῦτο φάσκων ἰρεῖ, ὅτι διὰ τοῦτο πρῶτον δίδωσι τὸν ἄρτον ἐυλογήσας καὶ κλάσας τοῖς μαθηταῖς, ἐπὶ δὲ πρώτῃ ἐστὶν ἢ πρᾶξις, καὶ μετὰ τοῦτο λαβῶν ποτήριον εὐχαριστήσας ἔδωκεν αὐτοῖς λέγων, Πίετε ἐξ αὐτοῦ πάντες· ἐπεὶ δὲ, τὰ τῶν πράξεων ἠθροίσαντα καὶ τὸ πραγματικὸν καὶ ἐπὶ θεωρίαν αὐτῶν... Καὶ ταῦτα δὲ παρεκβατικῶς λέλεκται διὰ τὴν τοῦ ποτηρίου βαθυτέραν ἐξέτασιν.



P. 1614. "The law ordains that into the city Jerusalem which God chose, they must bring and slay the lamb."

So Origen says that Deut. xvi. does not order it to be slain in the temple. See Essay on Passover at beginning of Part I.

P. 1728. "Thus then it appears that the day of the Passover, when they must slay the lamb, was one and the same as that of unleavened bread, when they must remove the old leaven and eat unleavened cakes with the lamb's flesh. And indeed the Passover day was one, but the days of the unleavened bread seven; the Passover day, *i.e.*, having, been counted together with the other six.

P. 949. "The benefit (resting) upon the bread of the Lord comes to him that makes use of the sacrament, whenever he partakes of the bread with his conscience pure. But in this way we do not miss any good by not eating of that which has been sanctified by the word of God and prayer, with reference to the mere not eating; nor do we receive an abundance of any good from eating. For the cause of the missing is our wickedness and the cause of the abundance is our righteousness. And the food that is continually sanctified by the word of God and prayer, as far as the material part is concerned, goes into the belly and is cast out into the draught; but as concerning the prayer which comes upon it, it becomes beneficial according to the proportion of faith, and is the cause of the clearer sight of the understanding, which is

P. 1614.

Cum præcipiat lex in Jerusalem civitatem, quam elegit Dominus Deus, oportere immolare agnum.

P. 1728. *Mark XIV. 12, &c.*

Sic ergo apparet quod una eademque dies erat Paschæ quando oportebat immolare Pascha azymorum et quando oportebat tollere fermentum vetus et azyma manducare cum carnibus agni. Et dies quidem Pascha una erat, azymorum autem septem—connumeratâ videlicet die Paschæ cum cæteris sex.

*Vol. III. p. 949, Com. Matth. XV. 17.*

Ἐπὶ τοῦ ἄρτου τοῦ Κυρίου ἡ ὠφέλεια τῷ χρωμένῳ ἐστίν, ἐπὰν καθαρᾷ τῇ συνειδήσει μεταλαμβάνῃ τοῦ ἄρτου· οὕτω δὲ οὔτε ἐκ τοῦ μὴ φάγειν, παρ' αὐτὸ τὸ μὴ φάγειν, ἀπὸ τοῦ ἁγιασθέντος Λόγου Θεοῦ καὶ ἐντεύξει ἄρτου, ὑστεροῦμεθα ἀγαθοῦ τινος, οὔτε ἐκ τοῦ φάγειν περισσεύομεν ἀγαθῷ τινι· τὸ γὰρ αἴτιον τῆς ὑστερήσεως ἡ κακία ἐστὶ καὶ τὸ αἴτιον τῆς περισσεύσεως ἡ δικαιοσύνη... Καὶ τὸ ἁγιαζόμενον βρῶμα διὰ λόγου Θεοῦ καὶ ἐντεύξεως, κατ' αὐτὸ μὲν τὸ ὑλικόν, εἰς τὴν κοιλίαν χωρεῖ καὶ εἰς ἀφεδρώνα ἐκβάλλεται· κατὰ δὲ τὴν ἐπιγενομένην αὐτῷ εὐχὴν, κατὰ τὴν ἀναλογίαν τῆς πίστεως ὠφέλιμον γίνεται

looking to that which is profitable. And not the matter of the bread, but the word which has been spoken upon it is that which is beneficial. And I am saying these things regarding the typical and symbolic body (in the supper). But many things might be said concerning the Word Himself, Who has become flesh and true food (or meat), which he that eateth shall by all means live for ever, no bad person being able to eat it ...

P. 948. "The saying is not easily passed over, and on this account it requires clear explication or what appears to me to be such. As it is not the food of him that eateth with doubt, but his conscience, that defiles the eater ... and as nothing clean is of itself otherwise to him that is polluted and unbelieving, but on account of his defilement and unbelief, so that which is being sanctified by the word of God and entreaty, does not on its own account sanctify him that uses it. For if this would also sanctify him that unworthily eats the bread of the Lord, then also no one would become sick or in infirmity, or would have slept in death on account of this food."

This is called by the Romish editor of Migne "difficillimus locus." It must so seem to Romanists who believe their church to be founded on or in accordance with all that the accepted fathers have written on this subject.

P. 1704. "For neither is He a man (alone) who is present wherever two or three have been gathered together in His name; nor is it a man who is with us always unto the consummation of

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καὶ τῆς τοῦ νοῦ αἴτιον διαβλέψεως, ὁρῶντος ἐπὶ τὸ ὠφελοῦν· καὶ οὐχ ἡ ἔλη τοῦ ἄρτου, ἀλλ' ὁ ἐπ' αὐτῷ εἰρημένος λόγος ἐστὶν ὁ ὠφελῶν. Καὶ ταῦτα μὲν περὶ τοῦ τυπικοῦ καὶ συμβολικοῦ σώματος· πολλά δ' ἂν περὶ Αὐτοῦ λέγοιτο τοῦ Λόγου, ὃς γέγονε σὰρξ καὶ ἀληθινὴ βρώσις, ἥτινα ὁ φάγων πάντως ζήσεται εἰς τὸν αἰῶνα, οὐδενὸς δυναμένου φαῦλον ἐσθίειν αὐτήν.

P. 948. *Mat. XV. 11.*

\*Ὁ λόγος οὐκ εὐκαταφρόνητος, καὶ διὰ τοῦτο δεόμενος σαφοῦς διηγήσεως, οὕτως ἐμοὶ δοκοῦντος ἔχειν. Ὡσπερ οὐ τὸ βρῶμα ἀλλ' ἡ συνείδησις τοῦ μετὰ διακρίσεως ἐσθίοντες κοινοῖ τὸν φαγόντα, &c. καὶ ὡσπερ οὐδὲν καθαρὸν οὐ παρ' αὐτό ἐστι τῷ μειωμένῳ καὶ ἀπίστῳ, ἀλλὰ παρὰ τὸν μισμὸν αὐτοῦ καὶ ἀπιστίαν· οὕτως τὸ ἀγιαζόμενον διὰ λόγον Θεοῦ καὶ ἐντειξέως οὐ τῷ ἰδίῳ λόγῳ ἀγιάζει τὸν χρώμενον· εἰ γὰρ τοῦτο ἡγίαζε γὰρ ἂν καὶ τὸν ἐσθίοντα ἀναξίως τὸν ἄρτον τοῦ Κυρίου, καὶ οὐδεὶς ἂν διὰ τὸ βρῶμα τοῦτο ἀσθενὴς ἢ ἄρρωστος ἐγένετο ἢ ἐκοιμάτο, 1 Cor. xi. 30.

P. 1704. *Matth. XXV. 14.*

Series Com. (This was not spoken regarding the Lord's supper.)  
 Neque enim est homo, Qui est, ubicumque duo vel tres in nomine Ejus sunt congregati: neque homo est nobiscum omnibus diebus usque ad

the world. Nor is it a man that is present with the congregated faithful, but the Divine virtue that was in Jesus... The only begotten of God is, God the Word, and Wisdom, and Righteousness, and Truth, who is not confined within the circumference of a body. According to this nature of His own Godhead He never has to travel from place to place, but according to the dispensation of the body which He took He has so to travel.

P. 1734. "That bread, which God the Word confesses to be His own body, is the word of the nourishers of souls, the word proceeding from God the Word, and is bread from the Heavenly Bread, which is placed upon the table, Ps. 23. And that drink which the Word confesses to be His own blood, is the word that gives drink and inebriation to the hearts of them that drink it (Ps. 23). For He did not call that visible bread which He held in His hands, His own body; but the Word, in a symbolizing of which, that bread was to be broken: nor did He say that that visible drink was His own blood; but the Word, in a symbolizing of which, that drink (wine) was to be poured out. For what else can the body of God the Word be, except the word which nourishes and the word which makes the heart glad? He shews, when He nourishes them with this bread, that it is His own body, since it is Himself the Word. Nor wonder at this; since He Himself is the Bread, and He eats bread with us. He Himself is the generated drink from the vine, and He drinks (it) with us. For He is the almighty Word of God, and He is named by different appellations.

consummationem sæculi. Nec congregatis ubique fidelibus homo est præsens, sed virtus Divina quæ erat in Jesu... Unigenitus Dei est Deus Verbum et Sapientia et Justitia et Veritas, qui non est corporeo ambitu circumclusus. Secundum hanc Divinitatis Suae naturam non peregrinatur sed peregrinatur secundum dispensationem corporis quam suscepit.

P. 1734. *Mat. XXVI. 26.*

Panis iste, quem Deus Verbum corpus Suum esse fatetur, verbum nutritorum animarum, verbum de Deo Verbo procedens, et panis de Pane cœlesti qui positus est super mensam. (Psalm xxiii.) Et potus iste quem Verbum sanguinem Suum fatetur, verbum est potans et inebrians corda bibentium (do. The Vulgate adopts his rendering "Thine inebriating cup how good is it.")... Non enim panem illum visibilem, quem tenebat in manibus, corpus Suum dicebat Deus Verbum, sed Verbum in Cujus mysterio fuerat panis ille frangendus. Nec potum Ille visibilem Suum sanguinem esse dicebat, sed Verbum in Cujus mysterio potus ille fuerat effundendus. Nam corpus Dei Verbi quid aliud esse potest nisi verbum quod nutrit et verbum quod lætificat cor? ... Ostendit, quando illos hoc pane nutrit, proprium esse corpus, cum sit Ipse Verbum... Nec mireris quoniam Ipse est panis, et manducat nobiscum panem. Ipse est et potus generationis de vite, et bibit nobiscum. Omnipotens est enim Verbum Dei, et diversis appellationibus nuncupatur.



P. 144. "But God with much forethought for man both opens Heaven to him and gives him Heavenly food ... But the manna was a shadow of the instructions and gifts of Christ, which are from above and out of Heaven, and have no earthliness, and rather it has nothing to do with pitiful flesh. And thus the food of the soul is the right and unadulterated knowledge respecting these things, and the supply of this knowledge comes as it were in the light and day of the rising Sun of righteousness, the Lord Who nourishes us unto endless life. For he that has eaten the Divine manna is superior to corruption, and shall leap out of the reach of death.

P. 117. "And may the man that in the secret of the heart is after God's image—tabernacle together with angels. Partaking of the true manna, he (eats) food from Heaven, but not from the accursed earth which the sinner eats in grief. May those that hear these things find wings and be lifted up, and be no longer in the flesh, but become in the Spirit. Rom. viii. 8, 'For they that are in the flesh are not able to please God.'"

*Vol. III. p. 144, Ps. LXVII.*

Μεγάλην δὲ πρόνοιαν ποιούμενος ὁ Θεὸς τοῦ ἀνθρώπου, καὶ οὐρανὸν αὐτῷ ἀνοίγει, καὶ τροφήν αὐτῷ δίδωσιν οὐράνιον...Τὸ δὲ μάννα σκιὰ τῶν διὰ Χριστοῦ παιδευμάτων τε καὶ χαρισμάτων ἃ ἀνωθέν ἐστι καὶ ἐξ οὐρανοῦ, καὶ τὸ γεῶδες οὐκ ἔχει, ἀμοιρεῖ δὲ μᾶλλον καὶ βδελυρίας σαρκικῆς. Καὶ οὕτως τροφή πνευμάτων ἐστίν ἢ ἐν τούτοις ὀρθῇ καὶ ἀκίβδηλος γνώσις, ἧς ἡ χορηγία, ὡς ἐν φωτὶ καὶ ἡμέρα γίνεται, ἀνίσχοντος τοῦ Ἡλίου τῆς δικαιοσύνης, Κυρίου ὃς ἀποτρέφει ἡμᾶς εἰς ζωὴν ἀμήντων. Ὁ γὰρ τὸ Θεῖον μάννα κατεδηδοκῶς ἀμείνων ἔσται φθορᾶς καὶ ὑπεραλείται θανατοῦ.

*P. 117.*

Καὶ ὁ ἐν τῷ κρυπτῷ τῆς καρδίας ἀνθρώπος κατ' εἰκόνα Θεοῦ, ὁμοέστιος τοῖς ἀγγέλοις γένοιτο, τοῦ ἀληθινοῦ μάννα μεταλαμβάνων, καὶ ἀπ' οὐρανοῦ τροφήν, ἀλλ' οὐκ ἀπὸ τῆς ἐπικαταράτου γῆς, ἣν ὁ ἁμαρτανῶν ἐν λυπαῖς ἐσθίει. Οἱ τούτων ἀκούοντες πτεροῦσθωσαν, ἐπαυρέσθωσαν μηκέτι ἔστωσαν ἐν σαρκί, γενέσθωσαν ἐν Πνεύματι. Rom. viii. 8, Οἱ γὰρ ἐν σαρκὶ ὄντες Θεῷ ἀρέσαι οὐ δύναται.

Some of these extracts are characteristic specimens of Origen; they contain bold utterances of Scriptural doctrine. Can we imagine, for example, a stronger or clearer declaration than "What other thing can the body of the Word Divine be, but the word that nourishes the heart and makes it glad"? On the other hand how he delights to slip from the personal sense of "the Word," to the lower sense, "the word" of instruction and edification! And is not the confusion of these ideas in many patristic passages a



source of doubt and sometimes of perplexity? "Double senses" often add special beauty : but when they are so used as to create obscurity, is not intelligibility, which is the best end of language, sacrificed?

Again, are we to consider that in the first clause of this extract Origen means that Christ confessed the bread to be His own body in a literal and natural sense? The spirit of the whole extract seems to repudiate this. And in "bread from the Heavenly Bread, which is placed on the table," I suppose I may and must refer the last clause to the first "bread" without the capital letter. But I wish he had so arranged his words as to shut out dispute. I shrink from straining his words in my own favour : and it is therefore with discomfort that I read "He (Christ) shews "in nourishing them (*i.e.* their souls) with this bread (*i.e.* in the "use of it), that it is His own proper body, since Himself is the "Word." The words may be interpreted in harmony with the rest of the extract : but one is anxious lest in so interpreting one may be doing them some violence. Commend me to authors who always express their mind in unambiguous phraseology.

Another extract cannot but be pronounced out of harmony with the decided balance of the meaning in the rest. For if the bread is to be regarded with such reverence that the minutest crumb is to be watched for, that it may not by any chance fall on the ground unperceived, the inference that almost all men would draw is that, in some way, the bread has become the same with the very body of Christ, or that the very body of Christ is in or lies hid under every particle of it. Ordinary reverential care would suffice if the bread be only a sign, symbol, type, or representation.

In the extract all but the last sentence would be quoted by both sides. Some writers assert that the fathers (in general) taught scriptural views of the Lord's supper in figurative language, writing hyperbolically, but not meaning to go beyond what Christ and Paul actually said ; but the opposing Divines—a great company—affirm that such words as these of Origen mean much more, and go beyond what we find in the New Testament. It must, however, be admitted that the last sentence of one extract makes the eating of Christ not a literal eating, since it takes place during sermons, as well as in receiving the sacred bread and wine.

Another yields strong argument in favour of there being no presence of the body of Jesus on earth now, which is a direct negation of any real presence of Christ's body in this sacrament; "His natural body is in Heaven" only: and another leans strongly in the same direction, calling the bread the typical and symbolical body; and asserting that the true bread (see John vi.) cannot be eaten by a bad person. On the whole Origen ranges with Clement of Alexandria and Tertullian, and not with the first four Fathers. His teaching runs nearer Scripture.

Having said much concerning Origen in the sketch before the extracts, nothing could be more out of place than to enlarge here on the various errors with which Origen tampered in the works which his ill-advising friend Ambrosius obtained leave to publish, in all their crudity of conjecture. They furnished the enemies of the truths which he so well upheld with an inexhaustible armoury of weapons against him, and they alienated numbers of steady slow divines who ought to have been his supporters. His errors seem to me to be rather the hasty guesses of a mind that had sailed out beyond all sea marks, than any definite and determinate adoption of errors. Even the greater divines may hardly be aware how much they owe to those that have preceded them: but on many points Origen had no predecessors, and in some it is not easy after 1600 years to find his successors. It was his gigantic aim to scan the whole orb of truth; and yet he was equally ready for all the practical details of ecclesiastical questions, and all the wants of men of all kinds and of churches in all their difficulties. I cannot understand how so noble a man as Robert Wilson Evans is so severe with him, and so blind to the failing and weakness of Cyprian.

Regarding the Lord's Supper in particular, I have my doubts whether the church would not have been immeasurably better off, if no one had ever written upon it after Origen, at least until Erigena and Berengar, and after them none until the German and Swiss and English Reformations. Dean Waddington understands him better. Dr Burton reminds us that Pamphilus the friend of Eusebius transcribed the whole of Origen's works for the library of the Syrian Cæsarea.

## (B.) S. PONTIANUS, POPE AND MARTYR. D. 235.

He succeeded to Urban I. When Demetrius, archbishop of Alexandria, moved by jealousy of the notice Origen received in Palestine from the Bishops of Jerusalem and Cæsarea, who gave him holy orders, called the council that stripped him of them, and even excommunicated him, this Pope or Bishop ratified Origen's orders at Rome in 231. When Maximian the Roman emperor, at the death of Alexander, rekindled the fury of persecution, this prelate fell a sacrifice with Hippolytus a deacon. The calendar says, "On the ides of August Hippolytus in the Tiburtine and "Pontianus in Callisti." But in the list of the popes the death of both is said to have taken place in an island near Sardinia. Pope Fabian, however, thought he recovered the pope's body, and buried it in the cemetery of St Calixtus. His day in the calendar now is Nov. 19. It was the persecution of Maximian that made Origen fly to Firmilian, bishop of the Cappadocian Cæsarea.

P. 160. "May He both bestow on you to will that these good things may always be done, and grant that you may be able, and direct you in that way with the fruit of good works, which the Shepherd of shepherds has testified that He desires; so that you may by Himself, without Whom nothing can be done, have strength to complete the good things which ye have begun. But concerning the Lord's priests, whom we have heard of your assisting against the snares of wicked men, and supporting their causes, know ye that ye are very pleasing to God in that, Who enrolled them in His service and willed that they should be so intimate with Himself, that He should accept the victims (hosts) of others also through their hands, and (thus) forgive their sins and reconcile them to Himself. They themselves also with their

*Migne, 160. Letter to Felix Scribonianus.*

Hæc vobis semper operanda bona et velle tribuat et posse comedat, atque in eâ vos viâ cum fructu boni operis, quam se Pastor pastorum esse testatus est, dirigat, ut, sine Quo nihil agi potest, per Ipsum implere bona quæ cœpistis, valeatis. De sacerdotibus autem Domini, quos nos audivimus contra pravorum hominum insidias adjuvare eorumque causas portare, scitote vos in eo valde Deo placere, Qui Sibi eos ad serviendum adscivit, et familiares in tantum Sibi esse voluit, ut etiam aliorum hostias per eos acceptaret, atque eorum peccata donaret, Sibi que reconciliaret.

own mouth make the body of the Lord, and deliver it to (their) peoples. If these therefore by chance have fallen, they are to be secretly lifted up and to be supported (borne or carried, perhaps carried through) by the faithful."

This feeling led to the immunities of the clergy, to which allusion is made in Sir W. Scott's "The Grey Brother," and which became a curse to all. Exposure is the preventive of future crime.

The singular thing is that this writer has so ready to hand the special saying of St Ambrose and St Jerome, and like them gives it not as one among many sayings on the Lord's Supper, but as the sum and apex of priestly honours and functions.

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*Ipsi quoque proprio ore corpus Domini conficiunt et populis tradunt. Ili ergo si forte ceciderunt a fidelibus sunt sublevandi et portandi.*

(C.) FABIANUS, 19TH BISHOP OF ROME. MARTYRED 250.

He was of the Fabian family; at least Fabius was the name of his father. We owe to Eusebius the tradition that, like Ambrose at Milan, he was a layman when he was chosen to be Bishop, and thus Pope of the church of the Western metropolis: and that he was marked out not by the voice of a child as Ambrose, but by a dove settling on his head, to indicate that he was endowed with the Holy Ghost, or selected by Him.

Eusebius in another book gives him the name Flavian also. Cyprian uttered an encomium upon him. On the authority of St Pontius he is said to have administered Christian baptism to Philip, the emperor of Arabia. The erection of many churches in seven chief cities in France, is ascribed to him. He suffered martyrdom in the Decian persecution. His remains fill but a few pages; and it is singular that in them comes to light the custom of consecrating at the Lord's Supper the chrism to be used as a confirmation after baptism. The bishop makes no mention of confirmation: but only of oil in baptism. Bellarmine says that the use of oil in confirmation was settled after certain fathers in the councils of Florence and Trent. The note at the foot of the page builds much on this letter; but what shall we not have to receive as from the apostles, if we once admit ill-founded traditions? See Suicer's statements on the word *χρίσμα*.



*A Letter.*

P. 188. "Your love of the apostolic Chair requires decisions which I neither can nor ought to deny to you ... We find it put among other things in your letter that some bishops in your region do differently from the rule, which you and we follow; and do not make the sacred oil in the Lord's Supper fresh each year, but preserve for two or three years the preparation of the holy chrism once made. For they say that we find in the numbered documents that neither can balsam be found every year, and that there would be no necessity (if it could) for making the holy oil fresh each year. They are in error, &c. For in that day the Lord Jesus, after He supped with the disciples and washed their feet [Fabian like many seems misled by *δείπνου γενομένου*, and its Latin rendering *cœnâ factâ*], as our predecessors received from the holy apostles, taught them to make the (holy) chrism ... These things the holy Roman Church and that of Antioch kept from apostolic times: these the church of the Christians in Jerusalem and that of the Ephesians hold. And the apostles presiding in these churches taught these things, both that chrism a year old be burnt, and they did not allow them to use it beyond one year, &c. For the washing of the feet signifies our baptism, when it is completed and confirmed by the anointing with the sacred chrism."

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*Letter of Fabianus to all the bishops of the East and to all the faithful,*  
p. 188 Migne, on not keeping the sacred oil more than one year.

Exigit dilectio vestra sedis apostolicæ consulta, quæ vobis denegare nec possumus nec debemus... Literis vestris vero inter cætera insertum invenimus quosdam regionis vestræ episcopos a vestro nostroque ordine discrepare et non per singulos annos in cœnâ Domini chrisma conficere, sed duos aut tres annos confectionem sancti chrysmatis semel actam conservare. Dicunt enim, ut in memoratis apicibus reperimus nec balsamum per singulos annos posse reperiri, nec necesse fore per singulos annos chrisma conficere, &c. Errant, &c. In illa enim die Dominus Jesus postquam cœnavit cum discipulis suis et lavit eorum pedes, sicut a sanctis apostolis prædecessores nostri acceperunt, chrisma conficere docuit. [He does not outright say confecit.]... Hæc sancta Romana ecclesia et Antiochena a tempore apostolico custodit: hæc Hierosolymorum et Ephesinorum tenet. In quibus apostoli præsidentes hæc docuerunt, et vetus chrisma incendi et non amplius quam uno anno uti permisserunt, &c.

Ipsa enim lavatio pedum nostrum significat baptismum quando sancti chrysmatis unctione perficitur atque confirmatur.

## (D.) HIPPOLYTUS, BISHOP OF PORTO (OSTIA). MARTYRED 230.

He was a disciple of Irenæus. His works were gathered and put forth at Hamburg in 1716 by Fabricius, in two vols. folio; and Bunsen brought them under fresh notice in England. Eusebius, Jerome and Theodoret, and Photius, write of him, and many others: but some place his bishopric in Arabia. But in the martyrologies he is put as having suffered at the Portus Romanus, Aug. 22. His supposed body was transferred to the Isola Tiberina, the west part of Rome, and honoured with an inscription by Formosus, before Formosus became Pope. He took the body from the resting-place in the church at Porto, where Leo III. was said to have laid it, in the basilica that bears his name. There is much discussion as to the catalogues of the works which he wrote. His remains, not including the doubtful, amount to about 300 pages: two-thirds are comments on the Scriptures. The discovery of his statue in marble in Rome A.D. 1551 gave currency to some of the particulars recorded respecting him, but the most interesting is, that he left treatises "on the Gospel according to St John and the "Revelation." The inscription on the statue mentions an exhortation to Severina. A treatise on Christ and Antichrist has come to light, and was published at Rheims, 1661. But his work on all the heresies, like that of Clement of Alexandria, is lost; or rather, a fragment in Noetus remains. The statue also mentions another work, "Apostolic tradition on the charismata of the early church." The second part of some chronological reckonings is recorded on the statue: viz. on the cycle of the Passover. The chronology to 222 is gone.

But the great question of late has been: Shall we regard the *Philosophumena*, published in 1851, as Origen's? Döllinger has published a work in review of the arguments of Bunsen, Bishop Wordsworth of Lincoln, and others; and he makes Hippolytus a bishop in Rome of the schismatic party that was opposed to Calixtus, or Callistus, and thinks that he may be the Hippolytus martyred with Pontianus. He followed Justin in taking the 1000 years of Rev. xx. in the literal sense. His idea of the Word in John i. inclines to that of Philo, instead of its meaning The Son of God.

If the arguments of Döllinger in his newest volume, 1876, on Hippolytus and Callistus cannot, as it appears to me, be answered, we cannot for a moment doubt that Hippolytus was presiding Bishop at Rome, as archbishop over all Italy, that the assertion of his episcopal position at Portus is a pure mistake, and that the disputed fragments are not his. But it is more to our purpose to cite the following from the English translation of Dr Döllinger on Hippolytus and Callistus, made by Dr Plummer of Durham for MM. Clark of Edinburgh, p. 319: "It has been maintained (note Hofling, Erlangen 1851, and Dr Newman) "that the Fathers "previous to Cyprian knew nothing of a sacrifice in which the "body of Christ is offered, &c. Here is a Father who lived before "Cyprian, and who declares with a distinctness that defies misin- "terpretation, that the body of the Lord Himself is the object and "content of the church's daily sacrifice ... We find the same "doctrine, shortly after Cyprian, in the Greek Fathers (who "certainly did not obtain it from Cyprian) set forth as something "long known, &c." This reference to Döllinger is written two years after the rest of the book.

P. 3362. "For why should there be wanted, they say, the small tittle of any substance, as of leaven, from without, unto the passover of the Lord—the everlasting feast, which is given for (all) generations? For the whole world and all things that cause creation are passover—a feast of the Lord. For the God of the creation rejoices at the change which is being wrought by the ten strokes of the one small thing, which is Moses' rod given by God: with which he was to strike to change bodily substances in the sight of the Egyptians, as (for instance) the hand of Moses, the water (changed) into blood, and the other things in like manner, as locusts (also), which are grass. He means (by this) a change of

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*Bishop Hippolytus of Pontus, third century. Abel Villemain of Paris gave the MS. to Emmanuel Miller to edit for him at Oxford, as was done in 1851. A Refutation of all Heresies, c. 14 (in Origen's works Migne) Book VIII. p. 3362.*

Τί γὰρ δεηθείη, φασι, ἡ μία κεραία οὐσίας τινοσ, οἰονεὶ ζύμης, ἔξωθεν εἰς τὸ πάσχα τοῦ Κυρίου, τὴν αἰώνιον ἑορτὴν, ἣτις ἐστὶν εἰς τὰς γενεὰς δεδομένη; Ὅλος γὰρ ὁ κόσμος καὶ πάντα, τὰ τῆς κτίσεως αἰτία, πάσχα ἐστὶν ἑορτὴ Κυρίου. Χαίρει γὰρ ὁ Θεὸς τῆς κτίσεως τῇ μεταβολῇ, ἣτις ὑπὸ τῶν δέκα πληγῶν τῆς κεραίας ἐνεργεῖται τῆς μίας, ἣτις ἐστὶ Μωσέως ῥάβδος ὑπὸ τοῦ Θεοῦ δεδομένη, ἣ τοῖς Αἰγυπτίοις πλήσσειν μεταβάλλειν τὰ σώματα, καθάπερ τὴν χεῖρα Μωσέως, τὸ ὕδωρ εἰς αἷμα, καὶ τὰ λοιπὰ τούτοις παραπλησίως, ὡς

the elements into flesh. For all flesh he says is grass. But such men do no less receive the whole law also in some similar way: following, I suppose, those of the Greek (philosophers) who say that substance is that which has the attributes, both of what kind and how much and for what, and where and when; and that it has position, and acts and possesses and suffers."

In 1842 this treatise, called *Philosophumena*, was brought amid others from Greece by Mynoides Myna. It had escaped notice, being only inaccurately described in the *Monitor Universalis* in Jan. 5, 1844. It afterwards came under observation in the Royal Library in Paris, where it had been deposited, in the making of a new catalogue. The MS. seems to be of the 14th century, and it is subscribed by one Michael as transcriber. Bunsen and the Bishop of Lincoln have written about it. At first it was thought to be Origen's. So Migne included it in his edition of Origen.

*Fragment of the holy Hippolytus from Rome, on the words  
"Wisdom builded for herself a house."*

P. 265. "Christ, he says, the wisdom and power of the Lord and Father, builded for herself a house, the incarnation from the virgin, as He has said before. "The Word became flesh and tabernacled among us," as the wise prophet also testifies. That (wisdom) he says, which is from eternity and the supplier of life, the unlimited wisdom of God built for herself the house, from a woman without experience of a man, that is to say, putting a temple around Himself in a bodily shape. 'And she set up seven 'pillars,' the fragrance of the All-Holy Spirit, as Esaias says, 'And

ἄκριδος, ὅπερ ἐστὶ χορτός. Τῶν στοιχείων εἰς σάρκα μεταβολὴν λέγει. Πᾶσα γὰρ σὰρξ χορτός, φησιν. Οὐδὲν δὲ ἦττον καὶ τὸν ὄλον νόμον οἱ ἄνδρες αὐτοὶ τοιοῦτόν τινα τρόπον ἐκδέχονται τάχα που κατακολουθήσαντες, ὡς ἐγὼ δοκῶ, Ἑλλήνων τοῖς λέγουσιν οὐσίαν εἶναι καὶ ποῖόν καὶ ποῖόν καὶ πρὸς τί καὶ ποῦ καὶ πότε καὶ κείσθαι καὶ ποιεῖν καὶ ἔχειν καὶ πᾶσχειν.

*Migne, p. 265, Frag. ex Gullando.*

Τοῦ ἁγίου Ἰππολύτου παρὰ Ῥώμης εἰς τὸ, "Σοφία ᾠκοδόμησεν ἑαυτῇ οἶκον." Χριστός, φησιν, ἡ τοῦ Κυρίου καὶ Πατρὸς σοφία καὶ δύναμις, ᾠκοδόμησεν ἑαυτῇ οἶκον, τὴν ἐκ παρθένου σάρκωσιν, καθὼς προείρηκεν (John i. 14), "Ὁ Λόγος σὰρξ ἐγένετο καὶ ἐσκήνωσεν ἐν ἡμῖν," ὡς μαρτυρεῖ καὶ ὁ σοφὸς προφήτης (i. e. Solomon). Ἡ πρὸ τοῦ αἰῶνος, φησι, καὶ παρεκτικῆ ζωῆς, ἡ ἀπειρος σοφία τοῦ Θεοῦ ᾠκοδόμησεν τὸν οἶκον ἑαυτῇ ἐξ ἀπειράνδρου μητρὸς, τῶν γούν σωματικῶς περιθρέμενος. Καὶ ἐπήρσε στίλους ἐπὶ τὴν τοῦ παναγίου Πνεύματος ἐνώδιον, ὡς φησιν Ἠσαίας, "Καὶ ἀναπαύσεται ἐπ' Αὐτὸν



‘there shall rest upon Him the seven spirits of God.’ But others say that the seven pillars are the seven bands of God, which by His sacred and Divinely inspired teaching bear up the creation, that is to say, the prophets, the apostles, the martyrs, the hierarchs, the ascetics, the holy, and the just. But by the expression ‘she slew her sacrifices,’ he means the prophets and the martyrs that in every city and country, one by one, are being slain as lambs by the unbelievers for the truth, and are crying aloud, ‘For Thy sake we are being put to death the whole day long, &c.’ ‘And she mingled her own wine into her goblet,’ her own Godhead into the virgin, having united it to the flesh as unmingled wine; the Saviour was born of her, God and man without confusion. ‘And she made ready the table,’ the after knowledge of the holy Trinity, thoroughly declared: and His precious and unmingled body and blood, which are celebrated on the mystic and Divine table, on each one, sacrificed for a remembrance of the ever-to-be-remembered, and that first table of the mystic Divine supper. But the expression ‘Wisdom sent off her own slaves,’ manifestly by the Christ calling together with a loud proclamation, repeating, ‘He who is simple let him turn aside to Me,’ the sacred apostles manifestly that ran across into all the world and called the nations unto the knowledge of Him by that which is truly the high and Divine proclamation of these things. But the expression ‘Also to them that are wanting in understanding she said,’ manifestly to those that have not yet obtained the power of the Holy Spirit. ‘Come ye, eat my bread, and drink wine which I have mingled for

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“ἐπτά πνεύματα τοῦ Θεοῦ,” Is. xi. 2. “Ἄλλοι δὲ λέγουσιν εἶναι στύλους ἑπτὰ τὰ ἐπτά Θεῖα τάγματα τὰ διὰ τῆς ἱερᾶς Αὐτοῦ καὶ Θεοπνεύστου διδασκαλίας τὴν κρίσιν βαστάζοντα, ἡγούν τοὺς προφήτας, τοὺς ἀποστόλους, τοὺς μάρτυρας, τοὺς ἱεράρχους, τοὺς ἀσκητὰς, τοὺς ὁσίους, καὶ τοὺς δικαίους. Τὸ δὲ, “Ἐσφαξέ τὰ ἑαυτῆς θύματα, τοὺς προφήτας φησὶ καὶ τοὺς μάρτυρας, τοὺς κατὰ πᾶσαν πόλιν καὶ χώραν, καθ’ ἑκάστην, ὑπὸ τῶν ἀπίστων, ὡσπερ ἄρνας, ἀναιρουμένους ὑπὲρ τῆς ἀληθείας, καὶ βοῶντας, “Ἐνεκά Σου θανατούμεθα ὅλην τὴν ἡμέραν, &c.” Καὶ ἐκέρασεν εἰς τὸν κρατῆρα τὸν ἑαυτῆς οἶνον, εἰς τὴν πάρθενον τὴν Ἐαυτοῦ Θεότητα, ἐνώσας τῇ σαρκὶ ὡς οἶνον ἄκρατον. Ὁ Σωτὴρ ἐγεννήθη ἐξ αὐτῆς, ἀσυγχύτως Θεὸς καὶ ἄνθρωπος. Καὶ ἠτοίμασεν τὴν ἑαυτῆς τράπεζαν, τὴν ἐπίγνωσιν τῆς ἀγίας Τριάδος κατεπαγγελομένην καὶ τὸ τίμιον καὶ ἄχραντον Αὐτοῦ σῶμα καὶ αἷμα, ἅπερ ἐν τῇ μυστικῇ καὶ Θεῖα τραπέζῃ, καθ’ ἑκάστην, ἐπιτελοῦνται, θύομενα εἰς ἀνάμνησιν τῆς ἀειμνήστου καὶ πρώτης ἐκείνης τραπέζης τοῦ μυστικοῦ Θεοῦ δειπνον. Τὸ δὲ, “Ἀπέστειλε τοὺς Ἐαυτῆς δούλους ἢ σοφία, ὁ Χριστὸς δηλονότι, συγκαλοῦσα μετὰ ὑψηλοῦ κηρύγματος, “ὅς ἐστιν ἄφρων ἐκκλινάτω πρὸς Με,” φάσκουσα, τοὺς ἱερούς ἀποστόλους πρόδηλον, τοὺς εἰς τὸν σύμπαντα κόσμον διαδραμόντας καὶ προσκαλέσαντας τὰ ἔθνη εἰς τὴν ἐκεῖνον ἐπίγνωσιν ἀληθῶς τῷ ὑψηλῷ καὶ Θεῷ τούτων κηρύγματι. Τὸ δὲ, “καὶ τοῖς ἐνδείξει φρενῶν εἶπε,” τοῖς μὴπω κεκτημένοις τὴν τοῦ ἀγίου Πνεύματος δύναμιν δηλοῖ. “Ἐλθετε φάγετε τὸν

'you.' He has given to us, he says, His Divine flesh and the precious blood, to eat and drink unto remission of sins.

P. 777. "But such as we, hoping in the Son of God, are being persecuted and trodden down by the unbelievers. For the churches are the wings of ships, but the sea is the world, in which the church is tossed as a ship in storms, but perishes not, for she hath the experienced pilot Christ with her, and she bears in the midst too the trophy won against death, as she bears the cross of Christ with her. For her prow is the dawning (the East), and her stern the setting (the West). And her hull is the south: but her helms are the two covenants: and her ropes extended about are the love of Christ tending the church: but the sail that she bears with her is the baptism of regeneration renewing them that believe, whence indeed these splendid things spring. There is present as a wind the Spirit that is from Heaven, by Whom they that believe in God are sealed; and there follow then iron anchors also, the holy commands of Christ Himself, that are mighty as iron. But she has skilful and fortunate sailors, the holy angels, by her, by whom the church is always controlled and guarded. There is a ladder in her, reaching on high into the yard-arm, a likeness of a sign of Christ's suffering, drawing the faithful to ascend to the Heavens: and the signals on the yard-arm praised on high a band of prophets, both martyrs and apostles resting in the Kingdom of Christ.

ἐρὸν ἄρτον, καὶ πίνετε οἶνον," ὃν κέκρακα ὑμῶν, τὴν Θεῖαν Αὐτοῦ σάρκα καὶ τὸ τίμιον Αὐτοῦ αἷμα δέδωκεν ἡμῖν, φησιν, ἐσθίειν καὶ πίνειν εἰς ἄφεσιν ἁμαρτιῶν. [How like this Ἐλθετε φάγετε to Christ's words Λάβετε φάγετε.]

*De Christo et Antichristo, p. 777.*

Ἄλλ' ἡμῖς οἴτινες, ἐλπίζοντες εἰς τὸν Υἱὸν τοῦ Θεοῦ, διωκόμεθα καταπατοῦμενοι ὑπὸ αὐτῶν τῶν ἀπίστων. Πλοίων γὰρ πτέρυγες αἱ ἐκκλησίαι, θάλασσα δὲ ἐστὶν ὁ κόσμος, ἐν ᾗ ἡ ἐκκλησία, ὡς ναὺς ἐν πελάγει, χειμάζεται μὲν, ἀλλ' οὐκ ἀπόλλυται. Ἐχει γὰρ μεθ' ἑαυτῆς τὸν ἔμπειρον κυβερνήτην Χριστὸν. Φέρει δὲ ἐν μέσῳ καὶ τὸ τρόπαιον, τὸ κατὰ τοῦ θανάτου, ὡς τὸν σταυρὸν τοῦ Κυρίου μεθ' ἑαυτῆς βαστάζουσα. Ἔστι γὰρ αὐτῆς πρῶρα ἡ ἀνατολή, πρίνυα δὲ ἡ ὄνυξις· τὸ δὲ κύτος μισημβρία· οἴακες δὲ αἱ δύο διαθηκαὶ· σχοῖα δὲ περιτεταμένα ἡ ἀγάπη τοῦ Χριστοῦ σφίγγοντα τὴν ἐκκλησίαν· λίνον δὲ ὃ φέρει μεθ' ἑαυτῆς τὸ λούτρον τῆς παλιγγενεσίας ἀνανεούσης τοὺς πιστεύοντας, ὅθεν δὴ ταῦτα λαμπρὰ, πάρεστιν ὡς Πνεῦμα, τὸ ἀπ' οὐρανοῦ δι' οὗ σφραγίζονται οἱ πιστεύοντες τῷ Θεῷ· παρέπονται δὲ αὐτῇ καὶ ἄγκυραι σιδηραῖ, Αὐτοῦ τοῦ Χριστοῦ αἱ ἄγαι ἐντολαί, διωταῖ οἶσαι ὡς σιδηρος. Ἐχει δὲ ναῦτας δεξιούς καὶ ἐνωσίμους, ὡς ἀγίους ἀγγέλους παρέδρους, δι' ὧν αἰεὶ κρατεῖται καὶ φρουρεῖται ἡ ἐκκλησία. Κλίμαξ ἐν αὐτῇ, εἰς ἕψος ἀνάγουσα ἐπὶ τὸ κέρας, εἰκὼν σημείον πάθους Χριστοῦ, ἔλκουσα τοὺς πιστοὺς εἰς ἀνάβασιν οὐρανοῦ· ψηφαροὶ δὲ ἐπὶ τὸ κέρας, ἐφ' ἕψηλοῦ αἰνούμενοι, τάξις προφητῶν μυρτίων τε καὶ ἀποστόλων εἰς βασιλείαν Χριστοῦ ἀναπαυομένων.

I suppose the doubling of words *εἰκὼν σημεῖον* not alien from the writer's habit, when either would have sufficed. The imagery is remarkably free, not to say arbitrary.

P. 868. "I see then that it becomes a matter of quarrelling. For the advocate of the Eastern custom of keeping the fourteenth day passover says thus: 'Christ sacrificed the passover then on the day and suffered: for this reason I also must sacrifice it thus in the manner in which the Lord sacrificed it.' But he has been led astray, not knowing that at the time at which Christ suffered He did not eat the legal passover. For He was the passover proclaimed beforehand and fulfilled on the appointed day. Neither did He (eat it) among the first nor among the last, since He did not lie, as it is evident that He who spake before of old (said) Luke xxii., 'I will no more eat the passover.' In likelihood He ate the (Lord's) supper before the passover, but He ate not the passover, for neither was it (then) the time to eat it.

[This notion seems to fall to the ground before "With desire have I desired to eat, &c." Luke xxii. The whole tone of the narrative is an assumption that Jesus ate it with them as He was legally bound to do.]

Luke xxii. 16 is generally received as meaning, "I shall not eat it any more." See Part I.

P. 944. "Come hither ye prophets that were persecuted for My name. Hither ye patriarchs who obeyed before My coming, and longed for My kingdom. Hither ye apostles who suffered evils with Me in my incarnation in the Gospel. Hither ye

*Fragmenta, P. 868, 9.*

Ὅρω μὲν οὖν ὅτι φιλονεικίας τὸ ἔργον. Λέγει γὰρ οὕτως (*i. e.* the quarto-deciman orponent), "Ἐποίησε τὸ πάσχα ὁ Χριστὸς τότε τῇ ἡμέρᾳ καὶ ἔπαθε, διὸ καμὲ δεῖ, ὃν τρόπον ὁ Κύριος ἐποίησεν, οὕτω ποιεῖν." Πεπλάνηται δὲ, μὴ γινώσκων ὅτι ἐν ᾧ καιρῷ ἔπασχεν ὁ Χριστὸς, οὐκ ἔφαγε τὸ κατὰ νόμον πάσχα. Οὗτος γὰρ ἦν τὸ πάσχα προκεκηρυγμένον καὶ τελειούμενον τῇ ὠρισμένῃ ἡμέρᾳ. Οὐδὲ ἐν τοῖς πρώτοις οἰδὲ ἐν τοῖς ἐσχάτοις, ὡς οὐκ ἐψεύσατο, πρόδηλον ὅτι ὁ πάλαι προειπὼν, Luke xxii. 16, ὅτι "οὐκέτι Ἐγὼ φάγομαι τὸ πάσχα." Εἰκότως τὸ μὲν δεῖπνον ἐδείπνησε πρὸ τοῦ πάσχα, τὸ δὲ πάσχα οὐκ ἔφαγεν· οὐδὲ γὰρ καιρὸς ἦν τῆς βρώσεως αὐτοῦ.

P. 944 *spuria, De cons. Mundi, on "Come ye blessed of My Father."*

Δεῦτε οἱ προφῆται, οἱ διὰ τὸ ὄνομά Μου ἐκδιωχθέντες. Δεῦτε οἱ πατριάρχαι, οἱ πρὸ τῆς Ἐμῆς παρουσίας πειθαρχήσαντές Μοι καὶ ποθήσαντες τὴν Ἐμὴν βασιλείαν. Δεῦτε οἱ ἀπόστολοι, οἱ συγκακοπαθήσαντές Μοι ἐπὶ τῇ ἀνθρωπῆσει ἐν τῷ εὐαγγελίῳ. Δεῦτε μάρτυρες, οἱ ὁμολογήσαντές Μοι ἐνώ-

martyrs that confessed Me before tyrants and endured many tortures and punishments. Hither ye hierarchs that performed public service to Me blamelessly by day and by night, sacrificing both My precious body and My blood in every (church).” [It may be each (day): *i.e.* daily.]

πιον τυράντων καὶ βασιάνους πολλὰς καὶ τιμωρίας ὑπομείναντες. Δεῖτε οἱ ἱεράρχαι, οἱ λειτουργήσαντες Μοι ἀμόμως ἡμέρας καὶ νυκτὸς, τὸ καὶ τίμιον σῶμα καὶ αἷμά Μου καθ’ ἐκάστην θύοντες.

(E.) CYPRIAN, BISHOP OF CARTHAGE. MARTYRED A.D. 258.

He framed himself, as has been said, on the model of Tertulian. “Da magistrum,” “Give me my master,” was the condensed form of his daily request: and yet he lived into a very different kind of eminence. To compare him to Archbishop Laud would be invidious; for he was more winning. And yet in spite of the heavenly glory that shone about him at his martyrdom, it is I suppose not possible to deny that his distinction among the early fathers is that he was the first to gather into one powerful agency the previously scattered and floating elements of episcopal authority, and to give actual consistency to the idea of the unity of the visible church. To those who see benefits in these things he becomes the honoured Moses of these views of the church’s constitution. But to the greater number of mankind, which deems that both these principles have been pushed too far for the welfare of Christendom, he is an image in whose construction iron and clay have been united: but all give him credit for unalloyed sincerity, warm zeal and real piety in Christ.

Born of a wealthy family at Carthage he became a teacher of eloquence, till under the influence of a clergyman named Cæcilius, he submitted to the doctrine of the Christians. He then supported himself by lecturing on the sacred books, instead of upon philosophy; and his course won for him ordination as a presbyter: and in the year 248 he was promoted to the bishop’s see in his native city. His genial character softened the treatment of those who had lapsed from Christianity, but could find no place for any out of its own privileged fold. But firmness was not wanting in him,



whether in support of the rival claims of the churches of Africa and Rome, or against the Donatists and the fierce maniacs that sprang from the hotbed of that unhappy and utterly useless schism. He was beheaded in 258: and such a value was set on the skull that not till after many removals has it found a place of settled rest—behind the altar of the Church of Compiègne, when that church was rebuilt by Charles the Bald. The style of his eloquent writing has been charged with the African fault of excessive impetuosity. He is described as a torrent rather than a river. But the stricture is but partially applicable.

Two Italian bishops have come between Origen and Cyprian: but it is perhaps fair to bring the two latter together in contrast. They were the differing leaders of the third century, and they were both of African origin. After, however, making every allowance for the quotations of Origen being taken from his commentaries on the Scriptures and our citations of Cyprian being from his official letters, I cannot conceive a greater change than one feels on coming down from the former to the latter. God is served no doubt by men of different powers; and therefore we must try to be fair in estimating qualities of different kinds. It is also unhappy for Cyprian that he comes almost next to Origen. For when one of the greatest spiritual divines has just left us, it is with idle eyes that we turn to him that next claims attention. Yet after all these counterpoising considerations, I fear that even the first two extracts will fully establish in the mind of every reader a judgment concerning Cyprian, which will need a fair weighing of all his excellencies. We must also call him to mind tending the sick heathen in the plague, selling the church's precious vessels to bring back more precious Christian captives, and exhibiting for a long time at last a calm and ready courage which no martyr ever surpassed, so that one loves to say of his end, Nothing that he ever did in this life became him so much as the manner in which he left it for a better.

The first passage is founded on the word “communicare” in its second or “special” sense. See Suicer on *κοινωνεῖν* and Maigne d'Arnis' *Lexicon mediæ et infimæ Latinitatis* (published by Migne) on the Latin word. It seems that frequently the word includes general church communion, of which the act of receiving the Lord's supper is the index and zenith.

*Letter 26, by Moyses Maximus, &c.*

P. 77. "As to persons who lapsed from the faith under persecution, and were allowed afterwards when penitent to communicate, where will it be if those who unshrinkingly confess Christ are shut up in the hold of a squalid prison, and those who denied Him have no danger to threaten them in holding the faith? Where if the true are bound with the bonds of chains in God's name, and yet they who have not held fast the confession of God's truth are not denied communion?."

*Letter 27, by Cyprian.*

"Since Peter's days, through successive times and changes of bishops, order and church rule have so descended, that the church is established upon bishops, and every act of the church is governed by these presidents, and their sentence rules.

P. 116. "But should any one refuse to suffer as a penitent, and to satisfy God, and pass over to the party of Felicissimus and his satellites and join the heretic faction, let him understand that he cannot afterwards return to the church and communicate with the bishops and people of Christ.

P. 151. "Whoever he is, and whatever his quality, he is not a Christian who is not in Christ's church. He who has not held fast brotherly affection or church unity has lost even what he had before been.

*Opera, Caillau, Paris, 1846. Ep. 25, p. 77.*

Cyprian asks if the lapsed are to communicate. 26. Moyses Maximus, &c. reply, *Ubi erit quod custodiâ squalidi carceris includuntur qui Christum confitentur, et sine periculo fidei sunt qui negaverunt? Ubi quod in nomine Dei catenarum ambitu vinciuntur, si sine communicatione non sunt qui confessionem Dei non retinuerint, &c.?*

*Then, Ep. 27, Cyprian refers to the gift of the keys to Peter, &c.*

Inde per temporum et successionum vices episcoporum ordinatio et ecclesie ratio decurrit ut ecclesia super episcopos constituatur, et omnis actus ecclesie per eosdem prepositos gubernetur [and they give sentence, see Ep. 40].

*P. 116.*

Si quis autem penitentiam agere et Deo satisfacere detrectans ad Felicissimi et satellitum ejus partes concesserit, et se hæreticæ factioni conjunxerit, sciat se postea ad ecclesiam redire et cum episcopis et plebe Christi communicare non posse.

*Ep. 52, p. 151.*

Quisquis ille est et qualiscunque est, Christianus non est qui in Christi ecclesiâ non est...qui nec fraternam caritatem nec ecclesiasticam unitatem tenuit, etiam quod prius fuerat amisit.

P. 249. "From this you ought to know that a bishop is in a church, and the church is in the bishop, and that if any is not with the bishop he is not in the church, &c.

P. 289. "But those that are at Rome do not in all things keep the original traditions and in vain pretend that they know the apostles' authority. But who can see this in their rules about the passover day to be kept, and about many other sacraments of divine rule? Which Stephen has now dared to do (and to break order in).

*Letter to Cæcilian on the sacrament of the cup.*

P. 210. "Since some either through ignorance or in simplicity do not in sanctifying and ministering the Lord's cup to the people follow that which was done and taught by Christ our Lord and God, the author and teacher of this sacrifice...let them return to the root and origin of that which was delivered by the Lord.

P. 211. "When any injunction is given by the inspiration and command of God it is necessary that a faithful servant obey the Lord, &c. But let him know that we are admonished to observe the tradition of the Lord in offering the cup, that the cup offered in commemoration of Him be offered mixed with wine (*i.e.* having some wine in it). Prov. viii., Wisdom mixed her wine in a bowl

*Ep. 69, p. 249.*

Unde scire debes episcopum in ecclesiâ esse, et ecclesiam in episcopo, et si quis cum episcopo non sit, in ecclesiâ non esse, &c.

*Ep. 75, p. 289.*

Eos autem qui Romæ sunt non ea in omnibus observare quæ sint ab origine tradita et frustra apostolorum auctoritatem prætere scire. Quis etiam inde potest, quod circa celebrandos dies paschæ et circa multa alia Divinæ rei sacramenta videat esse? &c. Quod nunc Stephanus ausus est facere (*i.e.* to have broken order).

*Ep. 63, p. 210. Ad Cæcilianum de sacramento Divini calicis.*

Quoniam quidam vel ignoranter vel simpliciter in calice Dominico sanctificando et plebi ministrando non hoc faciunt quod Christus Dominus et Deus noster, sacrificii hujus auctor et doctor, fecit et docuit... ad radicem atque originem traditionis Dominicæ revertantur.

*P. 211.*

Quando aliquod Deo inspirante et mandante præcipitur, necesse est Domino servus fidelis obtemperet, &c. Admonitos autem nos sciat ut in calice offerendo Dominica traditio servetur, &c. ut calix, qui in commemorationem Ejus offertur, mixtus vino offeratur...Prov. viii. "Miscuit

&c. It declares that wine was mixed, *i.e.* the voice of the prophet pronounced the cup of the Lord mixed with water and wine, that that may appear to have been done in the Lord's passion which had been prophesied before." Then Gen. xlix.: then Isaiah lxxv. He gives various reasons why the cup must not have water alone. Then

P. 214. "He that drinketh of this water shall thirst again, but he that drinketh &c.' By this the baptism with its saving water is meant, which indeed is only had once and is not again repeated. But the Lord's cup in the church is always both thirsted after and drunken, Matt. xxvi. &c. And in this passage we find that the cup was mixed which the Lord offered, and that it was wine, which He said was His own blood." He quotes His saying to the Samaritan woman.

P. 218. "If any one offer wine only, it begins to be Christ's blood without us. But, if it is water only, it begins to be the people alone without Christ... Nor can meal alone be Christ's body, or water alone (His blood), but each united and conjoined and consolidated with the combined mass of one bread: and by this sacrament the people itself too is exhibited in one, that as many grains collected and ground together and mixed together into one, make one bread, so let us know that we are one body in Christ, Who is heavenly bread, and to Him our whole number is joined together and made one.

in cratera vinum suum," &c. Vinum mixtum declarat, *i.e.* calicem Domini aquâ et vino mixtum prophetica voce pronuntiat, ut appareat in passione Dominicâ id esse gestum quod fuerat ante predictum. [Next proof Gen. xlix., next Isa. lxxv.]

P. 214.

Quo et ipsum baptisma salutaris aquæ significatur, quod semel scilicet sumitur, nec rursus iteratur. Ceterum calix Domini in ecclesiâ semper et sititur et bibitur. Then he quotes Matt. xxvi. : Quâ in parte invenimus calicem mixtum fuisse quem Dominus obtulit et vinum fuisse quod sanguinem Suum dixit.

P. 218.

Si vinum tantum quis offerat, sanguis Christi incipit esse sine nobis. Si vero aqua sit sola, plebs incipit esse sine Christo... nec corpus Domini potest esse farina sola aut aqua sola nisi utrumque adunatum fuerit et copulatum et panis unius compage solidatum. Quo et ipse sacramento populus noster ostenditur adunatus, ut quemadmodum grana multa, in unam collecta et commollita et commixta, panem unum faciunt, sic in Christo, Qui est panis celestis, unum sciamus esse corpus, cui conjunctus sit noster numerus et adunatus.



P. 220. "But how can we be shedding out blood on account of Christ, if we blush to drink Christ's blood? Does any one flatter himself by the reflection that, though (the rite) appears to be offered with water only in the morning, yet when we come to supper we do offer the mixed chalice (*i.e.* with wine too)?...But indeed it was not in the morning, but after supper that Christ offered the mixed cup. How then? Ought we to celebrate the Lord's feast (*convivium*) after supper, that we may thus offer the mixed cup, to the concourse on the Lord's days (*diebus*)? Christ was constrained to offer near to the even, that by the very hour of the sacrifice He might shew the world's setting and evening, as it is written, *Exod. xii.*, and again, *Ps. cxl.*, 'The lifting up of my hands an evening sacrifice.' But the Lord's resurrection we keep in the morning." Against those who used water at the sacrament in the morning; and indicating also evening communion. See p. 82.

P. 222. "It therefore is in harmony with our religion and with reverence and with the priestly office in mixing and offering the Lord's cup to keep the verity of the Lord's tradition.

P. 377. "The parents left their little daughter. Because she could not yet eat flesh, the heathen gave her bread mixed with wine from the heathen offering. It happened unobserved that the mother brought her in with her while we were offering the sacrifice.

P. 220.

Quomodo autem possumus propter Christum sanguinem fundere, qui sanguinem Christo erubescimus bibere? Etsi illâ sibi aliquis contemplatione blanditur quod, etsi mane aquâ solâ offerri videtur, tamen cum ad cœnandum venimus mixtum calicem offerimus...At enim non mane sed post cœnam mixtum calicem obtulit Dominus. Numquid ergo Dominicum post cœnam celebrare debemus, ut sic mixtum calicem frequentandis Dominicis offeramus. Christum offerre oportebat circa vesperam ut horâ ipsâ sacrificii ostenderet occasum et vesperam mundi: sicut in *Exodo* scriptum est, *Exod. xii.* Et iterum in *Psalmis*, *Ps. cxl.*, "The lifting of my hands," &c. Nos autem resurrectionem Domini mane celebramus...

P. 222.

Religioni igitur nostræ congruit et timori et ipsi loco atque officio sacerdotii nostri in Dominico calice miscendo et offerendo custodire traditionis Dominicæ veritatem, &c.

Mellier, Paris, 1842. *Liber de Lapsis*, p. 377.

Parvulam filiam (parentes) reliquerunt. Quod carnem necdum edere posset per ætatem, panem mero mixtum de immolatione tradiderunt. Obreptum est ut, sacrificantibus nobis, eam secum mater inferret...Ubi

But when after the solemnities had been completed, the deacon began to offer the cup to those that were present, and the place of the child came (to receive), as the others were receiving the child (began) from an instinctive sense of the Divine Majesty, to turn its face away, to fasten its lips and close its mouth (and) to refuse the cup. But the deacon persisted, &c...the drink sanctified in the blood of the Lord, &c. So much about the infant. But afterwards indeed she that was advanced in age (the mother) began to be choked, to have the passage closed by the breath rushing out and in, &c. And one person when she had tried to open a chest of her own in which there was the sacred thing of the Lord, was frightened by fire coming up from it, so as not to dare to touch it. And another person indeed, who also himself was stained (with sin), who dared when the sacrifice had been celebrated by the priest to take a portion with the rest secretly, was not able to eat and handle the holy thing of the Lord. He found on opening his hands that he had (nothing there but) a cinder. In the instance of one it was shewn that the Lord retires when He is denied, and that those, who do not deserve, profit not by that which they take, when the grace of salvation is changed into ashes, the holiness disappearing. How many are there every day who not being penitent, nor confessing consciousness of their own fault, are filled full with evil spirits! How many are driven to mental insanity and losing all courage are shaken with the rage of madness! Nor is it needful to go to the account of the ends of individuals. Let each one consider not what another has suffered, but what he himself also may deserve to suffer...

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vero, solemnibus adimpletis, calicem diaconus offerre presentibus cepit, et, accipientibus cæteris, locus ejus advenit, faciem suam parvula instinctu Divine majestatis avertere, os labris obturantibus premere, calicem recusare. Perstitit autem diaconus, &c. Sanctificatus in Domini sanguine potus, &c. Hoc circa infantem, &c. At vero ea quæ ætate provecta...angi et anima æstuante concludi postmodum cepit...Et cum quædam aream suam in quo Domini sanctum fuit, tentasset aperire, igne inde surgente deterrita est, ne auderet attingere. Et quidem alius, quia et ipse maculatus, sacrificio a sacerdote celebrato, partem cum cæteris ausus est latenter accipere, sanctum Domini edere et contrectare non potuit. Cinerem ferre se apertis manibus invenit. Documento unius ostensum est Dominum recedere cum negatur, nec immerentibus ad salutem prodesse quod sumitur, quando gratia salutaris in cinerem, sanctitate fugiente, mutatur. Quam multi quotidie, penitentiam non agentes nec dilecti sui conscientiam confitentes, immundis spiritibus adimplentur! Quam multi usque ad insaniam mentis exordes dementiæ furore quatiuntur! Nec necesse est ire per exitus singulorum. Unusquisque consideret, non quid alius passus sit, sed quid pati et ipse mereatur.

P. 385. "Whoever shall so have satisfied God...shall not only now earn divine pardon, but also a crown." Then follows an account of lamentation and restoration, and at end of treatise,

P. 418. "We ask and say 'Give us our daily bread to-day.' And this can be understood both in a spiritual and in a natural sense, because also both ways of understanding it are by divine benefit profitable to salvation. For Christ is the bread of life, and bread here is not that which all have, but it is 'our' (bread). And just as we call Him 'Our Father,' because He is the Father of those that understand and believe, just so we also call (the bread) 'our bread,' because Christ is the bread of those who attain to His body. But we request that this bread may be given to us 'daily,' lest we, who are in Christ and who daily receive the eucharist for the food of salvation, (if any heavy fault stands in the way) may be separated from the body of Christ, while we are held aloof, and by not communicating be forbidden the celestial bread (John vi.). When then He says, 'that he lives for ever, whoever 'shall eat of His bread &c.,' so that it is manifest that those live who touch His body, and receive the eucharist with the right to partake of it; so on the other hand it is to be feared and prayed that no one, held aloof and separated from the body of Christ, may remain far off from salvation, John vi. And for this reason we

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P. 385.

Qui sic Deo satisfecerit...nec jam solam Dei veniam merebitur sed et coronam.

*De orat. Dom. p. 418.*

Postulamus et dicimus "Panem nostrum quotidianum da nobis hodie." Quod potest et spiritualiter et simpliciter intelligi, quia et uterque intellectus utilitate Divinâ proficit ad salutem. Nam panis vitæ Christus est: et panis hic omnium non est, sed "noster" est. Et quomodo dicimus "Pater noster," quia intelligentium et credentium Pater est, sic et "panem nostrum" vocamus, quia Christus eorum, qui corpus Ejus contingunt, panis est. Hæc autem panem "dari nobis quotidie" postulamus, ne, qui in Christo sumus et eucharistiam quotidie ad cibum salutis accipimus, (intercedente aliquo graviore delicto) dum abstinentes et non communicantes a caelesti pane prohibemur, a Christi corpore separeremur. John vi. Quando ergo dicit "in æternum vivere si quis ederit "de Ejus pane," &c. ut manifestum sit eos vivere, qui corpus Ejus attingunt et eucharistiam jure communicationis accipiunt, ita contra timendum est et orandum (ne) quis, abstinens separatus a Christi corpore, procul remaneat a salute, John vi. Et ideo "panem nostrum," id est

ask that 'our bread,' *i.e.* Christ, may be given us daily; that we that abide and live in Christ may not go back from His sanctification and body.

*Letter 15.*

P. 60. "We indeed, in remembrance of you day and night, both when we make prayer in the sacrifices with many persons, and when we pray with private supplications in retirement.

*Routh, p. 106.*

"When it is plain that men of that kind ought neither to be over a church, nor to offer sacrifices to God."

Christum, "dari nobis quotidie" petimus; ut, qui in Christo manemus et vivimus, a sanctificatione Ejus et corpore non recedamus.

*Ep. XV. p. 60.*

Nos quidem vestri diebus et noctibus memores, et quando in sacrificiis precem cum pluribus facimus, et cum in secessu privatis precibus oramus, &c.

*Routh, Reliq. Sac., Con. Carth. p. 106.*

Cum manifestum sit ejusmodi homines nec ecclesie Christi preesse nec Deo sacrificia offerre debere.

There can be no doubt that the tendency of such strange legends is to exaggerate the majesty of the simple ordinance of Christ, and to clothe it with terrors. This course of proceeding had a strange effect on the wicked, for they seem in many instances to have been more fascinated by the supposed power resident in the sacrament, than driven away by a sense of their unfitness, which we may assume to be what Cyprian intended. On the other hand many not unfit for it have been powerfully deterred. So hard is it, as Herbert says, to say 'This is for you, and that is for you,'—and to make them take their own portions. The legend-system was carried very far by Gregory three centuries later; but no one carried the terrifying method further than the noble Chrysostom and S. Cyril of Alexandria. But fables are not subjects of commendation in Holy Writ, and the terrors in Paul's writing want no uninspired addition.



Cyprian, as most of the fathers, assumes that one petition in the Lord's prayer, (1) includes spiritual food, which it were bold to gainsay, and (2) refers to the Lord's supper in particular; and (3) he teaches us to use it daily. The last is no necessary inference. The words undoubtedly find their primary sense in food for the body, and secondarily include all things needed by us in this life. On days therefore when this sacrament is to be administered it must be deemed to fall within the circuit of this prayer. But as the petition is a general one, it no more contains a command to have a daily sacrament than to have daily public prayers and daily public sermons.

The use of the words "sacrificing" and "sacrifices" for the second sacrament will escape no one. The manner in which they stand out in the narrative and in the letter, marks that we have reached a period of higher and less Scriptural teaching in relation to this precious rite of Christ's religion.

(F.) CORNELIUS, BISHOP OF ROME, TO HIS BROTHER LUPICINUS,  
BISHOP OF VIENNE, A.D. 262.

P. 67. "Know, dearest brother, that the ark of the Lord is most severely agitated by the wind of persecution; and that by the emperors' edicts the Christians are everywhere visited with tortures. For the emperor is appointed in the city of Rome for this object: so that neither in public nor in the better known of our crypts (retiring places) are Christians allowed (able with safety) to perform masses, &c."

This passage is given in Binius corrected. He does not question its authenticity, but who can be confident about it?

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*Cornelius episc. (next after Fabian) Fratri Lupicino Viennensi episcopo.*  
*B. S. S. Paris, 1575, Vol. I. p. 67.*

Scias, frater charissime, arcam Dominicam vento persecutionis acerrime commoveri, et edictis imperatorum Christianos ubique tormentis variis affici: nam in urbe Româ imperator ad hoc constitutus est; unde (neque) publicè neque in cryptis notioribus missas agere Christianis licet, &c.

N.B. A well-respected prelate of our church is stated to have asserted that the mass was hardly known even in name till the fourth century. Here is the name in A.D. 262, and in regular use as the name for this sacrament; and Hippolytus, for example (see the extract from Dr Döllinger's Hippolytus and Callistus, quoted in the remarks on Hippolytus), gives the doctrine of a distinct bodily presence, and he died A.D. 230. But on this point many extracts from many writers before the fourth century form a striking sequel to the assertion of St Paul, that vital error in doctrine had appeared in his lifetime. "The mystery of iniquity doth already work." 2 Thess. ii. 7.

(G.) GREGORY, SURNAMED THAUMATURGUS, WONDER-WORKER.  
D. 271.

He was first named Theodorus, but putting himself under the great Origen at the Cæsarea in Palestine, after eight years' intercourse with him and an interval of study at Alexandria, he received baptism about 239 and returned to his own Cæsarea on the river Melas, a tributary to the Euphrates, which divides Pontus from Cappadocia. This was his birthplace, and it gave him an excellent central position in Asia Minor. Whatever reputation it afterwards reached may be assigned in the first instance to him; for he found but 17 Christians there. It would be unfair to receive as genuine all the strange stories whereby Gregory of Nyssa, his biographer a century later, deemed that he elevated the reputation of this first of all the Gregories. Perhaps we shall only be doing him justice by interpreting this accumulation of fables about his memory as a proof of his having exhibited distinguished excellence in his lifetime, and having won so eminent a regard and admiration that, according to the spirit of the following ages, it soon passed into the marvellous and unnatural. His writings indicate a man of a noble understanding.

In default of any passage directly bearing on the Lord's supper, I have been compelled, like Dr Pusey, to be contented with citing a piece of indirect testimony. For it seems to me that, had he held what I may term fourth century doctrine, it would have flashed out in this passage.

*The faith in parts.*

P. 1117. "One God the Father, the only Godhead. But the Son also is God, a likeness of the one only Godhead, being true according to generation and nature, which He has from the Father. God is one Lord; but in like manner the Spirit also, sending the Lordship of the Son into the creation, which is being sanctified. The Son sojourned in the world, having taken flesh of a virgin, which He filled with the Holy Spirit unto the sanctification of us all. But having given up the flesh to death, He destroyed death by the resurrection unto the resurrection of us all. But He went up into heaven, exalting and glorifying man in Himself. But He is coming the second time to establish in us eternal life. One Son both before the incarnation and after the incarnation, the same man and God, each as one... But the Holy Spirit also perfect, supplied from God by the Son to all those that are adopted, living and life-giving, holy, sanctifying those that receive Him... The Father indeed being understood (or mentally perceived) in the Son, as the Son is from Him, but the Son being glorified in the Father, inasmuch as He is from the Father, being manifested in the Holy Spirit to those that are being glorified."

(1) No hint at any return of Christ's body to earth till His second presence; (2) no manifestation of Christ since except by the Spirit.

*Migne, 1117.*

Κατὰ μέρος πίστις. Εἰς Θεὸς ὁ Πατήρ, ἡ Θεότης ἡ μόνη. Θεὸς δὲ καὶ ὁ Υἱὸς, εἰκὼν τῆς μίας καὶ μόνης Θεότητος, ὣν ἀληθὴς κατὰ γέννησιν καὶ φύσιν, ἣν ἐκ Πατρὸς ἔχει. Κύριος εἰς ὁ Θεός. Ὡσαύτως δὲ καὶ τὸ Πνεῦμα τὴν τοῦ Υἱοῦ Κυριότητα διαπέμπον εἰς τὴν ἀγιαζομένην κτίσιν. Υἱὸς ἐπεδήμησε κόσμῳ, σάρκα ἐκ παρθένου λαβὼν, ἣν ἐπλήρωσεν ἁγίου Πνεύματος εἰς τὸν πάντων ἡμῶν ἀγιασμόν. Θανάτῳ δὲ παραδοὺς τὴν σάρκα, τὸν θάνατον ἔλυσε διὰ τῆς ἀναστάσεως εἰς τὴν πάντων ἡμῶν ἀνάστασιν. Ἀνῆλθεν δὲ εἰς τὸν οὐρανὸν ὑψῶν καὶ δοξάζων ἀνθρώπους ἐν Ἐαυτῷ. Ἔρχεται δὲ τὸ δεῦτερον ἀποκαθιστῶν ἡμῖν τὴν αἰωνίαν ζωὴν. Εἰς Υἱὸς καὶ πρὸ τῆς σαρκώσεως καὶ μετὰ τὴν σάρκωσιν· ὁ αὐτὸς ἄνθρωπος καὶ Θεός, ἐκάτερον ὡς ἐν... τέλειον δὲ καὶ τὸ Πνεῦμα τὸ ἅγιον ἐκ Θεοῦ δι' Υἱοῦ χορηγούμενον εἰς τοὺς υἰοθετούμενους, ζῶν καὶ ζωοποιόν, ἅγιον, ἀγιαστικὸν τῶν μεταλαμβάνόντων Αὐτοῦ... Πατὴρ μὲν ἐν Υἱῷ νοουμένου καθότι Υἱὸς ἐξ Αὐτοῦ, Υἱὸς δὲ ἐν Πατρὶ δοξαζομένου, καθ' ὃ ἐστὶν ἐκ Πατρὸς, φανερούμενον ἐν Πνεύματι ἁγίῳ τοῖς δοξαζομένοις.

(II.) MACARIUS MAGNES, PRESBYTER OF JERUSALEM.  
END OF THIRD CENTURY.

“ But that this is not a strange thing and terrific, *i.e.* unheard of and horrific, we may think about an infant boy, how unless he eat his mother’s flesh and blood he does not live: for milk is in truth (of) the nature of blood. For to speak more clearly ... In the beginning the Son of God created the earth: He formed man out of the earth; and that (Son of God) took flesh from man. If then the body is declared to be earth because of its ancient origin, but the proper creature of Christ’s body was earth because of its creation; and bread and wine have been produced out of this (creature, or earth); and out of the same came man’s body and Christ also put on Him this body; most fittingly, when He had received the bread and wine, He said ‘This is My body.’ For it was not a type of His body nor a type of His blood, as some with stupid minds rhapsodically said, but Christ’s body and blood in truth. But since the body came to exist out of earth, but bread and wine (too) came out of earth, how is it that any other person has scrupled to say, ‘My flesh’? &c. John vi. But bread indeed made by the power of the united Godhead in the blessed earth of Christ, brings immortality to man by its taste alone. For the mystic bread, when it has on it the inseparable blessing of the Father—I speak of that (blessing), which has been

*A fragment quoted by Turrian, 1515, disputed. Migne, V.*

(Many then bore the former of these names, originally that of a son of Hercules.)

Quod vero non sit hoc ξένον καὶ φρικῶδες, *i.e.* inauditum et horrendum, considerare licet puerum infantem, quomodo nisi manducet carnem et sanguinem matris, non vivit: natura enim sanguinis est secundum veritatem hæc. Ut enim clarius dicam, &c. Principio creavit Filius Dei terram: ex terrâ hominem formavit: ex homine carnem sumpsit. Iste. Si igitur de corpore predicatur “terra” ratione originis antiquæ: erat autem terra ratione creationis propria Christi creatura: et ex hæc panis et vinum extiterunt: ex ipsa corpus hominis; hoc etiam corpus Christus induit: merito, cum accepisset panem et vinum, dixit “Hoc est corpus Meum.” οὐ γὰρ τύπος σώματος ἀλλὰ τύπος αἵματος, ὃς τινες ἐρραψώδησαν πεπηρωμένοι (stupidâ mente), ἀλλὰ κατ’ ἀληθείαν αἶμα καὶ σῶμα Χριστοῦ. Quandoquidem vero corpus ex terrâ existit, ex terrâ autem panis et vinum, quomodo non est alius ausus dicere “my flesh is “meat,” &c.? John vi. &c. Panis vero, in beatâ Christi terrâ virtute Divinitatis unitæ confectus, solo gustu immortalitatem homini affert. Mysticus enim panis, cum benedictionem Patris habeat inseparabilem—



made to exist in His flesh or blood, unites the eater of Christ's body and makes him of Christ's members, &c."

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*illam dico quæ in corpore et sanguine Ejus facta est—unit comedentem corpus Christi, eumque membra Christi efficit, &c.*

(I.) FIRMIANUS LACTANTIUS. B. 250. D. 325.

The Christian Cicero, as he is named, though he is not known to have been a Christian, is hardly to be passed over: not so much on account of his quotation from Jeremiah and his distant allusion to the Lord's supper; if indeed it looks towards that great rite in particular; nor because in another place he once again used a somewhat similar figure; but rather because direct allusions as well as express references to the Lord's supper are so absent from his writings. One has but to think into what strong language about the Lord's supper and its bestowal of the forgiveness of sin many of the fathers would have run forth had they been writing the third of our extracts, instead of Lactantius. The passage is a fine one as a specimen of this singular orator, who is said to have been chosen tutor to Crispus, the son of the great emperor Constantine, and whose fame brought Diocletian to Nicomedia. It must be allowed that the tutor was well suited to the father of the pupil: but the amount of attention given to the heathen philosophers and the large space which the account takes up in his chief work "The Divine Institutions," may be regarded as not harmonizing ill with the half heathen mind of the emperor: but it is a painful and displeasing and not a wholesome introduction to the Christian thoughts that follow. If it was needful in that age to go through the folly and the slime of false religions, of which we have somewhat too much in some other fathers also, it was a lamentable necessity. It is somewhat like our yet unbroken habit of leading the minds of our boys through nearly the whole slough of pollutions in the classic authors of Rome and Greece—a singular mode of preparing them to be Christian victors over those very sins and crimes. In one noble institution the practice is defended and continued of having youths act the characters and utter the words of abandoned women [see II. p. 160, *infames fœminas imitantur*] in our own nineteenth century; so how are we

to exact from Lactantius, or any stronger instance of this kind, any greater shrinking from such evil? Lactantius was remarkable for his gifts to the poor.

After quoting from Ps. xciii., Jeremiah xi. 18,

P. 206. "I then saw their meditations. I am a lamb without spot (*or* wickedness). I was brought on for a victim. They thought a thought concerning Me, saying, 'Come, let us put wood on His bread, and let us take away His life from the earth, and His name shall be no more in remembrance.' But the wood means the cross, and the bread His body, because He Himself is the food and life of all that believe in His flesh which he bare, and in the cross on which He hung."

This and all the quotation from Jer. xi. 18 is the Vulgate, and the LXX. differs but in one word; but to be applied to Christ in this allegoric way it should have run "put His bread, *i.e.* His body, on wood," *i.e.* the cross. Our translation is "the tree with the fruit." The Hebrew word is either bread or fruit. Gesenius.

P. 112. "Let those come that hunger, that they may be filled with celestial food, and lay aside all their hunger: and let those come that thirst, that they may have water, &c. By this food and drink from God both the blind will see and the deaf will hear.

P. 155. "I will shew what is a true sacrifice to God (and) what is the most righteous method of worshipping. We must (render)

*Opera, Fritzsche, I. 206, on True Wisdom, Bk. IV. 18.*

Time vidi meditationes eorum. Ego sum agnus sine maculâ (*or* malitiâ). Perductus sum ad victimam. In Me cogitaverunt cogitationem, dicentes "Venite mittamus lignum in panem Ejus, et eradamus a terrâ vitam Ejus, et nomen Ejus non erit in memoria amplius." Lignum autem crucem significat et panis corpus Ejus, quia Ipse est cibus ac vita omnium, qui credunt in carnem quam portavit, et in crucem quâ pependit.

*II. 112, on a Blessed Life, Bk. VII. 27.*

Veniant qui esuriunt ut caelesti cibo saturati omnem famem ponant: veniant qui sitiunt ut aquam, &c. Hoc cibatu atque potu Dei et caeci videbunt et surdi audient, &c.

*155, Epitome of the former, 58.*

Ostendam quid verum sacrificium Dei, quis sit justissimus ritus colendi. Incorporali Deo incorporale sacrificium necesse est. Hoc est

to God Who has no body, more than a bodily sacrifice, that is, a true sacrifice; not that which is brought forth from a chest, but from the heart, not that which is poured out by the hand, but by the mind. This is an acceptable victim, which the mind takes from itself to make an offering (to Him).” Then in a kind of prophetic spirit, whether the imagery be borrowed direct from the heathens or caught from c. xviii. 12 of the Apocalypse of St John, “For what is a sacrifice? What is incense? What are robes? What is silver? What is gold? What do precious stones bring (to God), if the mind of the worshipper is not pure? Justice therefore alone is what God seeks after. In this lies the sacrifice. In this does the worship of God consist.

P. 157, c. 60. “Virtues must be sown (in us), that from these, propagated by the word of God, immortal fruits may arise” [some allusion to fruit having seed in itself].

sacrificium verum, non quod ex arca sed quod ex corde profertur, non quod manu, sed quod mente libatur. Hæc acceptabilis victima est quam de seipso animus immolat. Nam quid hostia? Quid thura? Quid vestes? Quid argentum? Quid aurum? Quid pretiosi lapides conferunt, si colentis pura mens non est? Sola ergo justitia est quam Deus expetit. In hac sacrificium. In hac Dei cultus est.

P. 157, c. 60.

Virtutes inserendæ, de quibus seminatæ per verbum Dei fruges, immortalitates, oriantur.

We have before had instances of writers not making more of the Lord's supper than the inspired Scripture makes of it. It is singular how different the distinction it receives from the apostles and from the lights of the fourth century. Is not this notable, that the enlightened tutor in the imperial household writing a treatise on the Christian religion should leave it doubtful whether he ever distinctly refers to the Lord's supper? How much less must have been made of it by his Christian friends than would have been made in the next century!

(J.) DIONYSIUS, BISHOP OF ALEXANDRIA. D. 265.

He succeeded Heraclas, the disciple of Origen, first in the mastership of the famous catechetical school of St Mark, and then in the bishopric, when Heraclas died 16 years after, *i.e.* A.D. 247, in the time of the emperor Philip. The Decian persecution followed close on his promotion, and he gives an account of the persecutions which he had to endure. He has left a letter to

Novatian, written to heal the schism. Fragments of his treatise against Sabellius, of whom he was the first opponent, and of some other works of his, remain, and a few letters. He opposed also Paul of Samosata, the court bishop of Zenobia. He was bishop for 17 years; and Athanasius thought highly of him.

He uses the words "the holy things," τὰ ἅγια, and τὰ ἁγιάσματα "the consecrated things," for the bread and wine: and "the eucharist" for the form of thanksgiving in the prayers at communion. The word "communion" itself is used by him in the sense of sacred society. He also uses μυσταγωγεῖν and ἀτέλεστος, words borrowed from heathen mysteries, as well as the word "mysteries," for what St Paul terms "the supper of the Lord." The first extract teems with a Judaic spirit, as if the old Mosaic laws of clean and unclean were in full validity. Yet St Paul had argued that he that maintains a part of that law any longer binds himself by it all.

It is hardly possible in noticing this Dionysius not to give utterance to a deep feeling of regret that none of the letters of the Dionysius who filled the episcopal seat of Corinth, and was the centre of so wide a circle of good advice and good influence, survives to these later days. It is among the deeper sorrows of the lovers of early Church history. How rich and lively would have been our interest in the incidental notices which we should have received of the after state of that church to which St Paul three times as we may think wrote, to correct its many evils, and to which Clement and the Roman church afterwards wrote, in a more approving strain, the first of our extant patristic documents.

P. 1281. "For indeed not even at such a season will they be hindered, it says, from praying and remembering the Lord; (but) they must not enter into the temple of God, or themselves partake of the consecrated things [used in Ephrem Syrus for places]; since the great chief bishop (high-priest) has defined this (or got this

Migne, p. 1281. *Letter to Basilides, Bishop of the Pentapolis in Libya, regarding a canon about believing women, when excluded from public service in Church.*

Εὐχῆσθαι μὲν γὰρ καὶ τοῦ Κυρίου μεμνησθαί, φησιν, οὐδ' ἐν τοιοῦτω καιρῷ κωλυθήσονται· εἰς ναὸν δὲ Θεοῦ εἰσιέναι ἢ μεταλαμβάνειν αὐτὰς τῶν ἁγιασμάτων οὐ δεῖ. Ταῦτα τοῦ μεγάλου ἀρχιερέως διορισμένου. Βλέπομεν



defined). We see at this day at the women's houses and still more at the monasteries women in this condition standing at the porches before the churches, that have been beautified with all kinds of sacred images and that have been assigned to giving glory to God. They ought not then to fill up these porches,...so that priests also may pass through with the divine consecrated things, at the time of the cherubic hymn, and in order to incense (both) the tombs that there perhaps are in the place, and the saints, and to make the conclusions of the prayers. Or you ought even with episcopal animadversion to set apart such places &c. that such persons may not partake, if uninitiated (*i.e.* unbaptized) of illumination (baptism), and that those that have been admitted to the mysteries may not have the partaking of the undefiled mysteries until the fulfilment of the appointment of the 40 days: but if any disorder holds them fast and threatens the cutting off of their life, they may be in any way partakers of the consecrated thing.

I suppose this to be the first instance of the mention of statues, *εἰκόνες* (Latin images), in churches and sacred places.

P. 653. "Which I indeed did not dare to do, having said that his having from a long time communicated was sufficient for this. For having heard the eucharist and having uttered in it with others the Amen, and having stood by the table and having stretched forth his hands for the reception of the sacred food, and having received it into them and having partaken of the body and blood

σήμερον εἰς τὰ γυναικεία καὶ μᾶλλον μοναστήρια ἀδεῶς ταύτας ἰσταμένας γυναῖκας εἰς τοὺς προνάους παντοίαις ἀγίαις εἰκόσι κεκαλλωπισμένους καὶ εἰς δοξολογίαν Θεοῦ ἀπονεμηθέντας... Ἐδει γοῦν τοὺς τοιούτους προνάους... μὴ ἀναπληροῦν... ὥστε καὶ ἱερεῖς μετὰ τῶν θείων ἀγιασμάτων διέρχεσθαι κατὰ τὸν χερουβικὸν ὕμνον, καὶ θυμιᾶν τοὺς ἐν τούτῳ ἴσως ὄντας τάφους καὶ ἀγίους, καὶ τελευτὰς ἀγίων εὐχῶν ποιεῖν, ἢ, κὰν μετὰ ἐπισκοπικῆς ἐπιτροπῆς, τοὺς τοιούτους τόπους ἀφορίζεσθαι κ.τ.λ., ἀμετόχους εἶναι, τὰς μὲν ἀτελέστους, φωτισμοῦ, τὰς δὲ μεμυσταγωγημένας τῶν ἀχράντων μυστηρίων καταλήψεως, μέχρι τῆς τῶν μ' ἡμερῶν προθεσμίας· νοσήματος δέ τινος κατασχόντος καὶ τὴν κατακοπὴν τῆς ζωῆς ἀπειλοῦντος, παντὶ τρόπῳ μεταλαμβάνειν αὐτὰς τοῦ ἀγιάσματος.

Eusebius, *Hist. Eccl.*, Migne II. 653. Bk. VII., Let. 9, to Xystus, Bishop of Rome, a case of a man formerly baptized by a heretic and now struck at seeing an orthodox baptism and wishing to be received.

"Ὅπερ ἐγὼ μὲν οὐκ ἐτόλμησα ποιῆσαι, φήσας αὐταρκῆ τὴν πολυχροῖαν αὐτῷ κοινωνίαν εἰς τοῦτο γεγονέναι. Εὐχαριστίας γὰρ ἐπακούσαντα, καὶ συνεπιφθεζάμενον τὸ Ἄρμην, καὶ τραπέζῃ παραστάντα, καὶ χεῖρας εἰς ὑπόδοχὴν τῆς ἀγίας τροφῆς προτείναντα, καὶ ταύτην καταδεξάμενοι, καὶ τοῦ σώματος

of our Lord Jesus Christ a long time, I would not still reconstitute him (a Christian) from the very beginning; but I commanded him to be of good courage, and with firm faith and good hope to come to the partaking of the holy (things). But he both ceases not from grieving, and has dreaded to come to the table; and, though exhorted, with difficulty endures to stand with us at the (communion) prayers." [So highly were men wrought up into superstitious dread and "shuddering" towards this feast of love and consolation.]

The second chapter introduces Dionysius, apparently this Alexandrian Bishop and Patriarch.

καὶ τοῦ αἵματος τοῦ Κυρίου ἡμῶν Ἰησοῦ Χριστοῦ μετασχόντα ἰκανῶ χρόνῳ, οὐκ ἂν ἐξ ὑπαρχῆς ἀνασκευάζειν ἔτι τολμήσαιμι· θαρσεῖν δὲ ἐκέλευον, καὶ μετὰ βεβαίως πίστεως καὶ ἀγαθῆς ἐλπίδος τῇ μετοχῇ τῶν ἁγίων προσιέναι. Ὁ δὲ οὔτε πενθῶν παύεται, πέφρικέ τε τῇ τραπέζῃ προσιέναι· καὶ μόλις, παρακαλούμενος, συνεστάναι ταῖς προσευχαῖς ἀνέχεται.

#### (K.) THE CLEMENTINES.

*Including five Decretal Letters, the eight books of the Apostolical Constitutions, the ten books of the Recognitions, two letters to Virgins of either sex, twenty homilies, the doings (gesta) of S. Peter, and a liturgy of the Lord's supper. Migne's, 2 vols., Clem. Rom.*

The Decretal Letters profess to be written by this Clement to the Apostle James of Jerusalem, to instruct him in things partly concerning the sacrament, which St Paul had left in Clement's hands for the benefit of all the church.

The Apostolical Constitutions profess to come from all the apostles, but through the same Clement the first Bishop of Rome. They include an arrangement, *διάταξις*, for the Communion Service by James the brother of John the son of Zebedee. The Recognitions is a novel of considerable length, in which Simon Peter travels with Clement, and meets and contends with Simon Magus and overcomes him, and they find the father of Clement, Faustinianus, from whose *recognition* the books are named. He becomes a Christian, and on a Sunday is baptized, and St Peter explains the circumstances and sets forth doctrine in public, and

many more are baptized, and many are healed of diseases. The twenty homilies also are filled with the travels of St Peter and his teachings and controversies. His wife meets Clement's mother, Mattidia, so that the homilies might well be reckoned as twenty more books of the Recognitions. Then the account of the doings of St Peter, called an epitome of them, is so entitled, and is addressed to St James, like all the rest. The liturgy of St Clement which follows is spoken of under Mr Palmer's book on Liturgies. Now the most influential of these pseudo-Clementine productions are the Apostolical Constitutions, whose telling title has given and still gives them much influence, and the Decretal Letters. The first great blow given to any chance of the authenticity of these writings is that Eusebius, in writing of this Clement, recognizes no production of his beyond one epistle to the Corinthians. Further, as to the date of the compiling of these Constitutions and Canons (as they are termed by their translators and publishers in the sixteenth century), it is to be remembered that they are not known by Firmilian in his contention with Cyprian in the third century; for as he stands in great need of some such authority and does not profit by them, the natural inference is that they had not then been put forth. But as in the fourth century Eusebius, Athanasius, and Epiphanius refer to them (the passages are given in Migne's Clement), we cannot be far astray in dating them as of the end of the third century. It follows that if not traditional from the apostles, which it is somewhat hard to believe because they are so different from the Bible, they are a forgery constructed to augment the growing prestige of Rome; for Rome claims St Peter as her own (though her long disputed<sup>1</sup> claim to him has been again rudely shaken by an open discussion in the city itself), whereas all Christendom concedes Rome's claim to Clement. But as to these writings, they are branded as "Apocryphal" by Gelasius, Bishop of Rome, in the fifth century, and Cardinal Humbert in the eleventh century repeated the condemnation. Pagi, the Franciscan historian, of Provence, is cited by Migne on these points in his edition of Clement, p. 519, Vol. I. Yet these books make for our purpose as exhibiting the opinions held and the practices maintained or at least advocated, as apostolic, about the end of the third century.

<sup>1</sup> The discussion is noticed in the Dict. Encycl. Art. "S. Peter," and the names of the writers on both sides are given.

*The Second Decretal Letter. To James the Lord's Brother. Concerning sacred vestments and vessels. Migne's Patrologie I. p. 483.*

"Clement, president of the Roman Church, to James, Bishop of Jerusalem. Since we have received from Peter, the blessed apostle, and the father of all the apostles, who received the keys of the kingdom of heaven, what kind of belief we ought to hold concerning the sacraments that are performed in sacred places, it is becoming that we should instruct thee in due order. For the sacraments of our divine secret things are entrusted to three orders, *i.e.* to the presbyter, the deacon, and the attendant, who ought with the fear and trembling proper to the clergy to guard the relics of the fragments of the Lord's body, lest any corruption be found in the holy place, lest a grievous injury be inflicted on a portion of the Lord's body by such negligent conduct... Let just as many whole burnt offerings [portions of the bread] be offered on the altar as may be enough for the people. But if some should be over let them not be reserved for to-morrow, but be carefully eaten with the fear and trembling proper to the clergy. But let not those who eat the remaining portions of the Lord's body which remain over in the holy place assemble directly after to receive common food, lest they should think that the food in them, which is dispersed into the bowels and goeth out into the draught, is commingled with the consecrated portion. If therefore the portion of the Lord is eaten in the morning let the ministers who have eaten it fast up to the sixth hour [noon], and if on the third or

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*Epistola Decretalis II., ad Jacobum, fratrem Domini.  
De sacratis vestibus et vasis, I. p. 483.*

Clemens, Romane ecclesie præsul, Jacobo Hierosolymorum episcopo. Quoniam sic a beato Petro apostolo accepimus, omnium apostolorum patre, qui claves regni caelestis accepit, qualiter tenere debemus de sacramentis quæ geruntur in sanctis, te ex ordine nos decet instruere. Tribus enim gradibus permissa sunt sacramenta Divinorum secretorum, id est, presbytero diacono et ministro, qui cum timore et tremore clericorum reliquias fragmentorum corporis Domini custodire debent, nequa putredo in sanctuario inveniatur, ne, cum negligenter agitur, portioni corporis Domini gravis inferatur injuria... Certe tanta in altario holocausta offerantur quanta populo sufficere debeant. Quod si remanserint in crastinum non reserventur, sed, cum timore et tremore clericorum, diligentia consumantur. Qui autem residua corporis Domini, quæ in sacrario relicta sunt, consumunt, non statim ad communes accipiendos cibos conveniant, ne putent sanctæ portioni commisceri cibum, qui per aquaticulos digestus in secessum funditur. Si ergo mane Dominica portio editur, usque ad sextam jejument ministri, qui eam consumperint: et si tertiâ vel quartâ horâ acceperint, jejument usque ad vesperam. Sic



fourth hour [nine or ten] let them fast till evening. Thus by holy conduct in secret is guard to be kept over the sacraments... [Then about burning old palls, veils, &c., and about washing them.] Let the deacons with lower persons in attendance wash them near the holy place, and not throw the coverings of the sacred table out of doors out of the holy place, lest it should unfortunately happen that some dust of the body of the Lord should fall on the ground from a cloth washed outside, and this should be sin to him who is engaged in the work.

We have here in explicit assertions the very doctrine of the physical commutation of Christ's natural body for the bread, which underlies all these very particular rules. Who, I say, can imagine Clement, Paul's fellow-helper, because he was Bishop at Rome in the last quarter of the first century, sending minute injunctions on these points, and developing such a doctrine, to James, the brother of our Lord, at Jerusalem?

*Constitutions [prop. arrangements] of the holy Apostles through Clement, both Bishop of the Romans and citizen [of Rome], the catholic system of instruction.*

P. 555. "The Apostles and the Elders to all those out of the Gentiles that have believed, &c. The catholic church is God's nursery ground.... Having been armed by Jesus, and His fear put in their breasts, partakers of the precious sprinkling and Christ's innocent blood, hear ye what ye are taught, and become pleasing to Christ our God in all things. For if any one follow after lawlessness and do things opposite to God's will, such an one will be reckoned as of a nation of transgressors towards God.

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secretâ sanctificatione custodienda sunt sacramenta.... Diaconi cum humilibus ministris juxta sacrarium lavent, non ejicientes foras a sacrario velamina Dominicæ mensæ, ne forte pulvis Domini corporis male decidat a sindone foris abluta, et erit hoc operanti peccatum.

Διαταγαὶ τῶν ἁγίων ἀποστόλων διὰ Κλήμεντος τῶν Ῥωμαίων ἐπισκόπου τε καὶ πολίτου, ἢ καθολικῆ διδασκαλίᾳ. Migne's *Clem. Rom. Vol. I. p. 555, &c.*

Οἱ ἀπόστολοι καὶ οἱ πρεσβύτεροι πᾶσι τοῖς ἐξ ἔθνῶν πιστεύσασιν, κ.τ.λ. Θεοῦ φυτεία ἢ καθολικὴ ἐκκλησία... ὀπλισμένοι διὰ Ἰησοῦ καὶ ἐνστερνισμένοι τὸν φόβον Αὐτοῦ, βαντίσματος μέτοχοι τοῦ τιμίου καὶ ἀθῶου αἵματος τοῦ Χριστοῦ... ἀκούσατε διδασκαλίαν... καὶ γίνεσθε ἀρεστοὶ ἐν πᾶσι Χριστῷ τῷ Θεῷ ἡμῶν. Ἐὰν γάρ τις ἀνομίαν μεταδώκῃ καὶ ἐναντία τῷ θελήματι τοῦ Θεοῦ ποιῇ, ὡς παράνομον ἔθνος τῷ Θεῷ ὁ τοιοῦτος λογισθήσεται.

VII. 25. "We still give thanks, O our Father, for the precious blood of Jesus Christ that was poured out for us, and for His precious body, of which we also fulfil these representations. But let not one of the uninitiated eat of them, but only those that have been baptized into the Lord's death. But if any uninitiated person conceals himself and partakes, he shall eat judgment eternal.

VIII. 12. "Arrangement of James, John the son of Zebedee's brother ... We offer to Thee, our King and God, according to His appointment, this bread and this cup, giving thanks to Thee by Him, in the things in which Thou hast thought us worthy to stand before Thee and act as priests, and we beseech Thee that Thou wouldest send down Thy Holy Spirit on this sacrifice ... that He may shew [exhibit or manifest] this bread [to be] the body of Thy Christ, and this cup the blood of Thy Christ, that they that have received it may be confirmed into piety, may obtain remission of sins, &c., &c.

VIII. 13. "A calling upon (God) over the faithful after divine offering.

P. 1109. "And after this let the bishop partake, next the presbyters and the deacons and the subdeacons and the readers and the singers and those that are given to a life of continence,

*Lib. VII. c. 25, p. 1017.*

\*Ἐτι εὐχαριστοῦμεν, Πάτερ ἡμῶν, ὑπὲρ τοῦ τιμίου αἵματος Ἰησοῦ Χριστοῦ τοῦ ἐκχυθέντος ὑπὲρ ἡμῶν, καὶ τοῦ τιμίου σώματος, οὗ καὶ ἀντίτυπα ταῦτα ἐπιτελοῦμεν... Μηδεὶς δὲ ἐσθιέτω ἐξ αὐτῶν, τῶν ἀμυήτων, ἀλλὰ μόνοι οἱ βεβαπτισμένοι εἰς τὸν τοῦ Κυρίου θάνατον. Εἰ δέ τις ἀμύητος κρύψας ἑαυτὸν μεταλάβῃ, κρίμα αἰώνιον φάγεται κ.τ.λ.

*Lib. VIII. c. 12.*

Διάταξις Ἰακώβου τοῦ ἀδελφοῦ Ἰωάννου τοῦ Ζεβεδαίου, p. 1104. After a recital from the gospels, &c. προσφέρομεν σοι τῷ Βασιλεῖ καὶ Θεῷ, κατὰ τὴν Αὐτοῦ διάταξιν, τὸν ἄρτον τοῦτον καὶ τὸ ποτήριον τοῦτο, εὐχαριστοῦντές σοι δι' Αὐτοῦ, ἐφ' οἷς κατηξίωσας ἡμᾶς ἐστάναι ἐνώπιόν σου καὶ ἱερατεῖειν σοι, καὶ ἀξιωθῆναι σε ὅπως...καταπέμψῃς τὸ ἅγιόν σου Πνεῦμα ἐπὶ τὴν θυσίαν ταύτην...ὅπως ἀποφῆνῃ τὸν ἄρτον τοῦτον σῶμα τοῦ Χριστοῦ σου, καὶ τὸ ποτήριον τοῦτο αἷμα τοῦ Χριστοῦ σου, ἵνα οἱ μεταλαβόντες αὐτοῦ βεβαιωθῶσι πρὸς εὐσέβειαν, ἀφέσεως ἀμαρτημάτων τύχωσι, κ.τ.λ.

*c. 13.*

Προσφώνησις ἐπὶ τῶν πιστῶν μετὰ τὴν θείαν ἀναφοράν.

*P. 1109.*

Καὶ μετὰ τοῦτο μεταλαμβάνετω ὁ ἐπίσκοπος, ἔπειτα οἱ πρεσβύτεροι καὶ οἱ διάκονοι καὶ οἱ ὑποδιάκονοι, καὶ οἱ ἀναγνώσται, καὶ οἱ ψάλται, καὶ οἱ ἀσκήται,

and among the women the deaconesses and the virgins and the widows, next the children (innocent; see Theophyl. on Mark x. 14 in Suicer), and then all the people in order, with reverence and piety without tumult. And let the bishop give the offering, saying, 'The body of Christ,' and let him that receives say, 'Amen.' And let the deacon hold the cup, and as he gives it to each, say, 'The blood of Christ, the cup of life,' and let him that drinketh say, 'Amen,' and when all have partaken and all the women, let the deacons take and carry what remained into the priests' chambers.

*The Recognitions ...* [Peter speaking to Clement.]

P. 1242. "For in no other way is it shewn that they could be saved unless through the Holy Spirit's grace of the three invocations they hastened to be washed by baptism, and received the eucharist of Christ our Lord, on Whom alone they ought to believe concerning these things which He taught, that they may so deserve to obtain eternal salvation.

This Latin translation is much to the honour of Rufinus, who executed it for his bishop Gaudentius of Aquileia, then already called the second Rome.

*The third Decretal Letter.*

P. 498. "Where the place of sacrificing is, for it is not allowed to sacrifice and offer masses in any other places, except in these, in which (the presbyter's) own bishop has commanded, and not ex-

καὶ ἐν τοῖς γυναίξιν αἱ διακόνισσαι, καὶ αἱ παρθένοι, καὶ αἱ χήραι, εἶτα τὰ παιδιά, καὶ τότε πᾶς ὁ λαὸς κατὰ τάξιν μετὰ αἰδοῦς καὶ εὐλαβείας ἄνευ θορύβου. Καὶ ὁ μὲν ἐπίσκοπος διδόντω τὴν προσφορὰν, λέγων, Σῶμα Χριστοῦ, καὶ ὁ δεχόμενος λεγέτω, Ἀμήν. Ὁ δὲ διάκονος κατεχέτω τὸ ποτήριον, καὶ ἐπιδίδους λεγέτω, Αἷμα Χριστοῦ, ποτήριον ζωῆς, καὶ ὁ πίνων λεγέτω Ἀμήν... Καὶ ὅταν πάντες μεταλάβωσι καὶ πᾶσαι, λαβόντες οἱ διάκονοι τὰ περισσεύσαντά εἰσφερέτωσαν ἐπὶ τὰ παστοφόρια, κ.τ.λ.

*Recognitiones, Lib. I. p. 1242. Peter to Clement.*

Aliter enim nullo modo eos ostendi posse salvari, nisi per sancti Spiritus gratiam trine invocationis dilui baptisate properarent et eucharistiam Christi Domini sumerent. Cui soli de his quæ docuit credere deberent, ut sic æternam salutem consequi mererentur.

*Epist. Decret. III. p. 498.*

Ubi...sacrificandi est locus, quoniam in aliis locis sacrificare et missas celebrare non licet, nisi in his, in quibus episcopus proprius jusserit, aut

cept (the officiant) have been consecrated by a bishop regularly ordained, *i.e.* in possession of a city. For otherwise these rites are not to be done, and cannot be celebrated aright, as the New and Old Testaments teach us.

*Apostolical Constitutions.*

II. 28. "How much more is it just for us to honour the Lord God through those that are over (the church), deeming that the bishops are God's mouth.

c. 29. "What our estimate should be of the bishop and of the deacon.

"For if Aaron has been said to be a prophet because he told Pharaoh words from Moses, and Moses was called God to Pharaoh, as at the same time king and high priest, as God says to him, 'I have made thee a God to Pharaoh, and Aaron thy brother 'shall be thy prophet,' why shall not you consider those that are mediators of the word to you, as prophets, and reverence them as gods?

c. 30. "That laymen ought to be obedient to deacons.

c. 31. "That the deacon must not do anything without the bishop.

ab episcopo regulariter ordinato, tenente videlicet civitatem, consecratus fuerit. Aliter enim non sunt hæc agenda nec rite celebranda, docente nos Novo et Vetere Testamento.

*Const. Apost., Lib. II. c. 28, p. 676.*

Πόσῳ δίκαιον ἡμᾶς...τιμᾶν διὰ τῶν προεστώτων Κύριον τὸν Θεόν, ἡγούμενους στόμα εἶναι Θεοῦ τοὺς ἐπισκόπους.

*C. 29. Τίς ἡ ἀξία τοῦ ἐπισκόπου καὶ τοῦ διακόνου.*

Εἰ γὰρ Ἄαρὼν, ἐπειδὴ ἠγγελε τῷ Φαραὼ παρὰ Μωσέως τοὺς λόγους, προφήτης εἶρηται, Μωσῆς δὲ θεὸς τοῦ Φαραὼ, ὡς βασιλεὺς ὁμοῦ καὶ ἀρχιερεὺς, ὡς φησιν ὁ Θεὸς πρὸς αὐτὸν "Θεὸν τέθεικά σε τῷ Φαραὼ καὶ Ἄαρὼν ὁ ἀδελφός σου ἔσται σου προφήτης," διατί μὴ καὶ ἡμεῖς τοὺς μεσίτας ὑμῶν τοῦ λόγου προφήτας εἶναι νομίζετε, καὶ ὡς θεοὺς σεβασθήσεσθε;

*C. 30.*

Ὅπως χρῆ τοὺς λαικοὺς πειθαρχεῖν τοῖς διακόνοις.

*C. 31.*

Ὅπως μὴ χρῆ τὸν διάκονον ἄνευ τοῦ ἐπισκόπου τι πράττειν.



c. 33. "That the priests must be honoured, and thought worthy of reverence, as being (laymen's) spiritual parents. For if the divine account says of parents after the flesh, 'Honour thy father and thy mother that it may be well with thee,' and, 'He that revileth father or mother let him die the death,' how much rather shall the word exhort you regarding spiritual parents to honour them and to have natural love for them as benefactors and ambassadors towards God, who begat you again by water, who filled you with the Holy Ghost, who fed you with the milk of the word, who nourished you all in the doctrine, who established you by admonitions, who thought you worthy to receive the saving body and the precious blood, who released you of your sins, and made you partakers of the holy and sacred eucharist, and set you as sharers and joint inheritors of the Gospel of God? Honour these devoutly with all kind of honours; for these have received from God authority over life and death, in judging them that have sinned, and in condemning them to a death of everlasting fire, and to release from their sins them that turn, and to make them live.

c. 28. "Concerning receptions: and that each order of the clergy must be honoured by them that invite them to their houses.

c. 32. "That the deacon must not give anything to any one (in church charity) contrary to the bishop's judgment, for he will be doing this to the disrepute of the bishop.

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C. 33.

Ὅπως χρὴ τιμᾶσθαι τοὺς ἱερεῖς, καὶ σεπτοὺς ἡγέισθαι, πνευματικοὺς ὄντας γονεῖς. Εἰ γὰρ περὶ τῶν κατὰ σάρκα γονέων φησι τὸ θεῖον λόγιον, "Τίμα τὸν πατέρα σου καὶ τὴν μητέρα σου, ἵνα εὖ σοι γένηται," καὶ "ὁ κακολογῶν πατέρα ἢ μητέρα θανάτῳ τελευτάτω," πόσῳ μᾶλλον περὶ τῶν πνευματικῶν γονέων ὑμῖν ὁ λόγος παραινέσει τιμᾶν αὐτοὺς καὶ στέργειν, ὡς εὐεργέτας καὶ πρεσβευτὰς πρὸς Θεόν, τοὺς δι' ὕδατος ὑμᾶς ἀναγεννήσαντας, τοὺς τῷ ἁγίῳ Πνεύματι πληρώσαντας, τοὺς τῷ λόγῳ γαλακτοτροφήσαντας, τοὺς ἐν τῇ διδασκαλίᾳ ἀναθρεψαμένους, τοὺς ἐν ταῖς νουθεσίαις στηριζάντας, τοὺς τοῦ σωτηρίου σώματος καὶ τοῦ τιμίου αἵματος ἀξιώσαντας ὑμᾶς, τοὺς τῶν ἁμαρτιῶν λύσαντας, καὶ τῆς ἁγίας καὶ ἱερῆς εὐχαριστίας μετόχους ποιήσαντας, καὶ τῆς ἐπαγγελίας τοῦ Θεοῦ κοινωνοὺς καὶ συγκληρονόμους θεμένους ὑμᾶς; Τοῦτους εὐλαβοῦμενοι τιμᾶτε παντοίαις τιμαῖς· οὗτοι γὰρ παρὰ Θεῷ ζωῆς καὶ θανάτου ἐξουσίαν εἰλήφασιν ἐν τῷ δικάζειν τοὺς ἡμαρτηκότας καὶ καταδικάζειν εἰς θάνατον πρὸς αἰώνιον, καὶ λύειν ἁμαρτιῶν τοὺς ἐπιστρέψαντας, καὶ ζωογονεῖν αὐτούς.

C. 28.

Περὶ δοχῆς· καὶ ὅπως χρὴ ἕκαστον τάγμα τοῦ κλήρου ὑπὸ τῶν προσκαλυμένων τιμᾶσθαι.

C. 32.

Ὅτι μὴ χρὴ τὸν διάκονον παρὰ γνώμην τοῦ ἐπισκόπου διδόναι τι, ἐπὶ διαβολῇ γὰρ τοῦ ἐπισκόπου τοῦτο πράξει.

c. 34. "That the priests are superior to rulers and kings."

C. 34.

*"Ὅτι τῶν ἀρχόντων καὶ βασιλέων εἰσι κρείττους οἱ ἱερεῖς.*

To trace and so to prove the influence of these fictitious documents upon the belief and practice of the Christian church, how they affected the decrees of subsequent councils, and the writings of successive fathers, how they strengthened the hands of them who taught salvation by the performance of ordinances, and how they exalted the priesthood, as if eternal life came by their hand, is to lay bare the framework of ecclesiastical error, and to shew the very machinery whereby men were drawn aside in the mass to lifeless religious forms, and consequently given up helpless and profitless to the temptations of the time and of all time. The best things that I have met with on the subject are by Hefele, and in particular his citation of Mohler's theory on the subject in the article of Wetter and Wette, "Pseudo-Isidore." It may disarm prejudice to remember that both Adam Mohler and E. J. Hefele are of the Roman communion, and to it belongs the great Encyclopaedic Dictionary, where the article of Hefele is found as well as many of kindred truthfulness. Those that followed up these figments in after-ages by mingling truth and error, such as Dionysius the Little in his collection of Canons, Cent. VI., Isidore Mercator in the 9th, and the framers of the Canon Law, thought that in exalting the church and its rites and its clergy above every lay power and every lay thing they were taking up the only chance of overthrowing dominant evil. An examination of Hildebrand's early life will indicate that he began with hopes and purposes of the same kind, and in no narrow measure, and with no feeble desire: but what has really come on the world from the supposed divine right and consequent unlimited supremacy of the clergy, let the perusal of any candid and powerful history of the church, or of any part of its medieval period (such as for instance Milman's Latin Christianity), shew. There is little in the Apostolical Canons deserving express quotation beyond the significant terms in relation to the Lord's supper, "the offering" *προσφορά*, "the altar" *τὸ θυσιαστήριον*, "the sacrifice" *ἡ θυσία*, and "the roll of priests" *ὁ κατάλογος ὁ ἱερατικός*. But the last of these pseudo-Apostolical Canons (the 85th) drags in the whole Apostolical Constitutions, *αἱ*

διαταγαὶ ὑμῖν τοῖς ἐπισκόποις διὰ μου Κλήμεντος ἐν ὀκτῶ βιβλίοις προσπεφωνημένοι, “the (apostolical) constitutions addressed to “you, the bishops, by me Clement, in eight books, &c.” It is impossible to dispute this. And though the Western church had reasons of its own for withholding its approval from these false Clementines, it ere long adopted parts, and at last rivalled if it did not surpass them all.

*The so-called Apostolical Canons. See Binius, Vol. I.*

The third Canon involves the Greek words for altar, *θυσιαστήριον*, and for sacrifice, *θυσία*, in relation to the Lord's supper. Canon 4 mentions incense, *θυμίαμα*, but neither it, nor any of these canons, uses the word “priest” for the officiant, but Canon 8, after bishop, priest, or deacon, adds “or any of the high-priestly list,” *κατάλογος ὁ ἱερατικός*. Also Canon 17.

But a so-called Canon of Clement of Rome in Gratian begins “Sacerdotum aliorumque clericorum” (Binius, p. 41), and uses the words, “quando missa celebratur.” A so-called canon of Anacletus, p. 51, in Gratian's Decretum (1151), runs “According to the “institutes of the holy fathers and the Canons, all bishops who lie “under the rule of this apostolic seat, &c., the near are to assemble “in person about the ides of May, the distant are to send their “handwriting.”

A letter, p. 63, said to be by Telesphorus, ordains 7 weeks' fast before Easter, and masses and the Angelic Hymn on the night of Nativity. The *Delectus Actorum Ec. Univ.* vol. i. dates this pope A.D. 140. But the authority for the Canon and the letter is the Pontifical book of Pope Damasus. Yet these are not now received. These may suffice for specimens of the fictions published and for various lengths of time referred to as authoritative, and believed in as genuine.

P. 113 gives the letter from P. Cornelius to Lupicinus but gives no authority for it. The *Dict. Encycl.* acknowledges the letters to Cyprian, but does not mention this letter. The *Liber Pont. of Damasus* is in Labbe's *Concilia*.

The miracle recorded after St Clement's martyrdom may well crown the extracts from the Clementines, pp. 630, 1. “Amphidian sent by Trajan says, ‘Let him be taken off into the midst of the sea, and bind an anchor to his neck, that the Christians may not be

“able to worship him for a god.’ When this was done all the  
 “multitude of the Christians stood by on the shore and was  
 “lamenting. And after this Cornelius and Phobus, his disciples,  
 “said, ‘Let us all pray with one accord that the Lord may shew to us  
 “the relics of this martyr.’ While then the people was praying the  
 “sea receded into its own bosom for nearly three miles, and the  
 “people entered by dry ground and found a habitation well pre-  
 “pared from God in the form of a temple of marble, and there on a  
 “bier of stone was laid the body of the holy Clement, disciple of  
 “Peter the apostle, so that the anchor with which he was cast down  
 “into the sea lay near him. It was revealed then to the disciples  
 “not to take him (away); to whom this also was declared, that at  
 “each time on the day of his trial the sea shall recede for seven  
 “days, making a dry passage for those who come; which to the  
 “praise of His name it pleased the Lord should take place to this  
 “day. But when this took place all the nations round about  
 “believed in Christ. In Him there is neither Greek nor Jew, nor  
 “any one at all a heretic found. And very many benefits arise  
 “there, blind are enlightened at his festival, devils are driven away,  
 “and all that are sick are healed; and the praise of him endureth  
 “for ever through our Lord Jesus Christ, through Whom and with  
 “Whom be the glory to the God and Father together with His all-  
 “holy pure and life-giving Spirit, now and ever, and to the ages  
 “of the ages. Amen.”

NOTE. The same glorious terms *ἀβραντος καὶ ζωοποιῖς* which are here ascribed to the Holy Spirit were in a previous extract used of the Lord’s supper.

In the tenth homily, p. 302, Peter at the Phœnician Tripolis persuades a great multitude, drives away their diseases, afflictions and demons, baptizes them in the fountains near the sea, and having broken the eucharist, *εὐχαριστίαν κλάσας*, sets Maroonas who was now a ripe believer, *τέλειον*, over them. In the Epi-tome of St Peter’s doings, p. 489, *εὐλογήσας ἐπὶ τῆς τροφῆς καὶ εὐχαριστήσας* is used of a common meal, but *τῆς αὐτῆς μοι κοινωνήσαι τραπέζης* may refer to the second Christian sacrament, for it follows upon *βαπτισθέντι*. Soon both Æneas and Lazarus are each called the priest, *ὁ ἱερεύς*.

P. 520 gives a similar account of the last acts of Tripoli.  
 “After baptizing me, he took bread and blessed and brake it, and



“distributed to us the pure and life-giving mysteries,” *μετέδωκεν ἡμῖν τῶν ἀχράντων καὶ ζωοποιῶν μυστηρίων.*

So also p. 549, “bread” only is mentioned in the communion, which is the first reception of it by Clement’s mother. *Μετὰ ἱκανὰς δὲ ὥρας ὁ Πέτρος ἐλθὼν καὶ ἄρτον λαβὼν εὐχαριστήσας εὐλόγησας ἀγιάσας κλάσας τῇ μητρὶ πρῶτον ἐπέδωκε, καὶ μετὰ ταύτην ἡμῖν τοῖς υἱοῖς.*

Then follows, in Latin, Clement’s Liturgy and Clement’s Martyrdom.

## THE FOURTH CENTURY.

### THE CHRISTIAN COUNCILS TO A.D. 325.

THE collected voices of assembled representatives of many churches supplement the declarations of individual fathers, as evidence of the current doctrines on this sacrament. Hefele, once Bishop of Rottenburg on the Neckar, and now Professor at Tübingen, has toiled in this department, condensing from Hardouin and Mansi. MM. Clark have published Prof. Hefele's first two volumes, which go down nearly to the death of Augustine and the council against Nestorius. Our subject calls us to the council of Elvira, Illiberis often written Eliberis, a town on a hill in sight of Granada, and which gave its name to one of the gates of that city. To say that Hosius (*ὁσιος*) was present makes the Synod a living thing. It was opened on the ides of May, 305. Binius in his valuable work on the councils accepts this date, after the abdication of Diocletian in that year, which left the Christians free to assemble without fear, under the favour of Constantius. This is therefore a very important synod. Nineteen bishops were present with presbyters deacons and laymen. It was a Provincial Synod (Binius, vol. I. p. 193). The name of Hosius stands second, "Osius Episcopus Cordubensis." It is said that he was born at Cordova, and that he was bishop there for sixty years. A note from Garsias, p. 199, names 24 presbyters (out of 36) but says they had no part in the decisions, "interesse, non ad iudicandum." I find no use of the word "sacrifice," noun or verb, regarding this sacrament. It is always "dare et accipere communionem." "Sacerdos" is once used (48) for a Christian minister, and that is in relation to baptism, &c., and is put in all other cases for a heathen

priest, as a synonym in these decrees for “flamen.” (26) An extra fast every Saturday; (29) uses altar for holy table; (33) ordained persons who have children born to them are to be deprived; (47) “*communio pacis*,” (78) “*Dominica communio*.” The clergy are called “*clerici*” and bishops, priests, deacons and sub-deacons. The first decree is that any who after the baptism of salvation, “*baptismum salutare*,” goes to a temple to commit idolatry, and commits it, is guilty of treason to Christ, and must not receive the communion even if he calls for it on his death-bed, “*nec in fine eum ad communionem suscipere*.” “*Oblatio*” is used only for the offerings brought by the people.

To see the difference of the terms used in the African synods, all this may be compared with the language of the Carthaginian synod about 249 (p. 92), under Cyprian’s direction, that for a certain Victor, then dead (the well-known instance of having defied the law, that no person should appoint a priest as guardian to his children), “no prayers should be said or sacrifices offered.” See Cyprian Let. 66. The Latin is (Cyprian, p. 231), “*non est quod, pro dormitione ejus, apud vos fiat oblatio, aut deprecatio aliqua nomine ejus in ecclesiâ frequentetur*.” We have here prayers and celebrations of the Lord’s supper for the dead. I render “*oblatio*” “offering,” but Mr Clark’s word “sacrifice” is not more than an equivalent. The harmony of all this with the extracts taken from Cyprian is noticeable.

The third Elvirese Canon is that to such as had only made a present to the idol, the minister should at death give the communion, “*ad finem præstare communionem*,” if they repented in the manner required by (church) law, “*actâ tamen legitimâ pœnitentiâ*.”

The 58th tells of persons bringing from other churches letters for receiving the communion, “*communicatoriæ*.” Such were also to be questioned, “*ut interrogentur*.”

Other expressions in these canons are, “*dandum esse communionem*,” “*a communione arceatur*,” “*Dominicæ sociari communioni*,” “*communione conciliari*.” All these simple terms shew the purity of the Spanish church, as far at least as the influence of Hosius, and that synod (of many brethren) extended.

The synod at Arles in Gaul (314), opened on the 1st of August, has “*a communione separari*,” “*abstineri*,” and the word “*excommunicantur*,” “*ad exitum non communicare*,” and the rule that in

whatever church a man was suspended he must on restoration receive the communion in the first instance there. "Ubi quisque fuerit excommunicatus, ibi communionem consequatur."

A synod of Ancyra, capital of Galatia, was held in the fourth week after Easter, probably (314), Basil bishop of Amasia is thought by one writer to have presided. This takes us to the East. Canon 1 is that priests, who had given way to idolatry and truly repented, should not offer, προσφέρειν, or perform any priestly function, λειτουργεῖν τι τῶν ἱερατικῶν λειτουργιῶν.

C. 4. Others are appointed for two years only to participate in prayer, εὐχῆς μόνης κοινωνήσαι, and then to come εἰς τὸ τέλειον, to the rite. Canon 9 has "partake of" τοῦ τελείου, c. 20 τοῦ τελείου τυχεῖν, and c. 22 τοῦ δὲ τελείου ἐν τῷ τέλει τοῦ βίου καταξιούσθων, "at the end of life let them be judged fit to have it." C. 16 is simply τυχανέτωσαν τῆς κοινωνίας, "let them obtain the communion." This word τὸ τέλειον—ought we to translate it the perfect thing or the mystery, from its use with heathens?

The synod of Neocæsarea (or Cæsarea in Cappadocia) appoints that an elder, πρεσβύτερος, who has committed certain sins before ordination may be active in other works but not in offering the communion, μὴ προσφέρῃτω. A very hard, and therefore so far a superstitious law.

We come now to the Nicaean (the first general) council. Canon 8 has simply κοινωνεῖν, to communicate.

C. 16 of the council of Nicaea says that in some places and cities the deacons give, i.e. carry, the eucharist, τὴν εὐχαριστίαν διδῶσιν, and adds that this is a thing which neither the rule nor custom, οὔτε ὁ κανὼν οὔτε ἡ συνήθεια, has delivered to them—that those that have not authority to offer, προσφέρειν, should give to those that offer, the body of the Lord. This was often altered afterwards. See Andreas bishop of Crete's comment on the Canticles of Solomon. We now close by citing from the Apostolical Constitutions. Dr Drey, the latest writer cited by Dr Hefele, thinks that only eighteen out of eighty-five are not later than 325, these eighteen having been taken from a list of the same name published in the latter half of the third century, and about one-third are of unknown origin. The notable expressions regarding this sacrament are in those canons which he judges to be after the period ending with the first council, and therefore do not belong to this chapter. Dupin notices some things in his remarks on the



discipline of the third century, which are confirmed by the authentic statements, to which alone we have given attention, p. 203 (London 1692). He that was excommunicated by a bishop could nowhere be received into communion. The matter of the eucharist was ordinary bread and wine mingled with water... They divided the consecrated bread into several pieces, and the deacons distributed &c., &c. In some churches the distribution was reserved for the priests...The eucharist was given to infants under the species of wine...The clergy were prohibited to meddle with any civil or secular affairs. They prayed for the dead, &c. But Dupin puts this in Popish language, as when he says they celebrated the mass in commemoration of the dead: and he gives his own sense to the word "oblaciones." On the whole a man had need keep well awake while he reads the professed historical commentators upon the knowledge that we have of the three first centuries. Perhaps the point of greatest interest which arises in reading the canons of those churches, is that we see in them, as far as they go, the real pattern and impress of the form and body of the time. The features of daily life that steal to the light are genuine photographs of society as it was. The councils legislated about things that were daily taking place, for their members met to correct and regulate them. Next to these in authentic weight come the rebukes of preachers and sometimes of writers; and the idle and foolish legends by their very weakness seem trustworthy in their notices of current customs. Long distant as is the period of these 300 years we have no need to be ignorant about them. And what can be conceived more interesting than to look upon the daily life of the Christian in the ages next after the deaths of the latest of the apostles?

The council of Arles, held in the time of Constantine and Sylvester, Pope, was held in 324, one year earlier than the council of Nicæa, and had at least 32 bishops of Italy, France, Spain, and England (Binius 220). In 23 canons "sacerdos" and "sacrificari" are each used once, but not "altare."

The council of Ancyra in Galatia in the same year had 18 bishops. I find in its 24 canons no use of the Greek for "priest" or "altar," *προσφέρειν* and *προσφορά* are frequently used, and once *ἀναφέρειν*, *θύω* is used only regarding heathen sacrifice, *θυσία* not at all. That of Neocæsarea *προσφέρω* (offer) only once: 15 canons. That of Laodicea passed 59 canons, and uses (3) *τάγμα ἱερατικὸν*

and (13) *ἱερατεῖον*, and *ἱερατικοὶ* often, the order of priests: (7) *τῷ μυστηρίῳ τῷ ἁγίῳ*, the holy mystery: (19) *ἡ ἁγία προσφορά*, the holy offering, and *θυσιαστήριον* altar, and in (44): (49) allows consecration only on Saturday and Sunday.

Binius, p. 175, Conc. IV. Carthag. (29) A.D. 357. "Ut sacramenta altaris non nisi a jejunis hominibus celebrentur excepto uno die anniversario, quo cœna Domini celebratur." Conc. IV. 84, "Missas catechumenorum" (ancient sense) dismissal.

*Routh, Council of Carthage. On giving peace to the lapsed (those that had apostatized).*

P. 94. "But now peace is necessary, not for infirm persons, but for (them that are now) strong, nor is the communion to be given by us to the dying (only), but to the living: that we may not leave those, whom we are stirring up and exhorting to the battle, without arms and naked, but may fortify them with the protection of the body and blood of Christ: and that since the eucharist is celebrated for this end, that it may be able to be a defence to those whom we wish to be safe against the adversary, we may arm them with the fortifying aid of being full of God. For how do we teach and incite them to shed their own blood in confessing The Name, if we deny Christ's blood to them that are going forth to war? Or how do we make them fit to drink the cup of martyrdom, if we do not first by giving to them the right of communicating admit them to drink in the church the cup of the Lord?... We do not repent of giving peace to Christians who are as strong as they. Yea, it is a great honour and glory of our episcopate to have given peace to the martyrs. that we priests, who daily celebrate God's sacrifices, may prepare them to become sacrifices (hosts) and victims for God.

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*Routh's Reliquiæ Sacræ. Concil. Carthag. A.D. 252. III. p. 94.  
De pace lapsis dandâ.*

At vero nunc non infirmis sed fortibus pax necessaria est, nec morientibus sed viventibus communicatio a nobis danda est: ut, quos excitamus et hortamur ad prælium, non inermes et nudos relinquamus, sed protectione sanguinis et corporis Christi muniamus; et, cum ad hoc fiat eucharistia, ut possit accipientibus esse tutela, quos tutos esse contra adversarium volumus, munimento Dominicæ saturitatis armemus. Nam quomodo docemus aut provocamus eos in confessione Nominis sanguinem suum fundere, si eis militaturis Christi sanguinem denegemus? Aut quomodo ad martyrii poculum idoneos facimus, si non eos prius ad bibendum in ecclesiâ poculum Domini jure communicationis admittimus? ... Non pœnitet pacem concessisse tam fortibus; immo episcopatus nostri honor grandis et gloria est pacem dedisse martyribus, ut sacerdotes, qui *sacrificia Dei quotidie celebramus*, hostias Deo et victimas præparemus.

*From the Canonical epistle of Dionysius of Alexandria.*

P. 231. “But he that is not pure at all points, both in soul and body, shall be prevented from drawing near unto the holy things and unto the holy of holies.

Canon 16 of the council at Ancyra. “Then having passed five years sharing in the public prayers only, let them obtain *the offering*. But if some &c., &c., let them at their departing from life obtain the communion.

Canon 13 of that of Neocæsarea. “The presbyters from the country cannot *offer* in the Lord’s house in the city when a bishop or the presbyters of the city are present.

III. 106. “Since it is manifest that men of this sort ought not to preside in the church of Christ nor to offer sacrifices to God.

P. 301. From the things done concerning Paul of Samosata in the council of Antioch. “For Jesus Christ is not the same as the Logos.

P. 302. “The Logos is greater than Christ...The Logos was joined with Jesus Christ, who was born of David’s line: and the virgin bare Him by the Holy Ghost.” [This making the Logos different from The Son helped to confound men’s ideas. Men said the bread became the Logos.]

*Routh’s Reliquiæ Sacræ III. p. 231. S. Dionysii Alex., d. 264, Ep. Can.*

Εἰς δὲ τὰ ἅγια καὶ τὰ ἅγια τῶν ἁγίων ὁ μὴ πάντῃ καθαρὸς καὶ ψυχῇ καὶ σώματι προσιέναι κωλυθήσεται.

IV. 123, *Concil. Ancyranū, after 300, Can. 15’.*

Εἶτα ἐκετέλεσαντες πέντε ἔτη ἐν τῇ κοινωίᾳ τῶν εὐχῶν, τυγχανέωσαν τῆς προσφορᾶς· εἰ δὲ τινες...ἐπὶ τῷ ἐξόδῳ τοῦ βίου τυγχανέωσαν τῆς κοινωίας.

P. 185, *Concil. Neocæsar., after 300, Can. 17’.*

Ἐπιχώριοι πρεσβύτεροι ἐν τῷ Κυριακῷ τῆς πόλεως προσφέρειν οὐ δύνανται, πάροντος ἐπισκόπου ἢ πρεσβυτέρων πόλεως κ.τ.λ.

III. p. 106.

Cum manifestum sit ejusmodi homines nec ecclesiæ Christi præesse nec Deo sacrificia offerre debere.

P. 301, *Ex actis de Paulo Samosateno in Antioch. Concil. A.D. 260.*

Ἄλλος γὰρ ἐστὶν Ἰησοῦς Χριστὸς καὶ ἄλλος ὁ Λόγος.

302.

Ὁ Λόγος μείζων ἦν τοῦ Χριστοῦ κ.τ.λ. Hæc Pauli attulit Justinianus quidam.

Συνῆλθεν ὁ Λόγος τῷ ἐκ Δαβὶδ γενομένῳ, ὃς ἐστὶν Ἰησοῦς Χριστὸς, καὶ τοῦτον μὲν ἠνεγκεν ἢ παρθένος διὰ Πνεύματος Ἁγίου κ.τ.λ.

*Manual of Church History by Prof. Guericke (Clark's Edition).*

P. 27. *Philo's influence on the Jews of Alexandria.*

“Under a pretence of deeper penetration into the meaning of Scripture they carried over Platonic ideas into the Old Testament by an allegorizing method of interpretation, that found favour also with the Greeks” (*i.e.* at Alexandria, see *e.g.* Hypatia's lecture in Kingsley). “Two classes...emptied the great divine facts of biblical history of their meaning. The first...considered both the historical facts and the letter of Scripture to be only the symbolical envelope of universal philosophical truths, the scientific knowledge of which was the *γνώσις* to which ‘the perfect’ were called to aspire &c., the second...extreme idealists...no concern about the letter, the history, or externals...The spirit of the Jews of Alexandria reflected in Philo.” Is not this exactly a component part of Clement's *οἱ γνωστικοὶ*, and is it not the basis of the allegorical system of Clement and Origen and of many other fathers more or less influenced by the Alexandrian writers? If so, though Origenism is Philonic rather than Platonic, yet it is rather the Jewish mystical part of Philo that influenced him, than the Greek. The clearest and most crucial instance is the term *Logos*, which is decidedly a Talmudic word, not borrowed by the Talmudists from Plato, but perhaps caught by Plato in his travels from the Jews. So Diet. Encycl. de la Theol. Cath. on the word Philo (in Eng.). “What the Midrasch is in Palestine the considerations of Philo on the Scriptures, particularly on the Pentateuch, are in the Hellenic point of view....Ambrose makes great use of Philo...Great confusion arises from interpreters of Philo making so little inquiry into the literary method of the Midraschim of Palestine.” See too Art. Midraschim. So that Origenistic allegorizing was Judaizing speculation.

(A.) FROM A REPUTEDLY SPURIOUS WORK ONCE ASCRIBED  
TO JUSTIN MARTYR.

The author is unknown. The work is later than the fall of idolatry under Constantine.



## P. 1365. Ans. 2117.

“As the Lord did not walk on the sea according to the conversion from the body to the spirit, but on the contrary by His divine power made the sea, that cannot be used to walk upon, able to be walked on not only by His Own body but also by that of Peter, so by His Own divine power He also went out of the sepulchre while the stone was lying on it” [contrary to the implication of the Evangelist Mark, xv. 46 and xvi. 3, 4], “and went in to the disciples when the doors had been shut. For the taking away of the stone from the sepulchre did not take place on account of His rising” [see the Norwich lecture at the end of this Part], “but on account of the manifestation of His resurrection to the beholders. For to see the things belonging to His burial in the sepulchre and not to see Him (there) became a most conspicuous manifestation of His resurrection.”

## (B.) METHIDIUS (or EUBULUS), D. 312.

He was a bishop in Lycia. His diocese included Olympus and Patara. He opposed Origen's mode of explaining the resurrection. Jerome says he was made bishop of Tyre about 311, and was slain as a martyr in Chalcis, perhaps in Cœle-Syria. He wrote against Porphyry the philosopher of Tyre. The following passage is taken as a specimen of a particular kind of mystical teaching regarding the two sacraments.

P. 148. “Any one would then say that the church conceived those that flee in this way to the Word, and in periods of time works them into being citizens of those happy ages, ever forming

*Spuria Justinii Opera, Migne VI. Q. et Resp. ad Orthod. p. 1365.  
Ans. 2117.*

“Ὡσπερ οὐ κατὰ τὴν ἐκ τοῦ σώματος εἰς τὸ πνεῦμα τροπὴν περιεπάτησεν ὁ Κύριος ἐπὶ τὴν θάλασσαν, ἀλλὰ τῇ Θεῖᾳ Αὐτοῦ δυνάμει βατὴν ἐποίησε τὴν εἰς περιπάτησιν ἄβατον θάλασσαν οὐ μόνον τῷ Ἐαυτοῦ σώματι ἀλλὰ καὶ τῷ τοῦ Πέτρου, οὕτως τῇ Ἐαυτοῦ Θεῖᾳ δυνάμει καὶ τοῦ μνήματος ἐξῆλθε, τοῦ λίθου ἐπικειμένου τῷ μνήματι, καὶ πρὸς τοὺς μαθητάς εἰσῆλθε, τῶν θυρῶν κεκλεισμένων. Οὐ γὰρ διὰ τὴν Αὐτοῦ ἔγερσιν τοῦ λίθου ἐκ τοῦ μνήματος ἐγένετο ἡ ἀφαίρεσις, ἀλλὰ διὰ τὸ δηλωθῆναι τοῖς ὁρώσι τὴν ἀνάστασιν. Τὸ γὰρ ἐν τῷ μνήματι τὰ μὲν τοῦ ἐνταφιασμοῦ ὄραν ἱμάτια, Αὐτὸν δὲ μὴ ὄραν, δεῖγμα τῆς Αὐτοῦ ἐναργέστατον γέγονε τῆς ἀναστάσεως.

*Opera, Migne, p. 148, c. VI.*

Ταύτη δὴ καὶ τοὺς προσφεύγοντας τῷ Λόγῳ, φῆσιεν ἄν τις, συλλάβουσαν αἰὲ τὴν ἐκκλησίαν, καὶ τὴν καθ' ὁμοίωσιν ἰδεάν αὐτοὺς καὶ μὸρφωσιν μορφουσαν

them after the idea in likeness and after the formation of Christ. For which reason she of necessity always stands over them at the washing, whereby she generates them that are being washed. For this is called the moon by figure, her mighty power in the washing, when those that are being born again, having been made new, shine forth with a new splendour, which is a new light: whence also they are called newly enlightened, the church shewing in their case (to speak in paraphrase) the spiritual period of full moon in (Christ's) suffering, and in the remembrance of it afresh, until the ray and perfect light of the great day arise on them and on her."

τοῦ Χριστοῦ, περίοδος χρόνων πολίτας μακαρίων ἐκείνων αἰώνων ἐργάζεσθαι. Ὅθεν ἐξ ἀνάγκης αὐτὴν ἐφέσταναι αἰεὶ τῷ λούτρῳ τοὺς λοουμένους γεννῶσαν. Τοῦτο γὰρ σελήνη κέκληται τῷ τρόπῳ, ἢ περὶ τὸ λούτρον αὐτῆς ἐνέργεια, ἐπειδὴ νέον σέλας ἀναεασθέντες οἱ ἀναγεννώμενοι λάμπουσιν, ὃ ἔστι νέον φῶς: ὅθεν καὶ νεοφώτιστοι καλοῦνται, παραφραστικῶς τὴν πνευματικὴν πανσέληνον αὐτοῖς τὴν περίοδον τοῦ πάθους καὶ τὴν ἀνάμνησιν, νέαν αἰεὶ παραφαιούσης, ἔστ' ἂν ἡ αὐγὴ καὶ τὸ φῶς τὸ τέλειον ἀνατείλῃ τῆς μεγάλης ἡμέρας.

(C.) ATHANASIUS. B. 296, D. 373.

His age therefore at the Nicæan council was twenty-nine: but he paid the price of early eminence, being charged successively with magic, murder, and licentious conduct, and also suffering four banishments, followed by four restorations; so that he ended his days in possession of the patriarchal see when past the advanced age of seventy-six. The excitement of the first council was probably the cause of the death of Alexander, and the general voice called loudly on Athanasius to fill the vacant chair. Thus the time of his rule, including the periods of his depositions, was about forty-six years. Great moderation for the most part marked his writings, which shines forth more prominently when compared with the temper of one of the patriarchs that came soon after him, who was the hot stirring heart of the third council, as Athanasius became the moving power of the first. Yet one had rather not have to find Athanasius stigmatizing his opponents as Ἀρειομανῆται, a term for which "mad Arians" is a feeble rendering. Perhaps Arian maniacs is nearer. The flights or banishments of Athanasius to France, to Italy, and to Rome only made him the world's Athanasius, by bringing his unbroken firmness before the very eyes of more. He seems to stand in the history of this criti-

cal time as an upright tree, which no storms could bend or lay low. He has been honoured with the title of The Great: and perhaps no father in any age so well merited it. Part of his language on the Lord's supper is true and noble: but in part he shews that a man cannot know everything, and that he only purchases supreme eminence in one point by receiving current opinions on others, without applying to them the searching analysis that he has given to his own chosen subject. But the Lord's supper had not yet risen into being the grand subject of exaggeration. One father only, and he a Latin writer, had at all anticipated what was so soon to follow. It is singular that one of the writers after Cyprian, who expanded what we now term Romish views on the Lord's supper, was Hilary, the deacon of Rome, and he was a sharer of the great sufferings of Athanasius.

One would gladly receive any argument for not believing Athanasius to be the author of the fifty-five pages in his second volume devoted to the life of Anthony, but few except Basnage seem to have doubted it. Rohrbacher, in the 3rd vol. of his long church history, assumes that Athanasius caught his devout spirit from Anthony, and his exactness of logic from the study of Origen. The study of Origen in that day seems to have been the study of theology; and a large amount of the Arian battles were respecting the interpretations to be given to Origen's expressions in his *De Originibus*, *περὶ ἀρχῶν*. In Athanasius' eyes Origen took the orthodox side. A tradition of Athanasius concealing himself when he was sought for to be made archbishop may be one of those ornaments to the history of the time, which had their germs in the ancient history of Israel in the Old Testament. Patristic story is not free from clouds and their bright colourings.

P. 125. "This Word and God then, being perfect in Godhead and perfect in manhood, being naturally the wisdom and power of the Father, being without body as His God and Father, (yet) on account of our salvation built for Himself a body in the womb of

*Opera*, Paris, 1627. *De Nicæno Cōn. c. Arium*, p. 125.

After quoting Proverbs ix. and alluding to Philipians ii.

Τέλειος ὢν ἐν Θεότητι καὶ τέλειος ἐν ἀνθρωπότητι οὗτος οὖν ὁ Λόγος καὶ Θεὸς, σοφία καὶ δύναμις Πατρικῆ ὑπάρχων, ἀσώματος ὢν ὡσπερ ὁ Θεὸς καὶ Πατὴρ Αὐτοῦ, διὰ τὴν ἡμετέραν σωτηρίαν ἠκοδόμησε τὸ σῶμα ἐν γαστρὶ

Mary, the mother of God, without intercourse with a man, and He became, as I said, a man, and made Himself a pattern of all virtue, that those that wish to follow Him throughout may have a full representation as by a divine track (to follow). And being likened to this representation they become partakers of the divine nature as (Peter) the vessel of the election says. Therefore after His suffering and His resurrection He that is the Wisdom and the Power, the Word and God, sent the apostles (His messengers) to all the foolish, the people without understanding among the heathen that did not know God, having set before them a table, *i.e.* the holy altar, and on it bread of heaven, and immortal, and that giveth life to all that partake of it, His holy and all-holy body, and wine that gladdeneth the heart and implanteth sobriety in the soul of each of those that are born of Him, having mixed His own blood as into a bowl, having summoned by His apostles those that are both called and elect. They indeed give over all folly: but He shews forth as citizens of the kingdom of heaven those that obey His voice.

P. 157. "We worship not a creature: away with such a thing; for such is the error of the heathen Arians: but we worship the Lord of the creation incarnated, the Word of God.

Orat. III. "If then they are discussing about a man, let them discuss on human principles and reason about his reason. But if the discussion is about God that created men, let them use under-

Μαρίας τῆς Θεοτόκου, ἄνευ κοιωνίας ἀνδρὸς, καὶ γέγονεν ὡς ἔφην ἄνθρωπος, καὶ Ἐαυτὸν ἐποίησεν ὑπόδειγμα πάσης ἀρετῆς, ἵνα οἱ βουλόμενοι ἐξακολουθεῖν ὡς διὰ τρίβου ἔχωσι Θείας ἐκτύπωμα· πρὸς δὲ ὁμοιοῦμενοι γίνονται Θείας φύσεως κοινωνοὶ ὡς φησὶ τὸ σκέυος τῆς ἐκλογῆς. Μετ' οὖν τὸ πάθος Αὐτοῦ καὶ τὴν ἀνάστασιν ἀπέστειλεν ἡ Σοφία ἢ Δύναμις ὁ Λόγος καὶ Θεὸς τοὺς ἀποστόλους πρὸς πάντας τοὺς ἄφρονας τοὺς ἄσυνέτους ἔθνικοὺς τοὺς μὴ εἰδότας τὸν Θεόν, προτεθεικῶς τράπεζαν, τούτεστι τὸ ἅγιον θυσιαστήριον, καὶ ἐπ' αὐτῷ ἄρτον οὐράνιον καὶ ἄφθαρτον καὶ πᾶσι ζωὴν χαριζόμενον τοῖς μεταλαμβάνουσιν ἐξ αὐτοῦ, τὸ ἅγιον καὶ πανάγιον Αὐτοῦ σῶμα, οἶνόν τε εὐφραίνοντα καρδίαν καὶ νῆψιν ἐμποιοῦντα ἐν τῇ ἐκείνου ψυχῇ τῶν ἀπογοημένων ἐξ Αὐτοῦ, ὡς ἐπὶ κρατῆρα κερύσας τὸ Ἐαυτοῦ αἷμα, καλέσας τοὺς κλητούς τε καὶ ἐκλεκτούς διὰ τῶν ἀποστόλων Αὐτοῦ, πᾶσαν μὲν ἀφροσύνην ἀπολιμπάνουσι· βασιλείας δὲ οὐρανῶν πολίτας ἀναδείκνυσι τοὺς ὑπακούοντες τῆς φωνῆς Αὐτοῦ.

*Epistola ad Adelphium, Ep. p. 157.*

Οὐ κτίσμα προσκυνούμεν· μὴ γένοιτο. Ἐθνικῶν γὰρ Ἀρειανῶν ἡ τοιαύτη πλάνη· ἀλλὰ τὸν Κτίριον τῆς κτίσεως σαρκωθέντα τὸν τοῦ Θεοῦ Λόγον προσκυνούμεν.

*Cont. Arian. Oratio III.*

Εἰ μὲν περὶ ἀνθρώπου τιнос διαλογίζονται, ἀνθρωπίνως καὶ περὶ τοῦ λόγου αὐτοῦ λογίζεσθωσαν. Εἰ δὲ περὶ τοῦ Θεοῦ τοῦ κτίσαντος τοὺς ἀνθρώπους,



standing not any more after the way of men but otherwise, and above the nature of men. For it is necessarily the case that of whatever kind the parent may be, of this kind is the offspring also: and of whatever kind may be the Father of the Word, of this kind would His Word be also....But God is not as man; for the Scripture said this: but being, He is, and is everlastingly with the Father, as the shining forth of light... that is, a perfect offspring out of a perfect Father: wherefore He also is God, the likeness of God.

P. 418. "So that He is the only begotten Word.

P. 36. "That the Word in the beginning (according to the Arians) was the Word altogether, but that when He put on manhood, then He was named the Son. For that before this His manifestation He was not the Son, but only the Word ... Such are their triflings: but they are plainly disprovable ... If He were first the Word and afterwards the Son, He will appear to have known the Father afterwards and not before: for it is not as the Word that He knows God as Father, but as the Son. But this also will meet the saying of theirs that He was after His incarnation in the bosom of the Father, and that it was after it that He and the Father are one.

These are introduced here to shew that the Eternal Son and the Word are the same, and not different as some early Christians thought, and it may be remembered how in the confusion of doctrine in early times about the Lord's supper the identity of the Λόγος and the Eternal Son was almost denied.

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μηκέτι ἀνθρωπίνως, ἀλλὰ ἄλλως ὑπὲρ τὴν τῶν ἀνθρώπων φύσιν διανοείσθωσαν. Ὅποιος γὰρ ἂν ἦ ὁ γεννῶν, τοιοῦτον ἀνάγκη καὶ τὸ γέννημα εἶναι· καὶ ὁποιος ἂν ἦ ὁ τοῦ Λόγου Πατήρ, τοιοῦτος ἂν εἴη καὶ ὁ Λόγος Αὐτοῦ... Ὁ δὲ Θεὸς οὐκ ὡς ἀνθρωπὸς ἐστιν, τοῦτο γὰρ εἶπεν ἡ γραφή· ἀλλ' ὧν ἐστι, καὶ αἰδίως ἐστι μετὰ τοῦ Πατρὸς, ὡς ἀπαύγασμα φωτός... τοῦτ' ἐστι, γέννημα τέλειον ἐκ τελείου. Διὸ καὶ Θεὸς ἐστιν, εἰκὼν τοῦ Θεοῦ.

P. 418.

Εἶναι Αὐτὸν μονογενῆ Λόγον.

*Oratio V., p. 36.*

Some Arians said, Τὸν Λόγον ἐν ἀρχῇ μὲν εἶναι Λόγον ἀπλῶς· ὅτε δὲ ἐπληθρώπησε τότε ὠνόμασθαι Υἱόν· πρὸ γὰρ τῆς ἐπιφανείας μὴ εἶναι Υἱόν, ἀλλὰ Λόγον μόνον... ταῦτα μὲν ἐκείνων τὰ φλυαρήματα, ἔχει δὲ τὸν ἔλεγχον ἐναργῆ... Εἰ πρῶτον Λόγος καὶ ὕστερον Υἱός, φανήσεται ὕστερον ἐγνωκῶς τὸν Πατέρα καὶ οὐ πρότερον· οὐ γὰρ ἦ Λόγος γινώσκει ἀλλ' ἦ Υἱός... ἀπαντήσεται δὲ καὶ τοῦτο ὅτι ὕστερον ἐν κόλποις τοῦ Πατρὸς γέγονε· καὶ ὕστερον Αὐτὸς καὶ ὁ Πατήρ ἐν γεγόνασι.

L. 979. "But I have seen this mark also in the gospel according to John, at the time when the Lord, discoursing about the eating of His body, and having seen many offended on account of this, says, 'Doth this offend you?' ... to 'they are spirit and they 'are life.' For there He has also said both things of Himself, flesh and Spirit, and He distinguished the Spirit from that which is according to flesh, that by believing not only in that of Him which appears, but also in that which is invisible, we may learn that His sayings are not carnal but spiritual. For for how many would His body suffice for food, in order that He might become food also for the whole world? But on this account did He mention the ascension of the Son of Man into heaven, that he might draw them away from the thought of the eating of the body, and that afterwards they might learn that the flesh He had spoken of is heavenly food from above, and spiritual food, being given from Him. 'For,' says He, 'the things of which I have spoken to you 'are spirit and life.' For it is the same as saying, That indeed which is exhibited and given will be given for the world as food, that this may spring up spiritually in each (man) and become a protecting charm to all, unto the resurrection of life eternal... Thus the prophet also, beholding the Word become flesh, has said, 'The spirit of our face, Christ the Lord,' that no one may from that which appeareth think that the Lord is a mere man, but also, hearing the Spirit (or the word 'Spirit'), may know that He that was in the body was God.

P. 414, Gen. xxvii. "The field is the world: but the dew of of

Paris, 1627. L. 979.

Τούτον δὲ τὸν χαρακτήρα καὶ ἐν τῷ κατ' Ἰωάννην εὐαγγελίῳ ἑώρακα, ὀπηρῖκα περὶ τοῦ σώματος βρώσεως διαλεγόμενος, καὶ διὰ τοῦτο πολλοὺς ἑωρακῶς σκανδαλισθέντας, φησιν ὁ Κύριος, "Τοῦτο ὑμᾶς σκανδαλίζει, &c. "...ζωή." Καὶ ἐνταῦθα γὰρ ἀμφότερα περὶ αὐτοῦ εἶρηκε, σάρκα καὶ πνεῦμα· καὶ τὸ πνεῦμα πρὸς τὸ κατὰ σάρκα διέσπειλεν, ἵνα μὴ μόνον τὸ φαινόμενον, ἀλλὰ καὶ τὸ ἀόρατον αὐτοῦ πιστεύσαντες, μάθωσιν ὅτι καὶ ἃ λέγει οὐκ ἔστι σαρκικά, ἀλλὰ πνευματικά. (Πόσοις γὰρ ἤρκεν τὸ σῶμα πρὸς βρῶσιν, ἵνα καὶ τοῦ κοσμοῦ παντὸς τροφή γένηται;) Ἄλλὰ διὰ τοῦτο τῆς εἰς τοὺς οὐρανοὺς ἀναβάσεως ἐμνημόνευσε τοῦ Υἱοῦ τοῦ Ἄνθρώπου, ἵνα τῆς σωματικῆς ἐννοίας αὐτοῦς ἀφελέκῃ, καὶ λοιπὸν τὴν εἰρημένην σάρκα, βρῶσιν ἀνωθεν οὐράνιον καὶ πνευματικὴν τροφήν παρ' αὐτοῦ διδόμενον μάθωσιν. "Ἄ γὰρ λελάληκα," φησιν, "ὑμῖν πνεῦμά ἐστι καὶ ζωή." Ἴσον γὰρ τῷ εἰπεῖν, τὸ μὲν δεικνύμενον καὶ διδόμενον ὑπὲρ τοῦ κοσμοῦ δοθήσεται τροφή, ὡς πνευματικῶς ἐν ἐκάστῳ ταύτην ἀναδίδοσθαι, καὶ γίνεσθαι πᾶσι φυλακτήριον εἰς ἀνάστασιν ζωῆς αἰωνίου... Οὕτως καὶ ὁ προφήτης θεωρῶν τὸν Λόγον γενόμενον σάρκα εἶρηκε "Πνεῦμα προσώπου ἡμῶν Χριστὸς Κύριος," ἵνα μὴ ἐκ φαινομένου νομίση τις ἄνθρωπὸν εἶναι ψιλὸν τὸν Κύριον, ἀλλὰ καὶ Πνεῦμα ἀκούων, γινώσκη Θεόν εἶναι τὸν ἐν σώματι ὄντα.

Vol. II. Dicta et interp. parab. p. 414.

Qu. What does Isaac mean Gen. xxvii., "See the smell of my son,"

heaven is the Godhead. But the richness of the earth is the manhood. As then the dew indeed comes down unseen, but when it collects together below becomes manifest, so the divine Word, being in His own nature unseen, yet by the flesh became visible on the earth, and was conversant with men; and He became also the corn and the wine, the mystic signs of the divine mysteries. All the heathen are servants to Christ.

P. 415. Gen. xlix. "He is speaking of the suffering of Christ, and names the body His garment and the wine His blood. Since the Master has also called the mystic wine blood. But the expression, 'His eyes were joyful with wine,' shews His gladness after His passion.

P. 665. "To-day the end of the wickedness of Judas was shewn: and the lights of the Master's benefit were lighted: to-day the supper is prepared in a corner, and a table is made for the world: to-day the ear of the heavenly food shot forth: to-day man without danger touches the tree of life: to-day the treasury of the mysteries is being opened: to-day food is made ready for the apostles, bread of blessedness: to-day the enjoyment of the heavenly banquet begins: to-day the 'Take ye, eat ye, this is My 'body.' I take the cross (the bread in that shape), I divide the limbs, I anticipate thy act, Judas, by the shedding of the blood which thou wishest to sell. I take it and give it freely, for the body, Judas, is Mine: but it is thine to sell it with a kiss, &c.

&c. ? Answer, "Αγρος ἔστιν ὁ κόσμος. Δρόσος δὲ οὐρανοῦ ἢ Θεότης. Πιότης δὲ τῆς γῆς ἢ ἀνθρωπότης. Ὡσπερ τοῖνυν ἡ δρόσος μὲν ἀοράτως κάτεισιν· κάτω δὲ συνισταμένη γίνεται δῆλη· οὕτως ἀόρατος ὢν ὁ Θεὸς Λόγος διὰ τῆς σαρκὸς ἐπὶ τῆς γῆς ὤφθη, καὶ τοῖς ἀνθρώποις συνεστράφη· καὶ ὁ σίτος δὲ καὶ ὁ οἶνος τῶν Θεῶν μυστηρίων αἰνίγματα. Δουλεύουσι πάντα τὰ ἔθνη τῷ Χριστῷ.

P. 415.

Qn. What is Gen. xlix., "He shall wash his garment in wine," &c. ? Answer, Τὰ κατὰ τοῦ πάθους τοῦ Χριστοῦ λέγει, καὶ τὸ μὲν σῶμα στολὴν ὀνομάζει, τὸ δὲ αἷμα οἶνον. Ἐπεὶ καὶ τὸν μυστικὸν οἶνον αἷμα κέκληκεν ὁ Δεσπότης. Τὸ δὲ, χαροποὶ οἱ ὀφθαλμοὶ Αὐτοῦ ἀπὸ οἴνου, τὴν μετὰ τὸ πάθος εὐφροσύνην δηλοῖ.

*Hom. in quintam Feriam et de prodicione Judæ, p. 665.*

Σήμερον τῆς Ἰουδα πονηρίας τὸ πέρας ἠλέγχθη· καὶ τῆς Δεσποτικῆς εὐεργεσίας αἱ λαμπάδες ἀνήφθησαν. Σήμερον ἐν γωνίᾳ δείπνον σκευάζεται, καὶ τῇ οἰκουμένῃ γίνεται τράπεζα· σήμερον τοῦ οὐρανοῦ τροφῆς ἄσταχυς ἐβλάστησεν, σήμερον τοῦ ξύλου τῆς τρυφῆς ἀκινδύνως ἄνθρωπος ἄπτειται· σήμερον τῶν μυστηρίων ἀνοίγεται θησαυρός· σήμερον βρῶσις ἀποστόλοις εὐτρεπίζεται μακαριότητος ἄρτος· σήμερον τῆς πνευματικῆς εὐωχίας ἀπόλαυσις ἀρχεται· σήμερον τὸ, Λάβετε, φάγετε τοῦτό Μου ἔστιν τὸ σῶμα. Προλαμβάνω τὸν στανρὸν, διαμερίζω τὰ μέλη· προφθάνω σου τὴν πράξιν, Ἰούδα, τῇ ἐκχύσει τοῦ αἵματος, ὃ πιπράσκει βούλη. Προλαμβάνων χαρίζομαι. Ἐμὸν γάρ ἐστιν, Ἰούδα, τὸ σῶμα· σου δὲ τὸ πωλῆσαι φιλήματι, κ.τ.λ.



P. 683. "The Lord lately addressed you as His Own sheep without flattery: His Own sheep, with much wool in their love of poverty, as abounding in the milk of the nourishing word, as fed with the green grass of the Lord's body, as obeying the staff of His cross," &c.

*Hom. in Cæcum a Nativ. p. 683.*

Ἦμῶς ὁ Κύριος ἀρτίως ἴδια πρόβατα ἀκολακείτως προσηγόρευσεν ἴδια πρόβατα ὡς πολυποκοῦντα τῇ φιλοπτωχείᾳ ὡς πλεονάζοντα τὸ γάλα τοῦ θρεπτικῆς λόγου ὡς χλοαζόμενα τὸ τοῦ Κυρίου σῶμα ὡς πειθόμεναι τῇ σταυρικῇ βακτηρίᾳ, κ.τ.λ.

One is reluctant to note anything unsatisfactory in so judicious and collected a writer as Athanasius. But let us be candid. What is the true force of the expression, "that this food may spring up (like a fountain) in each man spiritually, and become to all a phylactery, a preservative agent, unto the resurrection of life eternal"? Can this receive its legitimate interpretation without including some force in the natural flesh and blood of Christ acting on the body to produce the resurrection? If it has this meaning, it suggests the actual real and natural presence of Christ's body and blood, so as to impregnate the body of the believer or the recipient with life. The word "spiritual" does not modify this view, for the sentence comprises two clauses, one for the spirit, "spring up spiritually," the other for the body, "become a preservative agent to the body," in spite of its passing under corruption through bodily death. And if the passage teaches a presence of Christ's natural body in the supper, sacrifice altar and priest follow, contrary to Christ's teaching.

The word *φυλακτήριον* can hardly be used in its Greek sense of a protecting military post or a fort. I incline to recognize the Jewish sense, as Ezekiel xiii. 18, "sewing (in Greek) phylacteries (not pillows) to all armholes." But it may be used, as Chrysostom also uses it, concerning prayer, viz. as a preservative force or agent. The conclusion however is not affected by the choice of one or other interpretation of the word. It brings to mind the expression in Ignatius, *ἀντίδοτος τοῦ μὴ θανεῖν*. Boothroyd, on that passage in Ezekiel, says, "the Easterns still use amulets and ribands of charms, which they fasten principally to the hands and head."



(D.) EUSEBIUS OF CÆSAREA IN PALESTINE, BISHOP THERE  
264, D. 338.

The great court-bishop of Constantine: though some think that Hosius, bishop of Cordova, presided at the first council, but this is probably a western story. It rests on better authority (Theodoret) that a kind of precedency was given to Eusebius, though Hosius stirred up Constantine to call the council, and at the close, as the eldest, signed the decrees first. Eusebius had distinguished himself in assisting the sufferers in the persecution under Diocletian, and had adopted the name of Pamphilus in addition to his own in remembrance of one of them. It is, however, clear that African influence reigned in the council, under Alexander, the bishop of Alexandria, who, led by Athanasius, had excommunicated Arius. It would seem that Divine Providence had prepared God's Own chosen deliverer in the person of the young deacon Athanasius, and that to him the victory of the true faith was chiefly due. Eusebius himself for some time after the council objected, together with several other bishops, to the decisive Greek word for "of one substance" with the Father. And indeed that word itself laboured under the odium of having been previously adopted, if not coined, by the Sabellians to express their Monarchian (Patripassian) heresy. Eusebius certainly in his histories betrays a weak love of imperial honour and state: but he is a great writer and a leader of the time.

He too, in the third century, had learned theology from the works of Origen, and after having been ordained by the bishop of Cæsarea, he founded a school, and it became eminent. But his friend Pamphilus died a martyr, and he fled to Egypt, and though cast into prison escaped with his life. This was in the persecution of Galerius. He was raised to be bishop in Cæsarea, and gave shelter there to Arius. Still failing to convince Arius, he took the Athanasian side at Nicæa, and yet he at a later date preached the opening sermon in an Arian council held at Jerusalem. Was he then Arian or semi-Arian? This problem is partly solved by declaring that he was rather endowed with large information than a profound and decisive thinker. He probably often wavered. Yet the Paris Universal Dictionary calls him The Father of Church History. Even as an historian he lacks the needful

intuitive sagacity to detect and extract the truth from a tangle of conflicting statements; but his position and his strong appetite for facts, or for what seemed such, make his accounts valuable as well as interesting. He preached at Constantinople on Constantine's celebration of the thirtieth year of his reign. One cannot be moved by any very deep interest in inquiring what were his convictions regarding so spiritual a subject as the Lord's supper: but it is plain that he was no forerunner of the high doctrine.

*Opera, Migne, Hist. Eccles. p. 497.*

After Victor, bishop of Rome, had received from the synod at Ephesus, under its bishop Polycrates, a refusal to renounce the custom of the East as to the observance of Easter, many Western bishops objected to excommunicating all the quartodeciman Easterns.

P. 497. "And among these Irenæus sends (to Victor) from the presence in council of the brethren of whom he was leader in Gaul, and stands by him that the mystery of the Lord's resurrection ought to be celebrated only on the Lord's day: but, however, in a becoming way dissuades Victor from cutting off whole churches of God for keeping the tradition of ancient custom, with many other words, and adding this to them. For (said he) the dispute is not only about the day, but also about the very form of the fast. For some think that they ought to fast for one day, and others two, but others more, and others forty, and they mark out equally both daily and nightly seasons as their day. And such is the variety of its observers, not arisen in our time but much earlier in the time of our predecessors, who were holding (it) in an exact way, who have established for after time the prevalent custom in completeness and particularity. And both all these no less sought

*Opera, Migne, Hist. Eccles., p. 497.*

Ἐν οἷς καὶ ὁ Εἰρηναῖος, ἐκ προσώπου ὧν ἠγάετο κατὰ τὴν Γαλλίαν ἀδελφῶν ἐπιστείλας, παρίσταται μὲν τὸ δεῖν ἐν μόνῃ τῇ τῆς Κυριακῆς ἡμέρᾳ τὸ τῆς τοῦ Κυρίου ἀναστάσεως ἐπιτελεῖσθαι μυστήριον· τῷ γε μὴν Βίκτορι προσηκόντως ὡς μὴ ἀποκόπτοι ὅλας ἐκκλησίας Θεοῦ, ἀρχαίου ἔθους παράδοσιν ἐπιτηρούσας, πλείστα ἕτερα παραινεῖ, καὶ αὐτοῖς δὲ ῥήμιασι τὰδε ἐπιλέγων. Οὐδὲ γὰρ μόνον περὶ τῆς ἡμέρας ἐστὶν ἡ ἀμφισβήτησις ἀλλὰ καὶ περὶ τοῦ εἶδους αὐτοῦ τῆς νηστείας. Οἱ μὲν γὰρ οἴονται μίαν ἡμέραν δεῖν αὐτοῖς νηστεύειν, οἱ δὲ δύο, οἱ δὲ καὶ πλείονας, οἱ δὲ τεσσαράκοντα, ὥρας ἡμερινὰς τε καὶ νυκτερινὰς συμμετροῦσι τὴν ἡμέραν αὐτῶν. Καὶ τοιαύτη μὲν ποικιλία τῶν ἐπιτηρούντων, οὐ εἶν ἐφ' ἡμῶν γεγονυῖα, ἀλλὰ καὶ πολὺν πρότερον ἐπὶ τῶν πρὸ ἡμῶν, τῶν παρὰ τὸ ἀκριβὲς, ὡς εἰκὸς, κρατούντων τὴν καθ' ἀπλότητα καὶ ἰδιωτισμὸν συνηθειάν εἰς τὸ μετ' ἔπειτα πεποιηκότων. Καὶ οὐδὲν ἕλαττον

peace, and we too are seeking peace with one another; and the difference in the fast commends our harmony in the faith. He adds to these a statement, which I will appropriately annex, running in this form, And the elders who before Soter were presidents of the church of which thou art now leader, we mean Anicetus and Pius, Heginus and Telesphorus and Xystus, did not themselves observe, nor permitted those that were with them [to do otherwise], and refusing themselves to keep it, they no less were in peace with those of the neighbouring districts in which it was kept, when they came to them, although it was more in contrariety for them to keep it among those that did not keep it. And never were any cast off on account of this form, but the elders before thee that did not observe it used to send the eucharist (as a present) to those of the districts around that used to observe it.

NOTE. "For bishops formerly in the time of the paschal feast used to send the eucharist to other bishops under the name of eulogiæ (blessed bread). And that was at last forbidden at the council of Laodicea... From that council we learn that the custom was general, and used by all bishops everywhere.

[This passage also puts the claims of Rome to supremacy from the beginning in a very awkward position. Justin also refers to the happy concord between Polycarp and Anicetus, notwithstanding this difference of practice.]

P. 1173. "For we make for ourselves both sacrifices and offerings of a spiritual kind, that are called sacrifices of praise and

πάντες οὗτοι εἰρήνευσαν τε καὶ εἰρηνεύομεν πρὸς ἀλλήλους, καὶ ἡ διαφωνία τῆς νηστείας τὴν ὁμονοίαν τῆς πίστεως συνίστησι. Τούτοις ἱστορίαν προστίθησι, ἣν οἰκείως παραθήσομαι, τούτων ἔχουσαν τὸν τρόπον, Καὶ οἱ πρὸ Σωτῆρος πρεσβύτεροι οἱ προστάντες τῆς ἐκκλησίας, ἧς νῦν ἀφηγῆ, Ἀνίκητον λέγομεν καὶ Πίον, Ἡγίνον τε καὶ Τελεσφόρον καὶ Ξυστόν, οὔτε αὐτοὶ ἐτήρησαν οὔτε τοῖς μετ' αὐτῶν ἐπέτρεπον, καὶ οὐδὲν ἔλαττον, μὴ αὐτοὶ τηροῦντες, εἰρήνευον τοῖς ἀπὸ τῶν παροικιῶν, ἐν αἷς ἐτηρέϊτο, ἐρχομένους πρὸς αὐτοὺς, καίτοι μᾶλλον ἐναντίον αὐτῶν ἦν τὸ τηρεῖν ἐν τοῖς μὴ τηροῦσι. Καὶ οὐδέποτε διὰ τὸ εἶδος τοῦτο ἀπεβλήθησάν τινας, ἀλλ' αὐτοὶ μὴ τηροῦντες οἱ πρὸ σου πρεσβύτεροι τοῖς ἀπὸ τῶν παροικιῶν τηροῦσιν ἔπεμπον εὐχαριστίαν.

*Note in Migne's Ed.*

Solebant olim episcopi, tempore paschalis festivitatis, eucharistiam ad alios episcopos *eulogiarum* nomine transmittere. Idque tandem vetitum fuit concilio Laodiceno. *Capite XIV.*... Ex Laodiceno concilio discimus hunc morem promiscuum fuisse et ab omnibus passim episcopis usurpatum.

*Migne's edition V., p. 1173. Psalm XCI.*

Θυσίας τε γὰρ καὶ ἀναφοράς ποιούμεθα πνευματικὰς, τὰς καλονμένας θυσίας αἰνέσεως καὶ θυσίας ἀλαλαγμοῦ· τό τε θυμίαμα τὸ εὐῶδες ἀναπέμ-



sacrifices of gladness, and we send up the fragrant incense, of which it has been said, Psalm cxli. 2. But we also offer the loaves of shewbread, kindling up a memory of salvation, and the blood of sprinkling of the Lamb of God, Who took away the sin of the world, that purifies our souls.

P. 981. "But according to this He counted them worthy to be filled with the food of His house, not with that of the body only, but also with the heavenly and spiritual. At the time when the Christ of God was first sojourning with them, He supplied them with the Heavenly bread for food, Himself (giving) Himself. Not but that He also fed them with the five loaves by a miracle in the wilderness, as of old the manna (was given) by Moses. But further He also filled them with honey from the rock. But Himself was the rock, furnishing them with lessons sweeter than any pleasure and than all honey.

P. 365. "For Judas was not made by nature unable to be saved, but was capable, had he chosen, like the rest of the Apostles to have been instructed by the Son of God, and to become at last a noble and good disciple. He lived in the same home with the Teacher. He used to eat with Him not the common bread only, but he was deemed worthy to partake also of that which nourisheth the soul.

P. 100. "But we say that the strength of bread and the strength of water had been taken from the assembly of the Jews

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πομεν, περὶ οὗ εἶρηται "Let my prayer, &c. as incense." Ἄλλὰ καὶ τοὺς ἄρτους τῆς προθέσεως προσφέρομεν τὴν σωτήριον μνήμην ἀναζωπυροῦντες, τὸ τε τοῦ ῥαντισμοῦ αἷμα τοῦ Ἄμνου τοῦ Θεοῦ, τοῦ περιελόντος τὴν ἁμαρτίαν τοῦ κόσμου, καθάρσιον τῶν ἡμετέρων ψυχῶν.

P. 981. *Psalm LXXX.*

Κατὰ τοῦτο δὲ ἐπλήρου καταξιούσας αὐτοὺς τῆς οἰκείας τροφῆς, οὐ μόνον τῆς σωματικῆς, ἀλλὰ καὶ τῆς ἐπουρανίου καὶ πνευματικῆς. Ὅπηνίκα πρῶτος αὐτοῖς ἐπέδημει ὁ Χριστὸς τοῦ Θεοῦ, τροφὴν αὐτοῖς παρέιχε τὸν ἐπουράνιον ἄρτον, Αὐτὸς Ἐαυτόν. Οὐ μὴν ἀλλὰ καὶ ἐψόμισεν αὐτοὺς ἐκ τῶν πέιτε ἄρτων παραδόξως ἐπὶ τῆς ἐρήμου, ὥσπερ πάλαι διὰ Μωσέως τὸ μάννα. Ἐτι δὲ καὶ ἐκ πέτρας μέλι ἐχόρτασεν αὐτοῦς. Πέτρα δὲ ἦν Αὐτὸς, χορηγῶν αὐτοῖς τὰ πάσης ἡδονῆς καὶ παντὸς μέλιτος γλυκύτερα μαθήματα κ.τ.λ.

P. 365, *Psalm XL.*

Οὐ γὰρ ἦν φύσεως ἀδύνατον σώζεσθαι ὁ Ἰούδας· ἀλλὰ οἷός τε ἦν, θελήσας, ὁμοίως τοῖς λοιποῖς ἀποστόλοις μαθητευθῆναι τῷ υἱῷ τοῦ Θεοῦ, καὶ καλὸς καὶ ἀγαθὸς μαθητὴς ἀποτελεῖσθαι· συνέστιος δὲ ἦν τῷ Διδασκάλῳ. Οὐ τὸν κοινὸν ἄρτον Αὐτῷ μόνον συνήσθιεν, ἀλλὰ καὶ τοῦ τῆς ψυχῆς θρεπτικοῦ μεταλαμβάνειν ἤξιόντο.

VI. p. 100. *Isaiah III.*

Καὶ καθ' ἕτερον δὲ τρόπον ἀφηρησθαί φαιμεν ἐκ τῆς Ἰουδαίων συναγωγῆς ἰσχὺν ἄρτου καὶ ἰσχὺν ὕδατος· καὶ λόγος ἐστὶ μυστικός. Ἡμεῖς μὲν γὰρ, οἱ



in another way too: and the word has a mystical sense. For we also indeed, who have been called through faith unto sanctification, have the bread that is from Heaven, that is Christ, or His body. But if any one should ask, of what kind is the strength He gives? we say that it is life-giving; for He giveth life to the world. But we desire to have in like manner the strength also of the water that sanctifies us by the grace that comes through the holy baptism, meaning the putting away of sins, (and) the spiritual regeneration to conformity with Christ Himself, and in addition to these things confidence of entrance into the kingdom of Heaven (see John iii.). But the Jews have been deprived of all such good things: for they have not with them the strength of bread, that is, the being made alive in Christ; nor have they the strength of the water, for their sin has not been washed away, but has remained still with them. They do not drive onward into the kingdom of Heaven, dishonouring Christ that brings it in, for they believe not Christ that saith, 'I am the way' and 'I am the door.'

P. 89. "He taught plainly, instead of the old sacrifices and whole burnt-offerings, the incarnate presence of Christ and His body prepared to be offered to God, &c. Having received indeed from Him to fulfil upon the table the memory of this sacrifice by symbols both of His body and of His saving blood according to the appointed customs of the new covenant, we are again instructed by the prophet David to say, Psalm xxiii. 'Thou hast prepared a table, &c., Thou hast anointed, &c., and Thy cup that inebriateth

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διὰ πίστεως κεκλημένοι πρὸς ἁγιασμόν, τὸν ἄρτον ἔχομεν τὸν ἐξ οὐρανοῦ, τούτεστι Χριστὸν, ἧτοι τὸ σῶμα Αὐτοῦ. Εἰ δὲ δὴ τις ἔροιτο ποία τίς ἐστὶν ἡ ἰσχὺς Αὐτοῦ, φαμεν ὅτι ζωοποιός· δίδωσι γὰρ τῷ κοσμῷ ζωὴν. Προσίεμεν δὲ ὁμοίως καὶ τῇ διὰ τοῦ ἁγίου βαπτίσματος χάριτι, τοῦ ἀγιάζοντος ἡμᾶς ὕδατος τὴν ἰσχὺν εἶναι, λέγοντες ἁμαρτιῶν ἀπόθεσιν, ἀναγέννησιν πνευματικὴν εἰς συμμορφίαν τὴν εἰς Αὐτὸν τὸν Χριστόν· καὶ πρὸς ἐπὶ τούτοις, παρρησίαν εἰσόδου τῆς εἰς τὴν τῶν οὐρανῶν βασιλείαν (John iii.). Ἐστέρηνται δὲ οἱ Ἰουδαῖοι τῶν τοιούτων ἀγαθῶν· οὐ γὰρ ἐστὶ παρ' αὐτοῖς ἰσχὺς ἄρτου, τούτεστιν ἡ ἐν τῷ Χριστῷ ζωοποίησις, οὐδὲ ἔχουσιν τὴν τοῦ ὕδατος ἰσχὺν, ἀπομεμένηκε γὰρ ἐν αὐτοῖς ἀναπόνητος ἡ ἁμαρτία. Οὐκ εἰσελαύνουσιν εἰς τὴν τῶν οὐρανῶν βασιλείαν τὸν εἰσκομίζοντα Χριστὸν ἀτιμάζοντες. Οὐ γὰρ ἐπίστευον λέγοντι, Ἐγὼ εἰμι ἡ ὁδός, καὶ Ἐγὼ εἰμι ἡ θύρα.

IV. p. 89. *Demonst. Evang. I.*

Ἄντικρὺς ἀντὶ τῶν πάλαι θυσιῶν καὶ ὀλοκαυτωμάτων τὴν ἕνσαρκον τοῦ Χριστοῦ παρουσίαν καὶ τὸ καταρτισθὲν Αὐτοῦ σῶμα προσειρημέχθαι τῷ Θεῷ διδάξας κ.τ.λ. Τούτου δὴτα τοῦ θύματος τὴν μνήμην ἐπὶ τραπέζης ἐκτελεῖν διὰ συμβόλων τοῦ τε σώματος Αὐτοῦ καὶ τοῦ σωτηρίου αἵματος κατὰ θεσμούς τῆς καινῆς διαθήκης παρεληφότες πάλιν ὑπὸ τοῦ προφήτου Δαβὶδ παιδευόμεθα λέγειν Ps. xxiii. "Thou hast prepared a table, &c. Thou hast anointed my head with oil," καὶ τὸ ποτήριόν σου μέθυσκόν με ὡς κράτιστον.

'me, how excellent is it.' Definitively surely is the mystic anointing (of baptism) signified, and the solemn sacrifices of the table of Christ, and in these we have been taught to give beautiful services, and to offer through our whole life, to God that is over all, the bloodless and reasonable sacrifices that are pleasing to Him through the High Priest Himself, that is highest above all (and so on till the end of this last chapter).

P. 191. "That it is not proper to burn incense or to sacrifice to the God who is over all with any things that come of the earth. From the writings of Porphyry, concerning abstaining from things with living souls. As a wise man said, 'neither sacrificing to the God over all nor uttering the name of any things perceived by the senses, for there is nothing material which is not at a glance unclean to Him that is immaterial. For this reason there is no place for speech to Him, neither the voiceful in His house, nor the inward speech, when polluted by soul passion: but we worship Him with the silence of purity and pure thoughts concerning Him. Men must then be united and made like to God, and bring to Him their own conduct as a sacred sacrifice, and this same will be as a hymn to Him and our salvation in passionless excellence of soul. But this sacrifice is performed by the contemplation of the Deity.'

"If indeed any one of the Greeks should blame you for teaching this, let him know that his feelings are not in harmony with his own teachers, for they, having in all likelihood borrowed it from us, since also they have sprung up after us in their times—but I mean after the doctrinal system before their time, laid down for us by our Saviour—how have they copied it in their creeds?....

Διαρρήδην γοῦν καὶ τὸ μυστικὸν σημαίνεται χρίσμα καὶ τὰ σεμνὰ τῆς Χριστοῦ τραπέζης θύματα, δι' ὧν καλλιεροῦντες τὰς ἀναίμοις καὶ λογικῆς Αὐτῷ τε προσηγεῖς θυσίας διὰ παντὸς βίου τῷ ἐπὶ πάντων προσφέρειν Θεῷ διὰ τοῦ πάντων ἀνωτάτου Ἀρχιερέως Αὐτοῦ δεδιδάγμεθα κ.τ.λ. to the end of the first book.

#### IV. p. 191, D. E. III.

"Ὅτι οὐδὲν τῶν ἀπὸ γῆς χρῆ τῷ ἐπὶ πάντων Θεῷ οὔτε θυμῶν οὔτε θείων. Ἀπὸ τῶν Πορφυριῶν, Περὶ ἐμψύχων ἀποχῆς, "Θεῷ μὲν τῷ ἐπὶ πᾶσιν," ὡς τις ἀνὴρ σοφὸς εἶπεν (Apollonius Tyaneus), "μηδὲν τῶν αἰσθητῶν μήτε θύοντες μήτε ἰομαζόντες, οὐδὲν γὰρ ἔνυλον, ὃ μὴ Τῷ Ἄλλῳ ἐνθὺς ἔστιν ἀκάθαρτον. Διὸ οὐδὲ λόγος Αὐτῷ, οὐθ' ὃ κατὰ φωνὴν οἰκείου, οὐθ' ὃ ἔιδον, ὅτ' ἂν πάθει ψυχῆς ἢ μεμολυσμένος: διὰ δὲ σιγῆς καθαρὰς καὶ τῶν περὶ Αὐτοῦ καθαρῶν ἐννοιῶν θρησκευόμεν Αὐτόν. Δεῖ ἄρα, συναφθέντας καὶ ὁμοιωθέντας Αὐτῷ, τὴν αὐτῶν ἀγογγὴν θυσίαν ἱερὰν προσαγάγειν Θεῷ: τὴν αὐτὴν καὶ ἴμνον οὖσαν καὶ ἡμῶν σωτηρίαν ἐν ἀπαθείᾳ ἀρετῆς ψυχῆς. Τοῦ δὲ Θεοῦ θεωρίᾳ ἢ θυσία αὕτη τελείται."

Preceding this Εἰ δὴ ταῦτά τις Ἑλλήνων αἰτιῶτο, ἴστω μὴ φίλα τοῖς ἐπιτοῦ διδασκάλους φρονῶν, οἷγε, ὡς εἶκος, ἐξ ἡμῶν ἀφελόμενοι, ἐπεὶ καὶ μεθ' ἡμᾶς γεγόνασι τοῖς χρόνοις—λέγω δὲ μετὰ προβεβλημένην ἡμῖν ὑπὸ τοῦ Σωτήρος ἡμῶν διδασκαλίαν—οἷα δὲ ἐγγράφως ὡμολόγουν;... Εἰ δὴ οὖν ταῦτα

If then indeed these things are solemn, philosophical and full of wisdom, who could, under any pretext, write down the teacher of them as a deceiver?

P. 62. Promise in Isaiah xix. 19, 20 of an altar in Egypt. "But see then if there are not seen with our eyes in this day, I mean this of ourselves, not only Egyptians, but also all the race of those that were formerly idolaters, whom the declaration signified by Egyptians, freed from their erroneous worship of many gods and demons, yet now calling upon the God of the prophets. And they pray too no longer to many lords, but only to the one Lord, according to the sacred saying: and for this race there has been raised up a bloodless altar, and one of reasonable sacrifices, according to the new mysteries of the fresh and new covenant, in all the world of mankind, both in Egypt itself and in the rest of the nations, to those that after that manner were following Egypt according to her superstitious error. Now among us the knowledge of the God of all shines throughout and seals without controversy the faithfulness of what had been divinely prophesied.

P. 365. "And the accomplishment of the oracular saying is wonderful to one that considers how our Jesus, the Christ of God, after the manner of Melchizedek, still even now by His own officiants accomplishes the rites of sacred service amongst men. For as he, being priest of the nations, nowhere appears in the use of bodily sacrifices, but blessing Abraham with wine and bread alone;

σεμνὰ, εἰ φιλόσοφα, εἰ ἀρετῆς μεστὰ, τίσιν ἂν εὐλόγως ὁ τούτων Διδάσκαλος ἐπιγράφοιτο τὸ τοῦ πλάνου ὄνομα;

*Vol. IV. Demonstrat. Evang., I. p. 62.*

Σκέψαι δὲ οὖν εἰ μὴ σήμερον, λέγω δὲ καθ' ἡμᾶς αὐτοὺς, ὀφθαλμοῖς ὁρῶνται οὐ μόνον Αἰγύπτιοι, ἀλλὰ καὶ πᾶν γένος τῶν πρὶν εἰδωλολάτρων ἀνθρώπων, οὓς ἢ πρόρρησις διὰ Αἰγυπτίων ἠνίτητο, τῆς μὲν πολυθέου καὶ δαιμονικῆς ἀπηλλαγμένον πλάνης τὸν δὲ τῶν προφητῶν Θεὸν ἀνακαλούμενον. Καὶ οὐκ εὔχονται δὲ πλείοσι κυρίοις, ἐνὶ δὲ τῷ μόνῳ Κυρίῳ κατὰ τὸ ἱερὸν λόγιον, καὶ τούτῳ θυσιαστήριον ἀναίμων καὶ λογικῶν θυσιῶν κατὰ τὰ καινὰ μυστήρια τῆς νεᾶς καὶ καινῆς διαθήκης καθ' ὅλης τῆς ἀνθρώπων οἰκουμένης ἀνεγήγερται, ἐν αὐτῇ τε Αἰγύπτῳ καὶ τοῖς λοιποῖς ἔθνεσιν τὸν τρόπον Αἰγυπτιάζουσι κατὰ τὴν δευσδαίμονα πλάνην. Νῦν καθ' ἡμᾶς ἢ τοῦ τῶν ὄλων Θεοῦ γνῶσις διαλάμπουσα τὴν πίστιν ἀναμφίλεκτον τῶν προθεσπισθέντων ἐπισφραγίζεται.

*Bk. V. p. 365. Concerning Melchizedek.*

Καὶ τό γε ἀποτέλεσμα τοῦ χρησμοῦ θαυμάσιον συνορῶντι, ὅπως ὁ Σωτὴρ ἡμῶν Ἰησοῦς ὁ Χριστὸς τοῦ Θεοῦ τῷ τοῦ Μελχισεδὲκ τρόπῳ τὰ τῆς ἐν ἀνθρώποις ἱερουργίας εἰσέτι καὶ νῦν διὰ τῶν αὐτοῦ θεραπευτῶν ἐπιτελεῖ. Ὡσπερ γὰρ ἐκεῖνος, ἱερεὺς ἔθνων τυγχάνων, οὐδαμοῦ φαίνεται θυσίας σωματικαῖς κεκρημένος, οἶνῳ δὲ μόνῳ καὶ ἀρτῷ τὸν Ἀβραὰμ εὐλογῶν, τὸν αὐτὸν δὴ τρόπον



in the same manner, in the first place, our Saviour and Lord Himself, and afterwards all that are priests by His authority, accomplishing in all the nations the spiritual sacred service according to church customs, symbolize with wine and bread the mysteries both of His body and of His saving blood, Melchizedek having seen these things before by the Divine Spirit, and having used beforehand the forms of the things to come, as Moses' writing testifies.

P. 1155. "This Divine name then has been glorified among the nations as from the rising and setting of the sun, as is manifest to everyone from those that everywhere testify with Divine direction according to the declaration of Christ; who also in every place bring near to God spiritual incense and the sacrifice that is pure in prayers and bloodless and reasonable sacrifice through Him Who is the High Priest in truth. But while these are performing service in this manner, God says that He will turn away from the bodily sacrifices of His former people.

P. 1159. "Putting wood on His bread, &c." "Which things are said from the face of those that took counsel against Him. For if indeed His body was bread as He teaches, saying to the disciples, 'Take ye, eat ye. This is My body,' and this is that which was exhibited on the wood at the cross, this would probably be said concerning Him, 'Come and let us put wood upon His 'bread' (Jer. xi. 19). But if the words at the place of the prophet may connect themselves with a deeper contemplation too, yet what I have said in no way interferes with that.

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πρώτος μὲν Αὐτὸς ὁ Σωτὴρ καὶ Κύριος ἡμῶν ἔπειτα οἱ ἐξ Αὐτοῦ πάντες ἱερεῖς ἀνὰ πάντα τὰ ἔθνη τὴν πνευματικὴν ἐπιτελοῦντες κατὰ τοὺς ἐκκλησιαστικοὺς θέτους ἱερουργίαν, οὐκ ἀρτῶ τοῦ τε σώματος Αὐτοῦ καὶ τοῦ σωτηρίου αἵματος αἰνίττονται τὰ μυστήρια, τοῦ Μελχισεδεκ ταῦτα πνεύματι Θεῷ προτεθεωρηκότος, καὶ τῶν μελλόντων ταῖς εἰκόσι προκεχρημένου, ὡς ἡ Μωυσέως ἡ γραφή μαρτυρεῖ, Exod. xiv. 18 and Heb. vi. 15, vii. 23, &c.

*Eclogæ Prophet. Bk. III. p. 1155. Malach. I. 10, 12.*

Τοῦτο οὖν τὸ Θεῖον ὄνομα, ὡς ἀπ' ἀνατολῶν ἡλίου καὶ δυσμῶν δεδόξασται ἐν τοῖς ἔθνεσιν, παντὶ τῷ πρῶδηλον ἀπὸ τῶν πανταχόσε χρηματιζόντων κατὰ τὴν τοῦ Χριστοῦ προσηγορίαν· οἱ καὶ ἐν παντὶ τόπῳ πνευματικὸν θυμίαμα καὶ τὴν δι' εὐχῶν καθαρὰν καὶ ἀναίμακτον καὶ λογικὴν θυσίαν διὰ τοῦ κατ' ἀληθείαν Ἀρχιερέως προσάγουσι τῷ Θεῷ. Τούτων δὲ τοῦτον λατρευόντων τὸν τρόπον τὰς σωματικὰς τοῦ προτέρου λαοῦ ἀποστραφίσεσθαί φησιν ὁ Θεός.

*C. 23, p. 1159. XI. 18, 19.*

"Ἄπερ ἐκ προσώπου λέλεκται τῶν ἐπιβουλευσάντων Αὐτῷ. Εἰ γὰρ δὴ τὸ σῶμα Αὐτοῦ ἄρτος ἦν, ὡς Αὐτὸς διδάσκει, πρὸς τοὺς μαθητὰς λέγων, "Λάβετε· φάγετε· τοῦτο ἐστὶ τὸ σῶμά μου," τοῦτο δ' ἦν τὸ πρὸς τῷ ξύλῳ παρὰ τὸν σταυρὸν δαιγματισθῆν, περὶ Αὐτοῦ λέγουτ' ἂν εἰκότως τὸ, "Δεῦτε καὶ ἐμβίβετε· λαοὶν ξύλον εἰς τὸν ἄρτον Αὐτοῦ." Εἰ δὲ καὶ βαλντήρας ἔχοιτο θεωρίας τὰ κατὰ τὸν τόπον, οὐδὲν πρὸς ἐκεῖνο λυπεῖ καὶ τὰ εἰρημένα.



P. 213. "The fat, &c., have eaten, &c." "But it belongs to each resurrection-day of our Saviour, which is called the Lord's day, that those, who partake of the holy food and of the saving body and worship the Giver and Supplier of the life-giving food, should visibly partake and after eating should wonder at the accomplishment of the words, being fulfilled also according to the reading at hand...But by these are signified those that through the heavenly food are lively and strong in their souls.

P. 580. Matt. xxvi. 29, "I will no more, &c." "Blessed assuredly are they that now hunger and thirst after righteousness, for they shall then be filled, satiated with the royal feast and partaking of the bread of life and of the gladness of the new cup. Full of good things is the table of which they will partake with whom He made the covenant, on account of their having abided with Him in His temptations, that they might eat and drink at His table, to be nourished with the nutritious heavenly bread of holy souls, and to partake of wine, the new produce of the true vine, which the God and Father of all Himself cultivates, and will supply the new produce from it to them that then are worthy.

P. 693. "Perhaps it would not be unseasonable again also to discourse regarding the passover, delivered of yore as a figure to the children of the Hebrews. Whenever assuredly the Hebrews, accomplishing the shadow of things to come, were first fulfilling the

*Vol. V. Psalm XXI. p. 213.*

Ἔστι δὲ καθ' ἑκάστην ἀναστάσιμον ἡμέραν τοῦ Σωτῆρος ἡμῶν, τὴν καλουμένην Κυριακὴν, ὅψει παραλαβεῖν τοὺς τῆς τροφῆς τῆς ἁγίας καὶ τοῦ σώματος τοῦ σωτηρίου μεταλαμβάνοντας καὶ μετὰ τὸ φαγεῖν προσκυνῶντας τὸν Δοτῆρα καὶ Χορηγὸν τῆς ζωοποιῦ τροφῆς, θαυμάσαι τε τῶν λόγων τὸ ἀποτέλεσμα καὶ κατ' αὐτὴν τὴν πρόχειρον λέξιν δι' ἔργων πληρούμενον...Σημαίνονται δὲ διὰ τούτων οἱ ἐκ τῆς οὐρανόυ τροφῆς τὰς ψυχὰς εὐστραφεῖς καὶ ῥωμαλέοι.

*Vol. VI. Comm. in Luc. p. 580.*

Μακάριοι γοῦν οἱ νῦν πεινῶντες καὶ διψῶντες τὴν δικαιοσύνην, ὅτι τότε χορτασθήσονται, τοῦ δείπνου τοῦ Βασιλικοῦ ἐμφορούμενοι καὶ μεταλαμβάνοντες τοῦ ἄρτου τῆς ζωῆς καὶ τῆς εὐφροσύνης τοῦ καινοῦ ποτηρίου...Πλήρης ἀγαθῶν τράπεζα ἧς μεταλήφονται οἷς τὴν διαθήκην διέθετο, διὰ τὸ μεμενηκέαι μετ' Αὐτοῦ ἐν τοῖς πειρασμοῖς, ἵν' ἐσθίωσι καὶ πίνωσιν ἐπὶ τῆς τραπέζης Αὐτοῦ, ἄρτω μὲν οὐρανόυ ψυχῶν ἁγίων θρεπτικῶ τραφησόμενοι, οἶνον δὲ τοῦ καινοῦ γεννήματος τῆς ἀληθινῆς ἀμπέλου μεταληψόμενοι, ἦν Αὐτὸς ὁ τῶν ὄλων Θεὸς καὶ Πατὴρ γεωργῶν, τὸ καινὸν ἐξ αὐτῆς γέννημα τοῖς τότε ἀξίοις παρέξει.

*De Paschate, p. 693.*

Τάχα οὐκ ἄκαιρον ἂν εἶη καὶ αὐθις περὶ τοῦ πάσχα διαλαβεῖν, ἄνωθεν Ἑβραίων παισὶν εἰκονικῶς παραδεδομένου. Ὅπηνίκα γοῦν Ἑβραῖοι, σκιας μελλόντων ἐπιτελοῦντες, πρῶτοι τὴν τοῦ φασέκ ἑορτὴν ἐτέλουν, θρέμμα μὲν

feast of Pesach, an animal was taken by them from the flock : and this was a lamb or a sheep. Afterward they used to sacrifice thus by themselves (*i. e.* with their own hands), and afterwards each one used first to anoint the lintel and sideposts of their own houses : making red with gore in this kind of way their thresholds and courts to turn away the destroyer. But using the flesh of the sheep for food, and having girded their loins with a belt, and having partaken of the food of unleavened loaves, and adding to it vegetables of bitter herbs, they passed from place to place, from the land of the Egyptians to the desert. But these things happened to them indeed typically ; but they were written for our sakes. 1 Cor. v. 17, 'Christ our passover,' &c. ; John i. 29, 'Behold the Lamb of God,' &c. &c. This saving sacrifice, indeed, having by its own blood saved the race of all men, we nourished by the reasonable flesh, manifestly by instruction and words that declare the Kingdom of Heaven, feed richly, as it is likely, on its dainties according to God's way. But also by faith in His blood, which indeed He has given as a ransom for our salvation, setting a mark on our bodies the houses of our souls, we drive away all the plotting race of demons from ourselves, and keeping the feast of the passover, are meditating about crossing over to the things of God, like those that of old crossed over from Egypt into the desert.

[Then he shews spring to be the proper time of year for it, and he beautifully describes it.]

P. 697. "For all these things were together fulfilled for the feast that brought them salvation. For then He was the sheep, for He was encompassed with a body.

αὐτοῖς ἐξ ἀγέλης ἐλαμβάνετο· τοῦτο δὲ ἦν ἀμνὸς ἢ πρόβατον· εἶτ' αὐτοὶ τοῦτο δι' ἑαυτῶν ἔθνον· κἀπειτα τῷ μὲν αἵματι πρῶτον ὑπέρθυρα καὶ φλιάς ἕκαστος τῶν ἰδίων κατέχρων οἶκον· ταῦτη πη εἰς ἀνατροπὴν ὀλοθρευτοῦ αἱμάσσοντες οὐδοὺς καὶ μέλαθρα. Σαρξὶ δὲ τοῦ προβάτου τροφῇ χρώμενοι καὶ τὰς ὀσφύς ζῶνι περιδεδεμένοι, τροφῆς τε ἀζύμων ἄρτων μετασχόμενοι, καὶ πῶας πικρῶν προσφερόμενοι, τόπον ἐκ τόπου διέβαινον τοῦ ἀπὸ τῆς Αἰγυπτίων γῆς ἐπὶ τὴν ἔρημον... Ἄλλ' ἐκεῖνοι μὲν τυπικῶς ταῦτα συνέβαινον· ἐγράφη δὲ δι' ἡμᾶς... Τοῦτου δὲ τοῦ σωτηρίου θύματος τοῦ τῷ ἰδίῳ αἵματι τὸ πάντων ἀνθρώπων γένος ἀντισωσάμενον, ταῖς λογικαῖς καταγγελτικοῖς, τὴν κατὰ Θεὸν εἰκότως τρυφώμενην τρυφήν. Ἄλλὰ καὶ πίστει τοῦ αἵματος Αὐτοῦ, ὃ δὴ λύτρον ὑπὲρ τῆς ἡμετέρας ἀντιδέδωκε σωτηρίας, τοὺς ψυχῆς οἰκοὺς τὰ σώματα κατασημαίνοντες, πᾶν γένος δαιμόνων ἐπιβοῦλλον ἐξ ἑαυτῶν ἀπελαύνοντες, καὶ τῶν διαβατηρίων ἑορτὴν ἐπιτελοῦντες, διαβαίνειν μελετῶμεν ἐπὶ τὰ Θεία, ὡς οἱ πάλαι τῆς Αἰγύπτου μεταβεβηκότες ἐπὶ τὴν ἔρημον.

P. 697.

Ταῦτα δὲ ἐπὶ τὴν σωτήριον ἑορτὴν ἅπαντα συνεπληροῦτο. Τότε γὰρ πρόβατον Αὐτὸς ἦν, καθ' ὃ περιεκέυτο σῶμα.

P. 700. "Nor do we (then) bend the knee in prayers nor burden ourselves down with fastings.

P. 701. "Thus He has remitted us into freedom from the bondage of the times of old."

P. 700.

Οὐδὲ ἐν ταῖς εὐχαῖς γόνυ κλίνομεν, οὐδ' ἀσιτίαις καταπονούμεθα.

P. 701.

Οὕτω τῶν παλαιῶν καιρῶν ἐλευθέρους ἡμᾶς ἀφῆκε.

On these extracts from Eusebius little can be said. It is that kind of strongly figurative language which may be adopted when a divine means nothing more than subjective, *i. e.* internal spiritual blessings, without meaning that there is any real objective presence of Christ's body and blood in the sacrament, and consequently, without intending to assert that such a presence of Christ's body and a consequent contact between it and our bodies in its being eaten, produces a mighty and mysterious effect upon our bodies, and through our bodies upon our souls. The one expression most like the latter is the passage respecting Judas. But even this need not mean that Judas in receiving the bread and wine at the institution of the supper, did receive any such mysterious action of the sacred elements. It rather seems to mean that he not only ate the common bread of the Lord's feast, but also that the eating of it, as set apart by our Lord, is followed by the spiritual nourishment of the believing soul. Yet it had been well for after ages had Eusebius written more cautiously.

(E.) HILARY, BISHOP OF POICTIERS. D. JAN. 16, 368.

This old Roman town in the south of France, with its startling remembrances of more modern battles, has this peaceful reminiscence, that it was the seat of the bishopric of one of the great men of the fourth century. The most striking thing about his history is the ardour with which he took up the Athanasian doctrine regarding the Son, when the account of the Nicæan battle reached him. The presiding genius of his diocese, he had arrived



at the same decisions from independent study of the Scriptures; and when he found that in a distant Eastern Council his views had been formulated in a creed, and that the central dioceses of Christendom were still in a ferment with the struggle, and that the court and the emperor Constantius were labouring in behalf of contrary doctrines, the true character of the man appeared. No fear of power moved, no hope of advancement seduced him. Faithfully he took his side and taught the people the decisions of Nicæa: and besought from the emperor religious freedom for them and for himself. He was exiled to Phrygia for above four years, but returned full of honour. His two letters to Constantius with his works on the Trinity, and on the Synods, on St Matthew, and on many of the Psalms, shew alike his own fortitude and his admiration of Origen. Two centuries after Irenæus of Lyons he is the second great light of the South of France. Erasmus wrote a preface to his works.

*Concerning the Trinity.*

P. 135. "I hold the belief and accept the cause of the Unity. ...For if the Word has been truly made flesh, and we by the food of the Lord's supper truly receive the Word (made) flesh, how is He not to be thought naturally to remain in us, Who in being born a man, took to Him the nature also of our flesh, never to be separated from Himself, and mingled the nature of flesh with the nature of His own eternity under the sacrament for communicating flesh to us? For in this we are all one (thing or body), because both the Father is in Christ, and Christ is in us. Whoever, therefore, will deny that the Father is in nature in Christ, let him first deny either that he is in nature in Christ, or Christ in him, because the Father in Christ, and Christ in us, make us one (neuter) in them (in these). If, therefore, Christ truly took to Him flesh of our body, and if Christ is truly that man who was born of Mary,

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Basle, 1523. *De Trinitate, Vol. I. p. 135.*

Fidem teneo et causam Unitatis accipio... Si enim vere Verbum caro factum est, et nos vere Verbum carnem cibo Dominico sumimus, quomodo non naturaliter manere in nobis existimandus est, Qui et naturam carnis nostræ jam inseparabilem Sibi homo natus assumpsit, et naturam carnis Suae ad naturam æternitatis sub sacramento nobis communicandæ carnis admiscuit? Ita enim omnes unum sumus, quia et in Christo Pater est, et Christus in nobis est. Quisquis ergo naturaliter Patrem in Christo negabit, neget prius non naturaliter vel se in Christo, vel Christum sibi inesse, quia in Christo Pater et Christus in nobis unum in his esse nos faciunt. Si vere igitur carnem corporis nostri Christus assumpsit, et vere homo ille, qui ex Mariâ natus est, Christus est, nosque



and we truly take the flesh of His own body under the mystery, and by this we shall be one (neuter), because the Father is in Him and He in us, how can the Unity be asserted (to be one) of will only, since the possession of nature (or the natural peculiarity—we want the word own-ness) through the sacrament, is a sacrament of perfect oneness? Let us read what has been written and understand what we may have read, and then we shall fulfil the function of perfected faith. For what we are saying concerning the natural truth of Christ in us, we are saying foolishly and with impiety, unless we are learning it from Him. For Himself says, John vi., ‘My flesh is truly meat, &c.’ No room has been left for doubting of the truth of (Christ’s) flesh and blood. For now both by the profession of the Lord Himself, and by our faith, He is truly our flesh and truly (our) blood: and when these have been received and drunk they make both us to be in Christ and Christ in us. Is not this truth? It may happen that those think this not to be true, who deny Jesus Christ’s being true God. Himself therefore is by the flesh in us, and we are in Him, while that which we are is with Himself in God. But what by the sacrament of communicated flesh and blood we become, He Himself testifies, ‘He that eateth My flesh,’ &c.

“If He would have us understand only a unity of will, why has He set forth a certain step and order (of things) for consummating unity, unless that, while He would be in the Father by nature of Deity, we on the other hand should be in Him by His bodily nativity, and He again should be believed to be by the mystery of the sacrament in us; and thus should be taught a perfect

vere sub mysterio carnem corporis Sui sumimus, et per hoc unum erimus, quia Pater in Eo est et Ille in nobis, quomodo voluntatis unitas asseritur, cum naturalis per sacramentum proprietates perfectæ sit sacramentum unitatis?... Quæ scripta sunt legamus et quæ legerimus intelligamus et tunc perfectæ fidei officio fungemur. De naturali enim in nobis Christi veritate quæ dicimus, nisi ab Eo discimus, stulte atque impie dicimus. Ipse enim ait “Caro Mea vere est esca, et sanguis Meus “vere est potus,” &c. (He too reads ἀληθώς.) De veritate carnis et sanguinis non relictus est ambiendi locus. Nunc enim et Ipsius Domini professione et fide nostra vere caro est et vere sanguis est: et hæc accepta atque hausta efficiunt ut et nos in Christo et Christus in nobis sit. Anne hoc veritas non est? Contingat plane his verum non esse, qui Christum Jesum verum esse Deum negant. Est ergo in nobis Ipse per carnem, et sumus in Eo, dum Secum hoc quod nos sumus in Deo est. Quod autem in Eo per sacramentum communicatæ carnis et sanguinis simus Ipse testatur.

Si voluntatis tantum unitatem intelligi vellet, cur gradum quemdam atque ordinem consummandæ unitatis exposuit, nisi ut, cum Ille in Patre per naturam Divinitatis esset, nos contra in Eo per corporalem Ejus nativitatem, et Ille rursus in nobis per sacramentorum inesse

oneness through the Mediator, when, while we were remaining in Himself, He Himself should remain in the Father, He remaining in the Father should remain in us, and so we should advance towards unity with the Father, when, as He is naturally in Him (the Father) according to (His) nativity, we also are naturally in Him (the Father), Christ Himself continuing naturally in us? But what this natural unity is in us Himself has borne witness, John vi. For no one will be in Him (Christ) but those in whom He Himself will be, only having in himself the flesh of that Jesus Who would have taken His own (see John vi.). Therefore He lives by the Father, and as He lives by the Father, in the same way we shall live by His flesh....This truly is the cause of our life that we have Christ by the flesh abiding in us while we are in the flesh....Having obtained the nature of His flesh.

P. 148. On John vi. "The food that endureth, &c., and This is the work of God, &c." "The Lord sets forth the sacrament of His being made of the same body with us and of His own Divinity. He has also spoken the doctrine of our faith and hope, *i.e.* that we should labour for food that perisheth not, but endureth for ever, that we might remember that this food of eternity is given to us by the Son of Man, that we might know that the Son of Man is sealed by God the Father, that we might know that this is the work of God to believe in Him Whom He had sent. And who is He Whom the Father hath sent? Surely Him Whom God hath sealed. And who is He Whom God hath sealed? The Son

mysterium crederetur; ac sic perfecta per Mediatorem unitas doceretur, cum, nobis in Se manentibus, Ipse maneret in Patre, et in Patre manens Ipse maneret in nobis, et ita ad unitatem Patris proficeremus, cum, quia in Eo naturaliter secundum nativitatem inest, nos quoque in Eo naturaliter inessemus, Ipso in nobis naturaliter permanente? Quod autem in nobis naturalis hæc unitas sit, Ipse testatus est, John vi., "He that eateth My flesh, &c. dwelleth in Me," &c. Non enim quis in Eo erit nisi in quo Ipse fuerit, Ejus tantum in se habens carnem, Qui suam sumpserit. John vi. "As the living Father has sent Me," &c. Vivit ergo per Patrem, et quomodo per Patrem vivit eodem modo nos per carnem Ejus vivemus...Hac vero vitæ nostræ causa est quod in nobis carnalibus manentem per carnem Christum habemus...Naturam carnis Suae adepti.

*Lib. VIII. p. 148.*

Sacramentum et concorporationis et Divinitatis Suae Dominus exponit, fidei quoque nostræ et spei doctrinam locutus est, ut escam non pereuntem sed permanentem in æternum operemur, ut hanc æternitatis escam dari nobis a Filio Hominis meminissimus, ut Filium Hominis signatum a Deo Patre sciremus, ut hoc esse opus Dei nosceremus credere in eum quem misisset. Et quis est quem Pater misit? Nempe quem signavit Deus. Et quis est quem signavit Deus? Filius utique

indeed of man, *i.e.* Who giveth the food of life eternal. Who then are they to whom He gives it? They certainly who will labour for the food that perisheth not, and so, whatever is the working for that food, the same is the working of God, *viz.* to have believed on Him Whom He hath sent. But these things saith the Son of Man. And how will the Son of Man give the food of life eternal? But that man knows not the sacrament of his own salvation who knows not that the Son of Man that giveth food for life eternal has been sealed by God the Father. At this point I now ask what indeed is the intelligible sense of the Son of Man having been sealed by the Father?...This is the nature of seals, that they set forth all the form of the appearance that has been impressed upon them...For He Whom God had sealed could not be any other thing than the form of God.

P. 150. "The apostle restored to the spiritual the sacrament of making them of the same body. For He that is the image of the invisible God, is Himself the Head of His body the church ...so that they owe their humanity also to Him to Whom they owe their spirituality, created in the Firstborn to remain in Him, that in their humanity also they may be born again from death to eternal life in the Firstborn.

*"And He gave to us the ministry of reconciliation," &c.*

P. 151. "Compare with these things every sacrament of the faith of the gospel. For He Who is seen in him that is seen, He Who works in him that works, He Who speaks in him that speaks,

Hominis, escam scilicet præbens vitæ æternæ. Qui tandem sunt quibus præbet eam? Illi namque qui operabuntur escam non intereuntem. Atque ita quæ operatio escæ est, eadem operatio Dei est, in Eum scilicet credidisse, quem misit. Sed hæc loquitur Filius Hominis. Et quomodo escam vitæ æternæ Filius Hominis dabit? Sed sacramentum salutis suæ nescit, qui nescit Filium Hominis dantem escam in vitam æternam, a Deo Patre esse signatum. Hic nunc quæro qui tandem intelligentiæ sensus sit, Filium Hominis a Patre signatum Deo?...Signaculorum ea natura est ut omnem impressæ in se speciei explicent formam ...Quem enim signaverat Deus, aliud præterquam Dei forma esse non potuit.

P. 150.

Reddidit apostolus spiritualibus sacramentum concorporationis. Nam qui imago Dei invisibilis est, Ipse est caput corporis ecclesiæ...ut, Cui spiritualia debent, in primogenito creata quod maneant, Ei et humana debeant, quod in primogenito ex mortuis renascantur vitæ æternæ.

P. 151.

"Et dedit nobis ministerium reconciliationis," &c. Confer cum his omne evangelicæ fidei sacramentum. Qui enim videtur in viso, Qui operatur in operante, Qui loquitur in loquente, Idem in reconciliante



the same reconciles in him that reconciles...For saying that He Himself speaks in him that speaks, and works in him that works, and judges through him that judges, and is seen through him that is seen, and is reconciled through him that is reconciled, and that He Himself remains in him that remained in Him, I ask what other plainer language could He use that our intelligence might perceive His exposition, so that they might be understood to be one? &c.

P. 152. "This the church understands; this the synagogue does not believe, this philosophy is not wise enough to see. And whoever shall be held fast in this folly of unbelief, is either a follower of the Jews or of the Gentiles...Christ is in God, having God in Him under the form of a sacrament...Why lookest thou after humanity alone? Why clingest thou to doctrines, deceived by empty words? Why bringest thou to me such words as unity, agreement, creature? The fulness of the Godhead is in Christ under a bodily form...It is not in part, but the whole; nor is it a portion, but plenitude; at the same time remaining notwithstanding in a bodily form, however things be. They are so one that God does not differ from God in this union.

[Some will see in this not only the oneness of the Father and the Son, but also the union between the church, and particularly its ministers, with Father and Son in any sacrament.]

*After giving in to the idea that Christ's body went through closed doors.* [See Lecture at the end of this Part.]

P. 199. "That flesh, *i.e.* that bread, is from Heaven, and that man is from God, having a body indeed to suffer, and He suffered,

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reconciliat...Dicens enim Se per loquentem loqui, et per operantem operari, et per judicantem judicare, et per visum videri, et per reconciliantem reconciliari, et manere Se in eo qui in Se maneret, quero quo alio ad intelligentiæ nostræ sensum expositionis Suae uti potuerit apertiori sermone, ut unum esse intelligerentur? &c.

P. 152.

Hoc ecclesia intelligit, hoc synagoga non credit, hoc philosophia non sapit...Et quisquis in hac infidelitatis stultitiâ detinebitur, aut Judæorum sectator aut Gentilium est...Deum sub sacramento in Se habens, Christus in Deo est...Quid humana sectaris? Quid inanium deceptione doctrinis inhaeres? Quid mihi affers unitatem, concordiam, creaturam? Plenitudo Divinitatis in Christo est corporaliter...non ex parte est, sed tota: neque portio est, sed plenitudo. Ita corporaliter manens utut sint. Ita unum sunt ut a Deo non differat Deus, &c. [I have changed *utun* into *utut*.]

*Lib. X. p. 199.*

Caro illa, id est, panis ille de caelis est. Et homo ille de Deo est, habens ad patiendum quidem corpus, et passus est, sed naturam non



but not having a nature to feel pain. For the body belonging to His own and proper nature is that which is transformed into heavenly glory on the mount, which by its own touch drives away fevers, which of its own spittle forms eyes. [Cyril of Alexandria hardly exceeds this: and such writing as this regarding a power inherent in Christ's body led naturally to the statements of it in a stronger form still by Cyril of Alexandria.]

P. 357. On "The disciples of John, &c., fast, &c." "But He answering that His disciples have no occasion for fasting while the Bridegroom is with them, teaches us well both the joy of having Him present and the sacrament of the holy food, which no one will lose when He is present, *i.e.*, none that holds Christ in the sight of his mind. But when He Himself has been taken away He says that they will fast, because all that believe not that Christ has risen will not obtain the food of life [no carnal interpretation!]. But the sacrament of the heavenly food is received in belief (faith) of the resurrection; and whoever is without Christ will be left to fasting in respect of that food of life. But that they might understand that these perfect sacraments of salvation could not be committed to their ministrations while they were set in the old covenant, He set before them the instance of a comparison [*i.e.* the piece of new cloth, &c.].

*The miracle of the loaves.*

P. 383. "For they said that they had but five loaves and two fishes, because the five books of the law were represented by the

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habens ad dolendum. Naturæ enim propriæ et Sux corpus illud est quod in cœlestem gloriam transformatur in monte, quod tactu suo fugat febres, quod de sputu suo oculos format.

*Canon IX. Matt. p. 357.*

Quod vero præsentate Sponso jejunandi discipulis non opus esse respondit, præsentatæ Sux gaudium et sacramentum sancti cibi edocet, quo nemo, Se præsentate, *i.e.* in conspectu mentis Christum continens, indigebit. Ablato autem Se (illos) jejunaturos esse dicit, quia omnes, non credentes resurrexisse Christum, habituri non essent cibum vitæ. In fide autem resurrectionis sacramentum panis cœlestis accipitur; et quis sine Christo est, in vitæ cibi jejunio relinquetur. Ut autem intelligerent non posse sibi in veteribus positis perfecta hæc salutis sacramenta committi, comparationis posuit exemplum. (The piece of cloth and an old garment, &c.)

*P. 383.*

Solos enim se quinque panes et duos pisces responderunt habere, quia adhuc sub quinque panibus quinque libri legis continebantur, et

five loaves, and they were being nourished by the flesh of the two fishes, *i.e.* the prophets and John. [I cite this to shew that he too was allegorically fanciful. 'The grass' on which they lay was the law and their own works.] But the number of those that were eating is found to be the same as that of those that were about to believe [after Pentecost, *i.e.* 5000, Acts iv. 4. But what of the 4000 on the second occasion?]. When He had received the five loaves the Lord looked unto Heaven, not that it would be needful for Him to behold the Father with bodily eyes, but that those that were present might understand from Whom He had received the consequence of so great power. Afterward the material bread grows, I know not whether on the spot on the tables, or in the hands of the recipients, or in the mouths of the eaters. [How like Bishop Hall! The Lord's supper is not mentioned.]

P. 427. "And having said a hymn they returned to the mountain." "That is, when all the powers of the divine mysteries had been completed, they are stirred with joy and exultation in common towards the heavenly glory.

[What he says of Judas not partaking is in direct contravention of St Luke's words.]

P. 427. "And after these things Judas is indicated as the traitor; and without him the (Christian) passover is fulfilled or accomplished by receiving the cup and by breaking bread. For he had not been worthy of participating in eternal sacraments. For he is understood to have immediately departed, from its being shewn that he returned with the multitudes. Nor indeed could he drink with Him, as he was not about to drink in (His) kingdom

carne piscium duorum, *i.e.* prophetarum et Johannis, alebantur. Idem autem edentium numerus invenitur qui futurus erat creditorum. Acceptis panibus quinque in cælum Dominus respexit; non quod carnalibus oculis contueri Patrem esset necesse, sed ut qui adessent intelligerent a quo virtutis tantæ accepisset effectum. Crescit deinde materies nescio utrum in mensarum loco, an in manibus sumentium an in ore edentium.

*Canon XXX. p. 427.*

"Hymnoque dicto (?) in montem reversi sunt." Consummatis scilicet universis Divinorum mysteriorum virtutibus gaudio et exultatione communi in cœlestem gloriam efferuntur.

*Comment. in Matt. Canon XXX. p. 427.*

Post quæ Judas proditor indicatur, sine quo pascha accepto calice et pane fracto conficitur. Dignus enim æternorum sacramentorum communione non fuerat. Nam discessisse statim hinc intelligitur, quod cum turbis reversus ostenditur. Neque sane cum Eo bibere poterat, qui non

at that time when He promised that all that were then drinking of the fruit of that vine, should afterwards drink with Himself.

P. 112. Psalm 64. On “He that believeth, &c., rivers, &c.” “We have also a food too prepared for us. And what is this food? It is that indeed by which we are being prepared for a copartnership with God by the sharing of His holy body, to be finally set together into the participation (or communion) of His holy body. For the psalm before us signifies that, saying ‘Thou hast prepared their food, since so is Thy preparation.’ Because, although by that food we are as to the present saved, yet we are prepared for the future (also). [Then he returns to the blessing of baptism.]

P. 296. On Psalm 126, “Eat of the fruit of their labours.” “But we cannot eat anything but what is of a bodily nature. But...regarding the blessedness of them that fear the Lord, ‘For they that walk in the Lord’s ways shall eat the labours of their own fruits.’ For in this case the eating is not bodily, because that which is to be eaten is not bodily, but we have here spiritual food mentioned, nourishing our soul in life, *i. e.* the good works of chastity, mercy, patience, penitence, tranquillity, in which we must work against the vices of our bodies. The fruit of these labours is in eternity, but this labour after eternal fruits is to be eaten first here; and therefore in this bodily life our soul is to be nourished—obtaining by the food of these labours the living

erat bibiturus in regno, cum universos, tum bibentes ex vitis istius fructu, bibituros Secum postea, polliceretur.

*Vol. II. p. 112.*

Habemus etiam et cibum præparatum. Et quis hic cibus est? Ille scilicet a quo ad Dei consortium præparamur per communionem sancti corporis, in communionem deinceps sancti corporis collocandi. Id enim præsens Psalmus significat dicens “Parasti cibum illorum, quoniam ita est præparatio Tua.” Quia cibo illo (not illos) quamvis in præsens salvemur, tamen in posterum præparamur.

*Vol. II. p. 296.*

Nihil vero edere nisi quod corporale est possumus. Sed de beatitudine timentium Dominum, “Qui enim in viis Domini ambulabunt, illi labores fructuum suorum manducabunt.” Non enim hic manducatio corporalis est, quia neque id quod manducandum est corporale sit, sed habemus hic cibum spiritualem, animam nostram in vitâ alentem, bona scilicet opera castitatis misericordiæ patientiæ pœnitentiæ tranquillitatis, in quibus contra corporum nostrorum vitia laborandum est. Horum laborum fructus in æternitate est, sed labor hic æternorum fructuum ante comedendus est, ideoque in vitâ hac corporali anima nostra alenda est, per cibum horum laborum obtinentes panem vivum panem celestem

bread, the Heavenly bread, from Him who said 'I am the living bread from Heaven,' which he that shall receive unworthily according to the apostle's saying obtains judgment to himself. While we are on earth labours must be undertaken. For these things do not satisfy the mind, but these things follow us to Heaven by their own fruits."

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ab Eo qui dixit "Ego sum panis vivus de cælo:" quem qui indigne secundum mandatum apostoli acceperit, judicium sibi acquirit...Dum in terrâ sumus opera sumenda sunt. Hæc enim non animum saturant: hæc in cælum suis fructibus prosequantur.

In this great writer we feel that sacramental doctrine has made a great advance. He asserts in utterly indisputable language a carnal presence, a natural presence of Christ in His humanity at the Lord's supper, and declares that this is "taken" by us, and that this is the way in which our unity with Christ and with the Father through Him is effected and continues. And he builds all this on repeated recurrences to Scriptures in which we have Christ's own words. What then have we to say? We plead that he totally misinterprets the word *ἀληθῶς*, *vere*, truly or indeed. He interprets it as meaning Christ's true natural body, we urge that it sometimes has a higher sense, viz. "antitypical" (see 1st Latin Thesis in Part I.). Christ and His grace given to the soul are the antitype of the meat and drink, the bread and wine, which are types of Him. As He was the True Manna, so is He True Meat and True Drink. His flesh and blood are the sacrifice on Calvary: and these the bread and wine represent, and thus are they called His flesh and blood, and in this typical meaning we are said to eat and drink Christ their antitype; and our souls are fed with the grace and help, and by union with Christ the antitype, while we share the typical or symbolical elements in the supper. The two interpretations are as opposite as East and West. For in Hilary the natural body of Christ is declared to be present and to be eaten; and so we become one with Christ and with the Father. He says nothing indeed of the supper being a sacrifice, and of the minister being a sacrificing priest, and of there being an altar, &c., but all this logically follows. These are the necessary inferences from believing Christ's natural body to be there eaten and His blood there drunk. Our church asserts on the contrary that "Christ's body is in heaven and not here," and that believing communicants



eat Christ's body in a figure only, and partake of that grace and help from Him whose slain body and shed blood are typified by the broken bread and the wine poured out.

It is to be observed that St Hilary is forced by his interpretation to deny that Judas was present at the supper, as St Luke distinctly asserts: for in that interpretation Judas ate the natural body of Christ, and was made naturally one with Christ and with God by Him. This difficulty was seen in after time, and strange are the ways of evading it. But it will suffice to treat of them when they come before us.

The noble character of Hilary warns us not to be led from the true sense of Scripture by any man, or by any number of men, however we may venerate them, and may recognize their eminence and their "power and holiness." For if this Hilary so seriously erred in making human additions to the plain sense of Holy Scripture, how can we expect to escape without a fall unless we, as it were, set both feet on the rock of God's word resolute against the temptation of following great authorities into error, and praying that we and God's church may be kept closer to Christ and His word in these later days?

In the great work of this pious writer on the Trinity it is to be observed that the Italic translation of the Scriptures, which he used, rendered *μυστήριον* by *sacramentum*, receiving the two words as equivalent, whereas *sacramentum* which is a derivative of *sacramen* is properly "a consecrated thing," as *sacrum* is a sacred thing, but *mysterium* is a thing shut in or shut up and in some cases by a veil or curtain of allegory: but the great church leaders very soon adopted the heathen idea of an esoteric doctrine not to be communicated to the multitude of hearers (*audientes*), but only to believers (*fideles*) which is often taken to mean the baptized, see Cyril Jerus. Thus Hilary's Italic version rendered 1 Tim. v. 16, as also the Vulgate does, "magnum sacramentum pietatis." So that all through this beautiful treatise Hilary speaks of Christ's coming into the world, *Verbum caro factum*, as a great sacrament, a representation of Christ's incarnation, which practice not only frequently leads to confusion, but is quite unwarranted by Christ's words or by any of the inspired writers. In p. 6 nevertheless there is a very beautiful exegesis of "Christ made flesh" under this misappropriated title, see also p. 72 and p. 80, &c. So also the text on marriage, Eph. v. 32, is rendered "This is a great sacra-

ment," and thus Christian writers were led on to make more Christian sacraments than the two which Christ established, and ended in making seven.

(F.) EUSEBIUS, BISHOP OF EMESA OR EMISSA IN COELE-SYRIA.  
D. 360.

Though he enjoyed the bad eminence of a standard-bearer of the Arian or at least of the Semi-Arian body, and was charged by the Athanasians with a Sabellian bias against the personality of the Son and the Spirit, he was undoubtedly a man of mark as an elegant orator, writer and teacher. A voluminous author in his own time, he has come to our hands in a few stray treatises, some of which are without hesitation assigned to him, and others are not beyond dispute as to their authenticity. Gieseler gives full notice of them, as he is generally found to do. The chief competitor with this Eusebius as to the authorship of doubtful treatises is another Eusebius, Bishop of Alexandria, who will come before us in another century. Among the disputed works are a treatise against Sabellius, published in Sismondi's edition of the first Eusebius the bishop of the time of Constantine, who had Cæsarea in Cappadocia (Neocæsarea) for his see.

The chief value, if any, of this passage is its drawing more distinction than we usually find made between the body of Christ, "His flesh," and His human spirit. Still it is rather rhetorical than logical: *i.e.* he is logical when he pleases. It is strict fact that the substance of Christ's body did not come down from Heaven, but was taken from His mother's substance, which was nourished by earthly food. But after all it is chiefly a playing with language, and not far removed from that sophistry with which the Sophists in Plato are shewn to amuse their admiring schools. A professional rhetorician should play with less sacred subjects. Yet to the well-founded believer even these become useful in detaching prejudices and in shewing how the world looks at our doctrines; that world which, in some separate parts and at some points of view, is still wiser than the children of light. It is of no use being silent; for as Christianity is the highest philosophy, Christian leaders might prove themselves better than the world's best philosophers.

P. 542. "He died for us. The Shepherd offered the sheep. The High Priest offered the sacrifice. He gave Himself for us. 'He that spared not His own Son, but, &c.'...I do not make void the words; but I seek their intent. The Lord says, 'The 'bread of God came down from the heaven;' and interpreting it, even I am not able to speak more plainly on account of the mysteries, yet He says as much as this, 'It is My flesh.' Did the flesh of the Son of Man come down from the Heavens? It did not come down from the Heaven. How then saith He, 'The 'bread of God liveth and hath come down from the Heavens'? And interpreting it, 'When the power having taken up (a vitality) 'came down from Heaven, that which the power has is referred (in 'language) to the flesh.' Surely then convert the saying. The things which the flesh suffers are referred to the power. How did Christ suffer for us? He was spitten on, He was struck on the head. They set a crown around His forehead. His hands and feet were pierced. All these sufferings concerning the body are referred to Him that was dwelling in it. Cast a stone at a king's image. What is said? You insulted a king. Rend a king's garment. What is said? You have risen up against a king. (So) crucify Christ's body. What is said? Christ died for us. But what need to mention what you and I (say)? Let us come to the Evangelists. How did ye receive (this) from the Lord? How did Christ die? They read, 'Father, into Thy hands I commit My 'spirit.' Is the spirit (gone) up and the body on the Cross for us? For He offered the sheep, in as far as it is reckoned as with reference to His body.

*Migne, p. 542, Fragm. I. De persona Jesu Christi.*

Ἀπέθανεν ὑπὲρ ἡμῶν. Ὁ ποιμὴν προσήνεγκε τὸ πρόβατον. Ὁ ἱερεὺς προσήνεγκε τὸ θύμα. Ἔδωκεν ὑπὲρ ἡμῶν ἑαυτόν...Ὀὐκ ἀθετῶ τὰ ῥητὰ, ζητῶ δὲ τῶν ῥητῶν τὴν διάνοιαν. Λέγει ὁ Κύριος "ὅτι ὁ ἄρτος τοῦ Θεοῦ κατήλθεν ἀπὸ τοῦ οὐρανοῦ." καὶ ἐρμηνεύων, εἰ καὶ οὐ δύναμαι σαφέστερον εἰπεῖν διὰ τὰ μυστήρια, τοσοῦτον δὲ λέγει, "ὅτι ἡ σὰρξ μου ἐστίν." Ἡ σὰρξ τοῦ Υἱοῦ ἀπ' οὐρανῶν κατήλθεν; Οὐ κατήλθεν ἐκ τοῦ οὐρανοῦ. Πῶς οὖν λέγει, "Ὁ ἄρτος τοῦ Θεοῦ ζῆ καὶ καταβέβηκεν ἐκ τῶν οὐρανῶν"; καὶ ἐρμηνεύων, "Ἐπειδὴ ἀναλαβοῦσα ἡ δύναμις ἀπ' οὐρανοῦ κατήλθεν, ὁ ἔχει ἡ δύναμις ἀναλογίζεται τῇ σαρκί." Οὐκοῦν ἀντίστρεψον. Ἄ πάσχει ἡ σὰρξ ἀναλογίζεται τῇ δυνάμει; πῶς ἔπαθε Χριστὸς ὑπὲρ ἡμῶν; Ἐνεπτύσθη, ἐτύφθη ἐπὶ κόρῃς. Περιέθηκαν στέφανον περὶ μέτωπον, ὠρύχθησαν αὐτοῦ αἱ χεῖρες καὶ πόδες. Ταῦτα πάντα παθήματα περὶ σῶμα, ἀναφέρεται ἐπὶ τὸν ἐνοικοῦντα. Ῥίψον λίθον εἰς εἰκόνα βασιλέως. Τί τὸ λεγόμενον; Βασιλέα ὕβριστας. Περίσχισον ἱμάτιον βασιλέως. Τί τὸ λεγόμενον; Βασιλεῖ ἐπανέστης. Σταυρώσον σῶμα Χριστοῦ. Τί τὸ λεγόμενον; Χριστὸς ἀπέθανεν ὑπὲρ ἡμῶν. Τίς δὲ χρεία ἐμοῦ καὶ σοῦ; Προσέλθωμεν τοῖς εὐαγγελίσταις. Πῶς παρελάβετε παρὰ Κυρίου; Πῶς ἀπέθανε Χριστός; Ἀναγινώσκουσιν ὅτι "Πάτερ, εἰς τὰς χεῖράς Σου παρατίθημι τὸ πνεῦμά Μου." Τὸ πνεῦμα ἄνω καὶ τὸ σῶμα ἐπὶ τοῦ σταυροῦ ὑπὲρ ἡμῶν; Προσήνεγκε γὰρ τὸ πρόβατον, ὅσα εἰς τὸ σῶμα Αὐτοῦ λογίζεται.

*Expository Fragment.*

The importance of this fragment to us who have to establish the dates of our Lord's keeping the passover, instituting the supper, being crucified, and dying, &c., is very great. See Part I.

P. 549. John xx. "If Matthew says 'late after the Sabbath,' and John says 'while darkness yet reigned,' let it not disturb thee, for both are speaking with language of sufficient breadth to cause a different appearance. For Matthew says 'late' instead of tardily and late in the night; but John again named the last and quick part of the night the morning: and explaining this he brought in 'while the darkness was yet on,' that none might suppose that he is speaking of the morning itself, as Matthew also says, 'late after the Sabbath,' that none may think the season of evening is being spoken of...For think that by these arguments it is manifestly shewn that Matthew's saying 'late after the 'Sabbath' does not mean a late hour of the Sabbath day, nor the evening time, as Matthew himself introduced the words 'when the 'season was dawning into the first day after the Sabbath,' a time belonging to the early morning, when darkness was still on (the earth) according to John."

*Fragmentum Exegeticum. P. 549. On John XX. 1, 2.*

Εἰ ὁ Ματθαῖος φησὶν "ὄψε σαββάτων," ὁ δὲ Ἰωάννης φησὶ, "σκοτίας ἔτι οὐσῆς," μὴ σε ταραπτέτω τὸν γὰρ αὐτὸν φασὶν ἀμφότεροι καιρὸν πλατικωτέροις διαφοροῖς ῥήμασι. Τὸ "ὄψε" γὰρ Ματθαῖος φησὶ ἀντὶ τοῦ βραδίου, καὶ, ὄψε τῆς νυκτός· ὁ δὲ Ἰωάννης ἐμπαλι τὸ ὀψισμένον καὶ ταχὺ τῆς νυκτός ὠνόμασε πρῶτῃ, ὃ δὲ διερμηνείων ἐπήγαγε "τῆς σκοτίας ἔτι οὐσῆς," ἵνα μὴ τις τὸν ὀρθρον αὐτὸν λέγειν, ἐπολύβοι, ὡς καὶ ὁ Ματθαῖος τὸ "ὄψε σαββάτων" ἵνα μὴ ἐσπερινὴν ὄραν νομίσει τις λέγεσθαι... Ἀλλὰ γὰρ ἠγοῦμαι διὰ τούτων ἀποδείκνυσθαι τὸ παρὰ Ματθαίῳ λεγόμενον "ὄψε σαββάτων" μὴ τὴν ὀψίμην ὄραν τοῦ σαββάτου σημαίνειν μηδὲ τὸν ἐσπερινὸν, ἀλλ' ὡς αὐτὸς ὁ Ματθαῖος ἐπήγαγε, "τὴν ἐπιφωύσονσαν ὄραν εἰς μίαν σαββάτων," ἥτις ἦν πρῶτος, "ἔτι σκοτίας οὐσῆς," κατὰ τὸν Ἰωάννην.

## (G.) LITURGY OF EUSTATHIUS, BISHOP OF ANTIOCH. ABOUT 337.

We have it on the authority of Jerome in his catalogue of ecclesiastical writers that Eustathius was first set over the church at Berrhoia in Syria, and was thence promoted to the see of Antioch; whence he came, strong against Arius, to Nicea. But he was himself assailed with calumny, and deposed and exiled in 330, and died in exile. His eloquence had been solid and weighty



in the council, and Sozomen prefers him to Anastasius the Sinaite. Perhaps his foes the Arians hated his truth more than his own associates loved his fidelity. But his powers and his sufferings for the truth have given him wide celebrity, as is shewn by the testimonies of many of the greatest men of that Augustan age of the church. His great remaining work was written against Origen on account of his allegorizing, beginning with the question of the witch of Endor and Saul. One of his addresses in the Nicene council, his allocution to the Emperor Constantine, is preserved. Galland in his notice of Eustathius, given in Migne's edition, refers to Baronius and Tillemont. This liturgy of the Lord's supper is one of the less noted of the oriental liturgies that have come down to our day.

It is hardly needful to call attention (1) to the express prayers for the dead, (2) to the fully believed change of the elements into Christ's natural body and blood, or (3) to the prayer to the Holy Ghost by His illapse upon them to come and work this change. But the opportunity is good to refer to the word "exhibeo," an ambiguous word, often pressed into service in the times of Calvin and Melancthon, it seems because they deemed it of an ambiguous meaning. That its intrinsic force is "to put forth, to bring to the open," may be traced in every variation of its sense. The doubt always is whether the reigning idea is the shewing, as in our "exhibit," or the change and motion in changing the place of a thing, as "to have the prisoners forth." In this latter sense it leaned towards expressing a change of the elements in the Lord's supper, when divines wanted to make out a change which was no change. But this seems not to be a fair use of the word, which only signifies change of position,

P. 700. "*(People.)* Pity us. *(Priest.)* Us also. *(People.)* We praise Thee. *(Priest.)* Specially. *(Deacon.)* How fearful is this hour. [The Priest utters the invocation of the Holy Spirit.] *(Priest.)* I supplicate and earnestly pray for Thy pity, O Lord God. Pity me and pour out upon me and upon these offerings,

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*Migne, p. 700.*

*(Populus.)* Miserere. *(Sacerdos.)* Nos quoque. *(P.)* Te laudamus. *(S.)* Præcipue. *(Diaconus.)* Quam timenda est hæc hora. *(S.)* Misericordiam Tuam obtestor et deprecor, Domine Deus. Miserere mei et

set before Thee, the grace of Thy Holy Spirit...that by His gliding down upon it He may shew (exhibit) the bread indeed as the holy body of Christ our God. (*People.*) Amen. (*Priest.*) And make this mixed (liquid), which is in the cup, the blood of Christ our God. (*People.*) Amen. (*Priest.*) But may He give to us by receiving them the pardon of our faults, the remission of our sins, knowledge of the true faith, &c. (*Priest, bowing.*) Remember, Lord, Mary, the holy mother of God, and Thy holy Apostles, &c., &c. (*Priest, bowing.*) Have pity and spare, Lord, by this sacrifice all the faithful dead, who long ago lay down with hope in Thy orthodox faith. (*Raising his voice and looking at all.*) Therefore receive with acceptance those offerings which are offered to Thee for them...Thy Christ through Whom and with Whom we hope to obtain pity and the remission of sins, which is (given) on His account to us and to them."

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effunde super me et super oblationes istas propositas gratiam Spiritus Tui-Sancti, &c...ut per illapsum Suum exhibeat panem quidem istum corpus sanctum Christi Dei nostri. (*P.*) Amen. (*S.*) Et mistum quod est in calice faciat sanguinem Christi Dei nostri. (*P.*) Amen. (*S.*) Nobis autem per illorum susceptionem det veniam delictorum, remissionem peccatorum, scientiam vere fidei, &c. (*S. inclinatus.*) Memento, Domine, sanctæ genetricis Dei Mariæ et sanctorum apostolorum Tuorum, &c. (*S. inclinatus.*) Miserere et parce, Domine, per hoc sacrificium omnibus defunctis fidelibus, qui pridem decubuerunt cum spe Tuâ in fide orthodoxâ. (*Elevans vocem, omnes aspiciens.*) Acceptas igitur habe istas oblationes, quæ pro illis Tibi offeruntur...Christum Tuum per Quem et cum Quo misericordiam consequi speramus et remissionem peccatorum quæ propter Eum est et nobis et illis.

(H.) CYRIL, ARCHBISHOP AND PATRIARCH OF JERUSALEM.

B. 315. D. 386.

He adopted, indeed, the decisions of the first council, but he was one of several very notable bishops, who nevertheless inclined to Semi-Arianism. It was not in fact till near the end of this century and the first quarter of the next, that the Arian controversy was finally settled by the hard blows of the two massive Latin theologians whom God had raised up as it were for this purpose. This Cyril was a writer of a very different class. He has indeed survived in his popular oral instruction, his Catecheses. It may be partly owing to their methodical form and to his own high position; but another cause may be found in his holding

those high views on this sacrament, which were coming in like a rising tide through the length and breadth of Christendom. His own inclination went thoroughly with the growing current of church opinion; and, as he promoted it, so he was borne up by it. He does not however rise to any lofty height of writing, so as to shew either great natural power or large information. His written remains are comprised, like Cyprian's, in a volume of moderate size. It is concluded that he was originally a monk, when Macarius persuaded him to become a deacon, and on the death of the successor of Macarius, about 350, he was raised to that solemn and interesting position, consecrated by the memory of James the Just: but his time was one of strife. It will be admitted that if Hilary's language is stronger than any that had appeared before him on the one point of Christ's natural bodily presence in the Lord's supper, the superstitious additions to the supper in the language of this divine outweigh all that had been written by St Hilary and all other earlier fathers taken together. The descent of the Spirit on the elements, and the change of them by His presence, are again unequivocally affirmed. And his usage of *μεταβέβληκεν* in (b) and *μεταβέβληται* in (c) is beyond dispute the assertion of change. Then there is the shocking perversion of the feast of love and peace and joy into "that most terrific" sacrificing, working to fill the mind with alarm and shuddering, *φρικωδεστάτην*. Then there is in the first place prayer to the dead, and in the second place prayer on their behalf, *ὑπὲρ τῶν κεκοιμημένων*. On the manner of receiving the sacred elements which he recommends, it is useless to dilate. It is even now spreading greatly to the hurt and peril of the Church of England. Methinks it were good for those who have given in to this custom to read the whole of this extract. On the final most unguarded exhortation to partake of this sacrament, some remarks will be made in Part III.

But I may now, on the other hand, turn to notice the many points of similarity between the communion service at Jerusalem and that of the Church of England. The same remark will have to be made regarding the church in the time of John Damascenus, and regarding that of Innocent III. Our reformers, like bees that take honey even from poisonous flowers, culled from these authors the really evangelic terms and customs to which they gave currency, without touching the heathenism that had

been superinduced. And in connexion with this we may mark the words *ταύτας τὰς παραδόσεις*, these points of service and custom handed down. It is competent to us to think that the excellencies were of earlier origin, and that the corruptions were of newer growth. Clement of Rome, for instance, Clement of Alexandria and Tertullian, would probably have been as much shocked by the worst parts of these extracts as ourselves.

P. 353. "But also the things that are suspended in idolatrous assemblies, sometimes meat or loaves or other things of the kind, polluted as they are by the invoking of these wretched dæmons, are reckoned part of the pomp of the devil. For as the bread and the wine are merely such, but, when the invocation (of the Spirit) has taken place, the bread becomes Christ's body, but the wine Christ's blood—in the same manner indeed the same provisions of the pomp of Satan, being by their nature merely such, become profane by the invoking of the dæmons.

IV. 1. "As (Christ) Himself then exhibited it and said concerning the bread, 'This is My body,' who shall dare to doubt further? and as He has confirmed it and said 'This is My blood,' who shall ever be doubtful of it, saying that it is not His blood? He changed water once into wine in Cana of Galilee by His own command (lit. *nod*); and is He not worthy to be believed to have changed wine into blood?" He quotes "Drink thy wine with a "merry heart," &c. "It was for the sake of this that Solomon also (wrote thus), signifying in obscure language this (special grace).

Munich, 1868. *Catechesis Mystagogica*, I. 7, Vol. II. p. 353.

Ἄλλα καὶ τὰ ἐν εἰδωλικάῃς πανηγύρεσι κρεμώμενα, ἐσθ' ὅτε κρέα ἢ ἄρτοι ἢ ἄλλα τοιαῦτα, μιανθέντα τῇ τῶν παμμιάρων ἐπικλήσει δαιμόνων, τῇ τοῦ διαβόλου πομπῇ ἐγκαταλέγεται. Ὡσπερ γὰρ ὁ ἄρτος καὶ ὁ οἶνος λιτὸς, ἐπικλήσεως δὲ γενομένης ὁ μὲν ἄρτος γίνεται σῶμα Χριστοῦ ὁ δὲ οἶνος αἷμα Χριστοῦ, τὸν αὐτὸν δὲ τρόπον τὰ αὐτὰ βρώματα τῆς πομπῆς τοῦ Σατανᾶ, τῇ ἰδίᾳ φύσει λιτὰ ὄντα, τῇ ἐπικλήσει τῶν δαιμόνων βέβηλα γίνεται.

#### IV. 1.

Αὐτοῦ (Χριστοῦ) οὖν ἀποφηναιμένου καὶ εἰπίοτος περὶ τοῦ ἄρτου, Τοῦτό Μοῦ ἐστὶ τὸ σῶμα, τίς τολμήσει ἀμφιβάλλειν λοιπὸν; Καὶ Αὐτοῦ βεβαιωσαμένου καὶ εἰρηκότος, Τοῦτό Μοῦ ἐστὶ τὸ αἷμα, τίς ἐνδοιαίει ποτε λέγων μὴ εἶναι Αὐτοῦ τὸ αἷμα; Τὸ ἕδωρ ποτέ εἰς οἶνον οἰκίῃ ρεύματι μεταβέβηκεν ἐν Κανᾷ τῆς Γαλιλαίας· καὶ οὐκ ἀξιώπιστός ἐστιν οἶνον εἰς αἷμα μεταβαλὼν; κ.τ.λ. He quotes "Drink thy wine with a merry heart," &c. Διὰ τοῦτο καὶ ὁ Σολόμων, ταύτην αἰνιττόμενος χάριν.



V. 1. "In the preceding assemblies ye have sufficiently heard through the lovingkindness of God both concerning baptism and anointing and participation of Christ's flesh and blood; but now it is necessary to pass over to the things that come next, as we shall to-day put the crown upon the spiritual building of your benefit. 2. Then the deacon calls out 'Take ye one another to 'you and let us salute one another.' Suppose not that kiss to be of the same sort as those which take place in the market-place between ordinary friends, &c. After this the priest calls out '(Lift) up your hearts.' For truly at that most terrific hour we must have the heart (lifted) up towards God, &c. Then ye answer 'We have them (so lifted up) towards God,' &c. 5. Then the priest saith 'Let us give thanks to the Lord,' &c. Then ye say 'It is fitting and just,' &c." Then comes the angelic hymn, "the theology delivered to us by the seraphim, that we may become partakers of hymn-singing with their supermundane armies. 7. Then ...we entreat God in His love of man to send the Holy Spirit upon the (elements) lying before us, that He may make the bread the body of Christ and the wine the blood of Christ. For altogether certain it is that whatever the Holy Spirit may light upon, this has been sanctified and converted (changed). 8. Then after the spiritual sacrifice has been completed, the bloodless service, upon the propitiation of that sacrifice we entreat God for the common peace of the churches, for the stability of the peace of the world, for kings, for soldiers, and allies, for those that are in sickness, for

## V. 1.

Begins Τῇ τοῦ Θεοῦ φιλανθρωπία ἐν ταῖς προλαβούσαις συνάξεσιν ἀρκούντως ἀκηκόατε περί τε βαπτίσματος καὶ χρίσματος καὶ μεταλήψεως σώματος καὶ αἵματος Χριστοῦ· νῦν δὲ ἐπὶ τὰ ἐξῆς μεταβαίνειν ἀναγκαῖον, σήμερον τὴν στεφάνην ἐπιθήσοντας τῇ πνευματικῇ ὑμῶν τῆς ὠφελείας οἰκοδομῇ. 2. Εἶτα βοᾷ ὁ διάκονος "Ἀλλήλους ἀπολάβετε, καὶ ἀλλήλους ἀσπαζόμεθα." Μὴ ὑπολάβης τὸ φίλημα ἐκείνο σύνηθες εἶναι τοῖς ἐπ' ἀγορᾶς γινομένοις ὑπὸ τῶν κοινῶν φίλων κ.τ.λ. Μετὰ τοῦτο βοᾷ ὁ ἱερεὺς "Ἄνω τὰς καρδίας." Ἀληθῶς γὰρ κατ' ἐκείνην τὴν φρικωδεστάτην ὥραν δεῖ ἄνω ἔχειν τὴν καρδίαν πρὸς τὸν Θεόν κ.τ.λ. Εἶτα ἀποκρίνεσθε "Ἐχομεν πρὸς τὸν Κύριον," κ.τ.λ. 5. Εἶτα ὁ ἱερεὺς λέγει "Ἐὐχαριστῶμεν τῷ Κυρίῳ" κ.τ.λ. Εἶτα λέγετε "Ἀξίον καὶ δίκαιον" κ.τ.λ. Then comes the angelic hymn τὴν παραδοθεῖσαν ἡμῖν ἐκ τῶν σεραφίμ θεολογίαν, ὅπως κοινοῖσι τῆς ὑμνωδίας ταῖς ὑπερκοσμίοις γενόμεθα στρατιαῖς. 7. Εἶτα...παρακαλοῦμεν τὸν φιλάνθρωπον Θεὸν τὸ Ἅγιον Πνεῦμα ἐξαποστεῖλαι ἐπὶ τὰ προκείμενα ἵνα ποιήσῃ τὸν μὲν ἄρτον τὸ σῶμα Χριστοῦ τὸν δὲ οἶνον αἷμα Χριστοῦ. Πάντως γὰρ, οὗ ἂν ἐφάψῃται τὸ Ἅγιον Πνεῦμα, τοῦτο ἡγιάσται καὶ μεταβέβληται. 8. Εἶτα μετὰ τὸ ἀπαρτισθῆναι τὴν πνευματικὴν θυσίαν, τὴν ἀναίμακτον λατρείαν, ἐπὶ τῆς θυσίας ἐκείνης τοῦ ἰλασμοῦ παρακαλοῦμεν τὸν Θεὸν ὑπὲρ κοινῆς τῶν ἐκκλησιῶν εἰρήνης, ὑπὲρ τῆς τοῦ κοσμοῦ εὐσταθείας, ὑπὲρ βασιλείων, ὑπὲρ στρατιωτῶν καὶ συμμάχων, ὑπὲρ τῶν ἐν ἀσθενείαις, ὑπὲρ τῶν κατα-

those that are overtoiled; and once for all we all pray and offer this sacrifice for all who are in need of assistance. 9. Then we remember also those who have gone to rest...that God by their praying and being (our) ambassadors may receive our prayer. Then also (we pray) for those that have been laid to rest...believing that it will be a great help to the souls for whom is offered up the prayer of the holy and most terrific sacrifice that lies before us. 10. [He argues if a king would forgive exiles when persons brought a crown and interceded for them] in the same manner we, offering to Him our prayers on behalf of those that have gone to rest, even if they be sinners, do not weave a crown, but offer Christ, slain for sins, propitiating God that loveth man on their behalf and on our own." 11. Then "Our Father, &c.," explaining "Give us this day our daily bread," as God "ordering (all things) for the existence of the soul. This bread goeth not into the belly but wells up into all your constitution to the benefit of body and soul. 20. After this ye hear him that sings with divine melody, directing you to the partaking of the holy mysteries, say 'Taste and see, &c.' Turn not your faculty of judging to the throat of the body, no, but with indubitable faith (receive); for in becoming (partakers) ye taste not or feed not on bread and wine, but the antitypal body and blood of the Lord. 21. In approaching then, come not to it with the palms of the hands extended, nor with the fingers divided, but having made the left a throne for the right, as it is about to receive a king, and having made the (right) palm hollow, receive the Lord's body, saying, 'Amen.' Then having sanctified the eyes with the touch (*i.e.*

πονουμένων, καὶ ἀπαξάπλως ὑπὲρ πάντων βοηθείας δεομένων δεόμεθα πάντες ἡμεῖς καὶ ταύτην προσφέρομεν θυσίαν. 9. Ἐἴτα μνημονεύομεν καὶ τῶν προκεκοιμημένων...ὅπως ὁ Θεὸς ταῖς εἰχαῖς αὐτῶν καὶ πρεσβείαις προσδέξεται ἡμῶν τὴν δέησιν. Ἐἴτα καὶ ὑπὲρ τῶν προκεκοιμημένων...μεγίστην ὀνησιν πιστεύοντες ἔσεσθαι ταῖς ψυχαῖς, ὑπὲρ ὧν ἡ δέησις ἀναφέρεται τῆς ἀγίας καὶ φρικωδεστάτης προκειμένης θυσίας. 10. If a king, &c. &c. τὸν αὐτὸν τρόπον ἡμεῖς ὑπὲρ τῶν κεκοιμημένων Αὐτῷ τὰς δεήσεις προσφέροντες, κἂν ἀμαρτωλοὶ ὦσιν, οὐ στέφανον πλέκομεν, ἀλλὰ Χριστὸν, ἐσφαγισμένον ὑπὲρ τῶν ἀμαρτημάτων, προσφέρομεν, ἐξιλευόμενοι ὑπὲρ αὐτῶν τε καὶ ἡμῶν τὸν φιλόανθρωπον Θεόν. 11. Then "Our Father," &c., on "Give us this day our "daily bread," explaining it ἐπὶ τὴν οὐσίαν τῆς ψυχῆς κατατασσόμενος. Οὗτος ὁ ἄρτος οὐκ εἰς κοιλίαν χωρεῖ...ἀλλ' εἰς πᾶσάν σου τὴν σύστασιν ἀναδίδεται εἰς ὠφελείαν σώματος καὶ ψυχῆς κ.τ.λ. 20. Μετὰ τοῦτο ἀκούετε τοῦ ψάλλοντος μετὰ μέλους θεῖον προτροπόμενον ἡμᾶς εἰς τὴν κοινωνίαν τῶν ἁγίων μυστηρίων, saying, Taste and see how good, &c. Μὴ τῷ λάρυγγι τῷ σωματικῷ ἐπιτρέπετε τὸ κριτικόν, οὐχὶ, ἀλλὰ τῇ ἀνειδοιάστῳ πίστει γενομενοὶ γάρ, οὐκ ἄρτον καὶ οἶνον (κελεύονται γεύεσθαι) γεύεσθε, ἀλλὰ ἀντιτύπου σώματος καὶ αἵματος τοῦ Χριστοῦ. 21. Προσιὼν οὖν, μὴ τεταγμένοις τοῖς τῶν χειρῶν καρποῖς προσέρχου, μηδὲ διηρημένοις τοῖς δακτύλοις, ἀλλὰ τὴν ἀριστερὰν θρόνον ποιήσας τῇ δεξιᾷ, ὡς μελλούσῃ βασιλεύῃ ὑποδέχεσθαι, καὶ κοιλίας τὴν παλάμη. δέχου τὸ σῶμα τοῦ Χριστοῦ, λέγων Ἀμήν. Μετ'

sight) of the holy body, partake with sure care, attending to the not losing any (crumb) from this itself. For whatever you lose in this you suffered loss manifestly as if from your own body. 22. Then after you have partaken of the body of Christ, come also to the cup of the blood, not stretching up the hands, but bowing, and in the manner of falling before and worshipping saying the Amen, make thyself holy (be sanctified), receiving also of the blood of Christ. But if any moisture is yet on your lips, touch this with the hands, and sanctify both your eyes, and your forehead, and the rest of your organs of sense. Then wait for the prayer, and give thanks to God Who has counted you worthy of so mighty mysteries. 23. Retain these traditions without spot; and continually keep yourselves without offence. Rend not yourselves off from the communion, do not on any account of pollutions of the flesh deprive yourselves of these sacred and spiritual mysteries. May the God of peace sanctify, &c., &c. To whom be glory and honour and praise, &c., &c. Amen."

ἀσφαλείας οὖν ἀγιάσας τοὺς ὀφθαλμοὺς τῇ ἐπαφῇ τοῦ ἀγίου σώματος, μεταλάμβανε, προσέχων μὴ παραπολέσης τι ἐκ τούτου αὐτοῦ. Ὅπερ γὰρ εἰάν ἀπολέσης, τοῦτο ὡς ἀπ' οἰκείου δηλονότι ἐζημιώθης σώματος. 22. Εἶτα μετὰ τὸ κοιωνῆσαι σε ἐκ τοῦ σώματος τοῦ Χριστοῦ, προσέρχου καὶ τῷ ποτηρίῳ τοῦ αἵματος, μὴ ἀνατείνων τὰς χεῖρας, ἀλλὰ κύπτων, καὶ τροπῶ προσκυνήσεως καὶ σεβάσματος λέγων τὸ Ἄμην ἀγιάζου, καὶ ἐκ τοῦ αἵματος μεταλαμβάνων Χριστοῦ. Ἐτι δὲ τῆς νοτιδος ἐνούσης τοῖς χεῖλεσί σου, χερσὶν ἐπαφώμενος καὶ ὀφθαλμοὺς καὶ μέτωπον, καὶ τὰ λοιπὰ ἀγιάζε αἰσθητήρια. Εἶτα ἀναμείνας τὴν εὐχὴν εὐχαρίστει τῷ Θεῷ καταξιώσαντί σε τῶν τηλικούτων μυστηρίων. 23. Κατέχετε ταῦτα τὰς παραδόσεις ἀσπίλους, καὶ ἀπροσκόπους ἑαυτοὺς διαφυλάξατε. Τῆς κοινωνίας ἑαυτοὺς μὴ ἀποβῆξτε. Μὴ διὰ μολυσμὸν ἁμαρτιῶν τῶν ἱερῶν τούτων καὶ πνευματικῶν ἑαυτοὺς ἀποστερήσητε μυστηρίων. May the God of peace, &c.

Two expressions ought not to pass without special notice; "the propitiation of that sacrifice," τῆς θυσίας ἐκείνης τοῦ ἰλασμοῦ. I translate it so and not "that sacrifice of the propitiation." The terms ἰλασμός, ἰλαστήριον, and ἰλάσκομαι, are among the most solemn that are applied in the New Testament to the sacrifice of Christ on the cross; and to apply them without any Bible warrant to the Lord's supper incurs the guilt of profane robbery. It is a kind of relative sacrilege. Worse still and I fear almost amounting to blasphemy is the expression "we offer, propitiating God for them," προσφέρομεν ἐξιλευόμενοι τὸν Θεόν. We are not surprised at such language from the full-blown heretics of the apostate church which learned at last to sacrifice any truth for the aggrandizement of the



clerical power; but it astonishes one to read it from the pen of a bishop of the fourth century, and that bishop one of four patriarchs. No wonder that subsequent writers followed his leading. Ἐξιλεύομαι too is stronger than can be truly Englished without a periphrasis.

(I.) BASIL (THE GREAT), BISHOP OF CÆSAREA IN CAPPADOCIA.  
B. 329. D. 379.

The brother of Gregory of Nyssa, and promoter of that brother and of Gregory of Nazianzum to their first sees. The latter was translated, to the loss of his own peace indeed, but to the church's great gain, to the metropolitan dignity and to the patriarchate of Constantinople. The second council is chiefly owing to their joint efforts. The thing that then needed to be done by a general council was to establish the personality and co-equal and co-eternal Godhead of the Holy Ghost. This service they effected. That assembly also removed the anathema with which the Creed of Nicæa was burdened and otherwise improved it. St Basil had qualifications for laying down excellent rules for observance in monasteries. Monastic life was in high favour. Persons did not discern the selfishness of so leaving the world to itself. But a Manichean tendency was prevalent; and the common idea of holiness was greatly deteriorated by the value set on un-Christian asceticism. It is impossible not to mark in St Basil that sobriety of diction which distinguishes a thoughtful and sober divine. Nevertheless words slip from his pen, as concessions to the spirit of the times, or perhaps rather indications that even such a man could not then shake himself wholly free from the growing error. There is nothing in the words of Christ or Paul to justify his using, in relation to the holy supper, such a priestly term as *ἱερατεύειν τὸ σῶμα*, "to minister as priest with the Lord's body," nor is *ἐπιτελεῖν τὰ μυστήρια*, or *τὰ ἄγια*, "to accomplish the rite," at all warranted by the N. T. But his comment on the passage which he cites from I Cor. xi. will approve itself to very many. His definition 21 shews a man worthy of the high praise which we love to give to him. A German in writing of him says "he was as royal as his name, βασιλεῖος." He studied at Constantinople and Athens, finding in the latter city a lasting friend in Gregory of Nazianzum.



About 360 he visited the monks' colonies in Syria and Egypt: and returning to his own country took up his abode in a convent founded by his own mother Emmelia, which may be a corruption of the old Roman *Æmilia*. But after four years he was abstracted for public service of a higher kind by Eusebius the bishop. His liturgy for the Lord's supper vied with Chrysostom's. Basil's fame rests on three several grounds. First as an expositor of Scripture he is notable not for learning only but for a larger admixture of sound judgment than perhaps any one of his own time or age. If none had gone beyond his dicta on the Lord's supper it had been well for Christendom. His second honour is his administration as an ecclesiastical ruler in general. This also is of a very high order. But his third distinction is of a more questionable kind. He took the ascetic's feeling in hand, and was content to convert it from solitary eremitism into cœnobitism. He was thus the successful organizer of monasticism in the East, and many were the improvements that he introduced: nor have we any good ground for ascribing to him in particular the unquestionable augmentation of sacerdotal power, which the monastic system created both in the East and in the West. We have seen many pleasant and powerful writers such as Southey urging that some social organizations were needed as clerical fortresses against the flood of lay barbarism in after ages for a long time. But the question has first to be answered, how far these Pharisaic foundations undermined society in general, by drawing into their precincts those more zealous spirits who by dwelling with the multitude would, like salt, have prevented the general corruption. The New Testament is singularly free from even isolated expressions in favour of any permanent retirement from the common temptations and ordinary duties of society; and the general testimony of history combines with the natural instincts of mankind in favour of the divine institution of family life as the best general means of strengthening its members for all kinds of serviceable work, and of making them easy conquerors over some of the greatest degradations by which man can fall. And when to the influence of connected family existence are added the whole living mass of Christian motives which the Bible supplies and Christian churches inculcate and Christian governments encourage and maintain, the few arguments that remain in favour of solitary or male or female cœnobitism disappear like the stars by day, just as human plausi-

bilities and sophistries continually do before the mature suggestions of the Divine wisdom and forethought. But it was hardly to be expected that the church in the early centuries should not make trial of the heathen Eutopianisms which neither Plato nor Aristotle had escaped, and of which Gnosticism and Manicheism and all kindred beliefs combined to necessitate a full trial. It has been made; and since Erasmus the trial was never to be endured except on some very small scale by Protestants. It is remarkable that Neocæsarea was for about 100 years at this time so fertile in great men. First appeared Gregory, the wonderworker, in the third century. Then in the fourth arose Bishop Gregory, the father of Gregory of Nazianzum and Cæsarius his brother. The father was at first a hypsistarian or worshipper of the most high God only, in brief a Deist, and was originally named Theodore, and had learned Christianity from Origen at Antioch: but he was baptized by the bishops returning from the council at Nicæa. He then shortly received holy orders, and was made bishop of this Cæsarea in Cappadocia. Then in the next generation there arose in the same region Basil and the two Gregories, those of Nyssa and Nazianzum, and Cæsarius, the court physician and theological writer, who may easily pass as the equal of any of these great men, marked also with the peculiar bias of his own profession, the Sir Thomas Brown of his day. Thus the Cappadocian Cæsarea shines with a lustre that surpasses that of the Syrian city of the same name, and rivals the two early fountains of superior theology, Alexandria and Antioch, whose literary eminence in the first ages seems to forbid us to put into comparison with them the supreme seats of power, Constantinople and Rome.

P. 671. "Man shall not live on bread alone, but by every word proceeding out through the mouth of God." And he was teaching how this may be in saying 'My food is to do the will of the Father that sent Me:' and again adding Amen a second time for confirmation of the things urged on us for the assurance of the

*De Baptismo, p. 671.*

"Οὐκ ἐπ' ἄρτω μόνῳ ζήσεται ἄθρωπος, ἀλλ' ἐν παντὶ ῥήματι ἐκπορευομένῳ διὰ στόματος τοῦ Θεοῦ." Καὶ πῶς τοῦτο γένηται ἐδίδασκεν ἐν τῷ εἰπεῖν, "Ἐμὸν βρώμᾳ ἐστίν, ἵνα ποιῶ τὸ θέλημα τοῦ πέμψαντός Με Πατρὸς." Καὶ πάλιν προσθεὶς τὸ Ἄμην δεύτερον πρὸς βεβαίωσιν τῶν ἐπιφερομένων

hearers, He says, 'Amen Amen I say to you that unless ye eat 'the flesh and drink His cup ye have not life in yourselves.' [Then, 'He that eateth,' &c. John vi.] And after a few words it is written 'Many then of His disciples, &c., &c.' [Then a recital of the instituting, and 1 Cor. xi.]

P. 672. "What then is the benefit of these words? That in eating and drinking we may ever remember Him that died on our behalf and rose (again); and may so be instructed as a necessary duty to guard before God and His Christ the doctrine delivered by the apostle when he says 'The love of Christ is constraining us, &c.' For he that eateth and drinketh manifestly unto a remembrance that cannot be obliterated concerning Jesus Christ our Lord that died on our behalf and rose again, and (keepeth) the word of the memory of our Lord's obedience unto death [&c., &c., and then 'He that eateth, &c., unworthily, &c.']. For as without consciousness of it, and without profit, bringing to nought so great and such a good thing, and as approaching without gratitude to such a mystery, he is under the judgment of his worthlessness. And we ought so to consider the judgment of him that eateth and drinketh unfitly, &c., and the fit comer is to be without stain, but also manifestly to shew the memory of Him that died for us and rose again by having been mortified to sin, and to the world, and to himself, and to live to God in Jesus Christ our Lord.

καὶ πληροφορίαν τῶν ἀκουόντων, φησὶν "Ἀμὴν ἀμὴν λέγω ὑμῖν ὅτι ἐὰν μὴ "φάγητε τὴν σάρκα καὶ πῖντε αὐτοῦ τὸ αἷμα, οὐκ ἔχετε ζωὴν ἐν ἑαυτοῖς." Then "He that eateth," &c. John vi. Καὶ μετ' ὀλίγα γέγραπται, "Many "then of His disciples, &c. said, It is an hard saying," &c. down to Peter's exclamation. Then the account of the Lord's supper and St Paul's 1 Cor. xi.

P. 672.

Τί οὖν ὀφείλει τὰ ῥήματα ταῦτα; "Ἴνα ἐσθίοντες καὶ πίνοντες αἰὲ μνημονεύωμεν τοῦ ὑπὲρ ἡμῶν ἀποθανόντος καὶ ἐγερθέντος· καὶ οὕτω παιδευθῶμεν ἀναγκαίως φύλαξι ἐνώπιον Θεοῦ καὶ τοῦ Χριστοῦ αὐτοῦ τὸ δόγμα ὑπὸ τοῦ ἀποστόλου παραδεδομένον ἐν τῷ εἰπεῖν, The love of Christ constraineth us, 2 Cor. iv. 'Ὁ γὰρ ἐσθίων καὶ πίνων δηλονότι εἰς ἀνεξάλειπτον μνήμην τοῦ ὑπὲρ ἡμῶν ἀποθανόντος Ἰησοῦ Χριστοῦ τοῦ Κυρίου ἡμῶν καὶ ἐγερθέντος, τὸν δὲ λόγον τῆς μνήμης τῆς μέχρι θανάτου ὑπακοῆς τοῦ Κυρίου, &c. and He that eateth and drinketh unworthily, 1 Cor. xi. "Ὡσπερ γὰρ ἀσυνειδήτως καὶ ἀνωφελῶς τοσοῦτον καὶ τοιοῦτον ἀγαθὸν καταργῶν, καὶ ὥσπερ ἀχαρίστως προσερχόμενος τῷ τοιοῦτῳ μυστηρίῳ, τὸ κρίμα ἔχει τῆς ἀργίας... καὶ οὕτω συνοραῖν ὀφείλομεν τὸ κρίμα τοῦ ἀναξίως ἐσθίοντος καὶ πίνοντος. The worthy comer is not only to be stainless, ἀλλὰ καὶ ἐναργῶς δεικνύειν τὴν μνήμην τοῦ ὑπὲρ ἡμῶν ἀποθανόντος καὶ ἐγερθέντος, ἐν τῷ νεκρῶσθαι μὲν τῇ ἀμαρτίᾳ καὶ τῷ κόσμῳ καὶ ἑαυτῷ, ζῆν δὲ τῷ Θεῷ ἐν Χριστῷ Ἰησοῦ τῷ Κυρίῳ ἡμῶν.

*Of Baptism*, p. 676. "Question 2. But by saying, 'A greater than the temple is here,' the Lord is instructing us, that he that dares (in an unfit state) to officiate as priest regarding the body of our Lord, Who gave Himself for us, an offering and a sacrifice to God for a savour of sweet smell, is so far more impious, as the body of the Only-begotten surpasses rams and bulls.

*Morals*. "Definition 21. In no respect does he benefit who comes to the communion without understanding the Word, according to Whom the participation of the body and the blood of the Lord is given. But he that partakes unworthily is condemned.

"Question 310. Whether it is right for the communion to be conveyed into an ordinary house. As the word does not permit any ordinary (common) vessel to be carried into the holy places, nor the holy things to be celebrated in a common house, the old covenant manifestly by God's commandment not permitting such a thing to happen, (so in the new) the Lord saying 'A greater than the temple is here,' and the apostle saying 'For have ye not houses for eating and drinking? What shall I say to you? Shall I praise you? In this I do not praise you,' &c. And from these we are instructed neither to eat nor drink a common supper in a church, nor to cast insult on the Lord's supper (by having it) in a house, excepting in the case of anyone on an emergency selecting a cleaner place or house on a becoming occasion.

*De Baptismo*, p. 676. 'Ερώτησις β'.

Ὁ δὲ Κύριος λέγων, "Μεῖζον τοῦ ἱεροῦ ᾧδε," παιδεύει ἡμᾶς ὅτι τοσοῦτον ἀσεβέστερός ἐστιν ὁ τολμῶν ἱερατεῖν τὸ σῶμα τοῦ Κυρίου τοῦ δόιτος Ἐαυτὸν ὑπὲρ ἡμῶν προσφορὰν καὶ θυσίαν τῷ Θεῷ εἰς ὁσμὴν εὐωδίας, ὅσον τὸ σῶμα τοῦ Μονογόνου ὑπερέχει κριῶν καὶ ταύρων.

II. 303. "Ἦθικα. Ὅρος κα'.

"Ὅτι οὐδὲν ὠφελείται ὁ ἄνθρωπος τῆς κατανοήσεως τοῦ Λόγου καθ' ὃν δίδεται ἡ μετάληψις τοῦ σώματος καὶ τοῦ αἵματος τοῦ Κυρίου προτερχόμενος τῇ κοινωνίᾳ. Ὁ δὲ ἀναξίως μεταλαμβάνων κατακρίεται. See also Ἐρώτησις γ', p. 678.

II. 657. Ἐρώτησις τί'.

Εἰ χρη εἰς κοινὸν οἶκον προσκομιδὴν γίνεσθαι. Ὅσπερ οὐδὲν κοινὸν σκεῦος ἐπιτρέπεται ὁ λόγος εἰσφέρεισθαι εἰς τὰ ἅγια, οὕτως οὐδὲ τὰ ἅγια εἰς κοινὸν οἶκον ἐπιτελεῖσθαι, τῆς παλαιᾶς διαθήκης φανερώς προστάγματι Θεοῦ μηδὲν τοιούτων ἐπιτρεπούσης γίνεσθαι τοῦ Κυρίου λέγοντος "Ἦλεὺν τοῦ ἱεροῦ ᾧδε" καὶ τοῦ ἀποστόλου λέγοντος "Μὴ γὰρ οἰκίᾳ οὐκ ἔχετε εἰς τὸ ἐσθίειν καὶ πίνειν; τί εἶπω ὑμᾶς; ἐπαιέτω ὑμᾶς; ἐν τούτῳ οὐκ ἐπαιέω," κ.τ.λ. Ἐὰν ἐν παιδιανίμῳ μῆτε τὸν κοινὸν οἶκον ἐν ἐκκλησίᾳ καταστήσῃν καὶ πίνειν, μῆτε τὸν Κυριακὸν δάπνον ἐν οἰκίᾳ καθυβρίσῃν, ἐκτὸς εἰ μὴ ἐν ἀνάγκῃ ἐπιλέξῃται τις καθαρώτερον τόπον ἢ οἶκον ἐν καιρῷ εὐθέῳ.



Letter I. on the rules (canons). "To approach the mysteries.

Rule 27. "Nor let him distribute the body of the Lord to others.

Letter 66. "That ye should make yourselves unworthy to accomplish (or fulfil) the sacred mysteries.

265. "'If thou bring, &c.' Whether it has been said with reference to the clergy alone...or also to all persons; and how each of you offers unto the altar. It would specially, and in the first meaning, be sequent to take this with reference [only] to the priests, since it is written, 'But ye shall all be judged priests of 'the Lord, and ministrants of God.' And 'A sacrifice of praise shall 'glorify Me.' And again 'A sacrifice to God a contrite spirit.' And the Apostle says 'To present your bodies a living sacrifice, 'holy, well-pleasing to God, your reasoning service;' each of which things is common to all. It was necessary therefore that each of you should correctly present such a gift."

I suppose that the word "only" is wanting in the last extract, but that Basil is proving that the injunction also extends to all: which is pretty certain. But what right have we or Basil to interpret what was said by Jesus, without due reference to the time when He spake, at which time no Lord's supper yet existed, and when the only Divine altar then standing to which offerings were made was the altar of burnt-offering? (See letters on Heb. xiii. 10 in Part I.) Christ never so implied that His apostles were to be called *ἱερείς*, priests.

*Ep. I. Canonica. II. 759.*

Προσείναι τοῖς μυστηρίοις.

*Canon 27, II. 770.*

Μήτε τὸ σῶμα τοῦ Χριστοῦ καταμετέω ἑτέροις.

*Ep. 66, II. 884.*

Ἐαυτοὺς ἀναξίλους ποιήσητε τοῦ ἐπιτελεῖν ἄγια μυστήρια.

*Regulae Breviores Ἐρώτησις σξέ', 265, II. 631.*

"If thou bring thy gift," &c. εἰ πρὸς μόνους τοὺς ἱερεῖς εἴρηται...ἢ καὶ πρὸς πάντας, καὶ πῶς ἕκαστος ὑμῶν προσφέρει ἐπὶ τὸ θυσιαστήριον; Τοῦτο ἔξαιρέτως μὲν καὶ πρωτοτύπως πρὸς ἱερεῖς ἐκλαμβάνειν ἀκόλουθον ἂν εἴη· ἐπεὶ γέγραπται, "ὅτι ἡμεῖς δὲ ἱερεῖς Κυρίου κριτήσεως, λειτουργοὶ Θεοῦ πάντες." Καὶ "θυσία αἰνέσεως δοξάσει Με." Καὶ πάλιν "θυσία τῷ Θεῷ πνεῦμα συν- "τετριμμένον." Καὶ ὁ ἀπόστολός φησιν, "παραστήσαι τὰ σώματα ὑμῶν "θυσίαν ζῶσαν, ἁγίαν, εὐάρεστον τῷ Θεῷ, τὴν λογικὴν λατρείαν ὑμῶν." ὧν ἕκαστον κοινὸν πάντων ἐστίν. Ἀναγκαῖον τοίνυν ἕκαστον ὑμῶν κατορθοῦν τὸν τοιοῦτον.

P. 772. "The deaconess that committed fornication with the Greek must not be received to the communion. But she shall be suffered to come to the offering on the 7th year after being in chaste life. Since during the incursion of the barbarians many transgressed faith towards God, having attended sacrifices relating to heathen swearings, and having eaten of some unlawful things, things connected with idols having been offered by them, let such be dealt with carefully according to the laws and canons already passed by our fathers. For some having had to endure violent compulsion by torments, and not being able to bear the pains, and being thus drawn to utter a denial, are to be *audientes* [hearers] for three and two years, and in three, in penitence, to be admissible to the communion. But those that without great compulsion betrayed faith towards God, and touched devils' tables, and swore Greek oaths, are to be ejected, and in three or two years to be *audientes*, and praying as penitents in three years, at least if they stand with the faithful to prayer in other things, so to be admissible to the participation of the good thing."

There follow other canons of the same historical interest.

P. 860. "Most honoured brethren, a persecution has seized on us; and the heaviest of persecutions. For pastors are being persecuted that the flocks may be scattered abroad, and the heaviest thing is that neither those that bear the evils in assurance are deemed to receive the sufferings of martyrs, nor do the people attend upon the contenders for the faith as in the rank of martyrs;

*Ad Amphilocheium, p. 772, Canon 44.*

Ἡ διάκονος ἢ τῷ Ἑλληνι συμπορεύσασα οὐ δεκτή ἐστὶν εἰς τὴν κοινωνίαν· εἰς δὲ τὴν προσφορὰν δεχθήσεται τῷ ἐβδόμῳ ἔτει, δηλονότι ἐν ἀγνεΐᾳ οὕσα.....Canon 81. Ἐπειδὴ πολλοὶ ἐν τῇ τῶν βαρβάρων καταδρομῇ πῦρ ἔβησαν τὴν εἰς τὸν Θεὸν πίστιν, ὄρκους ἔθνικοῖς ἐπιτελέσαντες, καὶ ἀθεμίτων τιῶν γενοσάμενοι, τῶν ἐν τοῖς εἰδώλοις τοῖς μαγικοῖς προσερεχθέντων αὐτοῖς, οὗτοι κατὰ τοὺς ἤδη παρὰ τῶν πατέρων ἡμῶν ἐξενεχθέντας νόμους καὶ κανόνας οἰκονομήσθωσαν· οἱ μὲν γὰρ ἀνάγκη χαλεπὴν ἐκ βασάνων ὑπομείναντες, καὶ μὴ φέροντες τοὺς πόνοὺς καὶ ἔλκυσθάντες πρὸς τὴν ἄρησιν, ἐν τρισὶν ἔτεσιν καὶ ἐν δυσὶν ἀκροᾶσθαι, καὶ ἐν τρισὶν ὑποπέσοιτας, οὕτω δεκτοὺς γενέσθαι εἰς τὴν κοινωνίαν. Οἱ δὲ ἄνευ ἀνάγκης μεγάλης προδόντες τὴν εἰς Θεὸν πίστιν καὶ ἀψάμενοι τῆς τραπέζης τῶν δαιμονίων, καὶ ὁμίσαντες ὄρκους Ἑλληνικοῖς, ἐκβάλλεσθαι μὲν ἐν γ' ἔτεσιν, καὶ ἐν β' ἀκροᾶσθαι· ἐν ὑποπτώσει δὲ εὐξάμενους ἐν γ' ἔτεσιν, καὶ ἐν ἄλλοις γε συστάνας τοῖς πιστοῖς εἰς τὴν δέησιν, οὕτω δεκτοὺς εἶναι τῇ τοῦ ἀγαθοῦ κοινωνίᾳ.

*Letters to the Bishops of France and Italy, p. 860.*

Διωγμὸς κατέληφεν ἡμᾶς ἀδελφοὶ τιμιώτατοι, καὶ διωγμῶν ὁ βαρύτερος. Διώκονται γὰρ ποιμένες, ἵνα διασκορπισθῶσι τὰ ποίμνια. Καὶ τὸ βαρύτερον ὅτι οὔτε οἱ κακοιχοῦμενοι ἐν πληροφῶρίᾳ τοῦ μαρτυρίου τὰ πάθη δέχονται, οὔτε οἱ λαοὶ ἐν μαρτύρων τάξει τοὺς ἀθλητὰς θεραπεύουσι διὰ τὸ

because the name of Christian is on their persecutors...For we must either bow down to the image or be delivered up to the painful flame of the whips...Joy and spiritual gladness have been taken from us. Our feasts were turned into lamentation. Houses of prayer were shut up from us. The altars of the spiritual service stood idle. There were no longer gatherings of Christians, no longer teachers sitting in the front, nor teachings of salvation, nor a general assembly, nor nightly singing of hymns, nor does that happy exultation of men's souls take place among us which is found in the assemblings and in the communicating in the spiritual gifts to their souls. It is fitting to us to tell you that there is not among us at this crisis a ruler, nor a prophet, nor a leader, nor an offering, nor burning of incense, nor opportunity to bear fruit before the Lord and to find mercy. For the evil canker of the heresy is spreading. We stand contending for the common treasure for our fathers' possession of the faith that makes men whole.

P. 865. "Polytheism has prevailed. There is a great God with them, and a little God also. The Son has been declared not to be a name of His Divine nature, but on the contrary only an appellation of some kind of honour. The Holy Spirit is not compleatory of the Holy Triad, but one something of things created by chance and as it happened to have been cast forth by Father and Son.

P. 1054. "*To Cesaria a patrician lady concerning communion.* But the communicating also each day, and receiving the holy body

Χριστιανῶν ὄνομα τοῖς διώκουσι περικεῖσθαι...Ἀνάγκη γάρ ἡ προσκυνῆσαι τῇ εἰκόνι ἢ τῇ πονηρᾷ φλογὶ τῶν μαστίγων παραδοθῆναι...ἐξῆρται χαρὰ καὶ εὐφροσύνη ἢ πνευματικὴ. Εἰς πένθος ἐστράφησαν ἡμῶν αἱ ἑορταί. Οἴκοι προσευχῶν ἀπεκλείσθησαν. Ἄργα τὰ θυσιαστήρια τῆς πνευματικῆς λατρείας. Οὐκέτι σύλλογοι τῶν Χριστιανῶν οὐκέτι διδασκάλων προεδρίαί· οὐ διδάγματα σωτηρία, οὐ πανήγυρις, οὐχ ὑμνωδία νυκτεριναὶ οὔτε μακάριον ἐκέينو ψυχῶν ἀγαλλίαμα, ὃ ἐπὶ ταῖς συνάξεσι καὶ τῇ κοινωνίᾳ τῶν πνευματικῶν χαρισμάτων ταῖς ψυχαῖς ἐγγίνεται τῶν πιστευόντων εἰς Κύριον. Ἡμῖν πρέπει λέγειν ὅτι οὐκ ἔστιν ἐν ἡμῖν ἐν τῷ καιρῷ τούτῳ ἄρχων οὔτε προφήτης οὔτε ἡγούμενος, οὔτε προσφορά, οὔτε θυμίαμα, οὐ τόπος τοῦ καρπῶσαι ἐνώπιον Κυρίου καὶ εὐρεῖν ἔλεος...Ἐπιπέμειται γάρ τὸ κακὸν τῆς αἵρέσεως...περὶ τοῦ κοινοῦ θησαυροῦ τοῦ πατρικοῦ κτήματος τῆς ὑγιαίνουσας πίστεως ἐστήκαμεν ἀγωνιζόμενοι.

P. 865.

Πολυθεία κεκράτηκε. Μέγας Θεὸς παρ' αὐτοῖς Θεὸς καὶ μικρός· ὁ υἱός, οὐχὶ φύσεως ὄνομα, ἀλλὰ τιμῆς τινος εἶναι προσηγορία νενομίσται. Τὸ Πνεῦμα τὸ ἅγιον οὐ συμπληρωτικὸν εἶναι τῆς ἁγίας Τριάδος...ἀλλ' ἐν τι τῶν κατὰ τῆς κτίσεως εἰκῇ καὶ ὡς ἔτυχε Πατρὶ καὶ Υἱῷ προσέρριφθαι.

*Letters, p. 1054.* Πρὸς Καισαρίαν (πατρικίαν) περὶ κοινωνίας.

Καὶ τὸ κοινωνεῖν δὲ καθ' ἐκάστην ἡμέραν καὶ μεταλαμβάνειν τοῦ ἁγίου σώματος καὶ αἵματος τοῦ Χριστοῦ καλὸν καὶ ἐπωφελές. [See extracts from



and blood of Christ, is honourable and beneficial. As Christ Himself says clearly, 'He that eateth My flesh and drinketh My blood hath eternal life.' For who doubteth that to partake continually of the life is nothing else than to live in many ways? We, however, partake of it a fourth time in each week; on the Lord's day, on the fourth day, and on the preparation, and on the Sabbath (Saturday) [They probably took the Jewish reckoning of the names of the days as they are used in the N. T.: and did this from the beginning], but on the other days if it be the memorial of some martyr. But that during the times of the persecution one should be obliged, through the want of the presence of a priest or minister, to take the communion with his own hand was in no way deemed a burden it is superfluous to indicate; for long usage had caused them to be trusted with this through that state of affairs. For all that were solitary in the deserts, where there is not any priest, used to reserve the (bread for) communion at home and receive it from themselves. But in Alexandria and in Egypt each one even of those that used the rite among the people, has for the most part a communion in his house. For when the priest has completed the sacrifice and given to each to partake and receive, he ought to trust them. For also in the church the priest gives to each his portion, and he that receives it retains it with all authority, and so brings it near with his own hand to his mouth. It is just the same as to power whether one shall receive one portion from the priest or many portions together."

Perhaps we should hardly have expected the facilities of irregular communion to be stretched so far. Could anyone in a town take reserved bread and give it to a sick person?

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the late Hobart Seymour's Tract, Century XIX.] Αὐτοῦ σαφῶς λέγοντος, Ὁ πρῶτον Μοῦ τὴν σὰρκα καὶ πίνων Μοι τὸ αἷμα ἔχει ζῶνι αἰῶνιον. Τίς γὰρ ἀμφιβάλλει ὅτι τὸ μετέχειν συνεχῶς τῆς ζωῆς οὐδὲν ἄλλο ἐστὶν ἢ ζῆν πολ-  
λαχῶς; Ἦμέεις μέντοι γε τέταρτον καθ' ἑκάστην ἑβδομάδα κοινοῦμεν ἐν τῇ Κυριακῇ, ἐν τῇ τετράδι καὶ ἐν τῇ παρασκευῇ καὶ τῷ σαββάτῳ, ἐν δὲ ταῖς ἄλλαις ἡμέραις, ἐν ἣ μνήμη μάρτυρός τινος· τὸ δὲ ἐν τοῖς τοῦ διωγμοῦ καιροῖς ἀναγκάζεσθαι τινα, μὴ πόροντος ἱερέως ἢ λειτουργοῦ, τὴν κοινοῖαν λαμβάνειν τῇ ἰδίᾳ χειρὶ μηδαμῶς εἶναι βαρὺ, περιττόν ἐστι ἀποδείκνυαι, διὰ τὸ τὴν μικρὰν συνηθείαν δι' αὐτῶν τῶν πραγμάτων πιστώσασθαι. Πάντες γὰρ οἱ κατὰ τὰς ἐρήμους μονάζοντες ἔνθα μὴ ἐστὶν ἱερεὺς, κοινοῖαν οἴκοι κατέχοντες (reserved), ἀφ' ἑαυτῶν μεταλαμβάνουσι. Ἐν Ἀλεξανδρείᾳ δὲ καὶ ἐν Αἰγύπτῳ ἕκαστος καὶ τῶν ἐν τῷ λαῷ τελούντων, ὡς ἐπὶ τὸ πλεῖστον, ἔχει κοινοῖαν ἐν τῷ οἴκῳ αὐτοῦ. Ἄπαξ γὰρ τὴν θυσίαν τοῦ ἱερέως τελειώσαντος καὶ δωδωκότος εἰκότως (ἐκάστῳ), μεταλαμβάνειν καὶ ὑποδέχεσθαι, πιστεῖν οὐκ εἶλε. Καὶ γὰρ ἐν τῇ ἐκκλησίᾳ ὁ ἱερεὺς ἐπιδίδωσι τὴν μέριδα, καὶ κατέχει αὐτὴν ὁ ὑποδεχόμενος μετ' ἐξουσίας ἀπίστης καὶ οὕτω προσάγει τῷ στόματι τῇ ἰδίᾳ χειρὶ. Ταυτὸν τοῖνυν ἐστὶ τῇ δυνάμει, εἴτε μίαν μέριδα δέξεται τις παρὰ τοῦ ἱερέως, εἴτε πολλὰς μέριδας ὁμοῦ.



P. 388. "What is the peculiar benefit of those that eat the bread and drink the cup of God? To keep the continual memory of Him that died for us and rose again. What is there peculiar to those who keep this memory of Him? No longer to live to themselves but to Him Who died for them and rose again, &c. [Four questions more.] What is peculiar to a Christian? [This question also preceded all these, and the latter part of the answer is] To be holy without blemish, and so to eat the body of the Lord and to drink His blood. 'For he that eateth and drinketh unworthily,' &c., &c.

P. 624. On our "daily" bread. "When he that laboureth remembering the Lord saying 'Be not anxious for your life what to eat or what to drink;' and the apostle enjoining on us to work that we may have to give to him that hath need, nor to remember his own need but the Lord's command that he should labour, since the labourer is worthy of his food, then 'for his daily bread' *i.e.* for that which is useful for our being for daily life, he trusts not himself; but to pray to God for this, and having shewn the necessity of his own want, he thus eats that which is given from Him, that is—is appointed to eat with judgment in every day, according to the word 'distribution was being made to each as anyone might have need.'

P. 332. "But may the Lord that brought us unto this period of time supply to us as combatants at these earlier games, to ex-

*Moralia, Cap. 22, Vol. II. p. 388.*

Τί ἴδιον τῶν ἐσθιόντων τὸν ἄρτον καὶ πινόντων τὸ ποτήριον τοῦ Θεοῦ; Τὸ τὴν μνήμην φυλάσσειν διηκεῖν τοῦ ὑπὲρ ἡμῶν ἀποθανόντος καὶ ἐγερθέντος. Τί ἴδιον τῶν φυλασσόντων τὴν ταύτην μνήμην; Τὸ μηκέτι ἑαυτοῖς ζῆν ἀλλὰ τῷ ὑπὲρ αὐτῶν ἀποθανόντι καὶ ἐγερθέντι, &c. Τί τὸ Χριστιανοῦ; Εἶναι ἅγιον καὶ ἄμωμον, καὶ οὕτως ἐσθίειν τὸ σῶμα τοῦ Κυρίου καὶ πίνειν τὸ αἶμα. "Ὁ γὰρ ἐσθίων καὶ πίνων ἀναξίως κρίμα ἑαυτῷ ἐσθίει καὶ πίνει." See also ἐρώτησις ροβ' (172).

P. 624, 'Ερώτησις σνβ' (222) *on* ἐπιούσιον *in* Lord's Prayer.

"Ὅταν ὁ ἐργαζόμενος, μνημονεύων τοῦ Κυρίου λέγοντος "Μὴ μεριμνᾶτε τῇ ψυχῇ ὑμῶν τί φάγητε ἢ τί πίητε," καὶ τοῦ ἀποστόλου παραγγεῖλαντος ἐργάζεσθαι, ἵνα ἔχωμεν μεταδίδοναι τῷ χρεῖαν ἔχοντι, μήτε τῆς ἰδίας χρείας ἀλλὰ τῆς ἐντολῆς τοῦ Κυρίου ἵνα ἐργάζεταιται, ἐπειδὴ ἄξιός ἐστι τῆς τροφῆς αὐτοῦ, τότε τὸν ἐπιούσιον ἄρτον τούτεστι τὸν πρὸς ἐφημέραν ζωὴν τῇ οὐσίᾳ ἡμῶν χρησιμεύοντα, οὐκ ἑαυτῷ ἐπιτρέπει ἀλλὰ τῷ Θεῷ ἐντυγχάνειν περὶ τούτου, καὶ τὴν ἀνάγκην τῆς ἐνδείας αὐτῷ ἐπιδείξας, οὕτως ἐσθίει τὸ διδόμενον, παρὰ τοῦ μετὰ δοκιμασίας ἐπιτεταγμένου ποιεῖν ἐφ' ἐκάστης ἡμέρας, τὸ, "διεδίδοδο ἐκάστω, καθότι ἂν τις χρεῖαν εἶχεν."

*Vol. I. p. 332, De Jejunio. Paris, 1618.*

Ὁ δὲ ἀγαθὸν ἡμᾶς εἰς τὴν περίοδον τοῦ χρόνου Κύριος παράσχοι ἡμῖν, οἷον ἀγωνισταῖς εἰς τοὺς προαγῶνας τούτους, τὸ στερῆρόν καὶ εὐτόνον τῆς

hibit the solidity and nerve of hardihood, and to get first to the chief day of the crowns: for now it is the day of the remembrance of His saving sufferings, but in the age to come will be the day of requiting the things which we have done in life, in the just judgment of His Christ; for to Him belongs the glory unto the ages. Amen."

This is the concluding sentence, and is but an approach to an allusion to the Lord's supper.

P. 478. "Israel, if he had not passed the sea, would not have been separated from Pharaoh. And if thou do not cross through the water thou wilt not be separated from the devil's bitter tyranny. He would not have drunk from the spiritual rock unless he had been typically baptized: nor will one give thee the true drink unless thou be truly baptized. He ate the bread of angels after his baptism; but shalt thou in any way get the living bread, unless thou first submit to baptism? He entered into the land of promise by baptism: but shalt thou in any way enter into paradise without having been sealed by baptism? Or dost thou not know that the flaming sword has been set to guard the way of the tree of life, fearful and blazing to the unbelievers, but accessible and radiating desire into them that have believed? And the Master made it to turn; for when it sees a faithful person it sets its back toward him, but when it sees any of those that are not sealed, it meets them with its edge."

It becomes, alas! soon not common to draw this sacrament in such pleasant lines.

καρτερίας ἐπιδειξαμένοις φθίσει καὶ ἐπὶ τὴν κυρίαν τῶν στεφάνων ἡμέραν. ἰὺν μὲν τῆς ἀναμνήσεως τοῦ σωτηρίου πάθους, ἐν δὲ τῷ μέλλοντι αἰῶνι τῆς ἀνταποδόσεως τῶν βεβιωμένων ἡμῖν, ἐν τῇ δικαιοκρισίᾳ τοῦ Χριστοῦ Αὐτοῦ, ὅτι Αὐτῷ ἡ δόξα εἰς τοὺς αἰῶνας. Ἀμήν.

*Exhortatio ad Baptismum, p. 478.*

Ὁ Ἰσραὴλ, εἰ μὴ παρήλθε τὴν θάλασσαν, οὐκ ἂν ἐχωρίσθη τοῦ Φαραώ. Καὶ σὺ εἰν μὴ παρέλθῃς διὰ τοῦ ὕδατος οὐ χωρισθήσῃ τῆς πικρᾶς τυραννίδος τοῦ διαβόλου. Οὐκ ἂν ἐπιεν ἐκεῖνος ἀπὸ τῆς πνευματικῆς πέτρας, εἰ μὴ τυπικῶς ἐβυπτίσθη· οὐδέ σοι δώσει τις τὴν ἀληθινὴν πόσιν εἰν μὴ ἀληθινῶς βαπτισθῆς. Ἐφαγεν ἄρτον ἀγγέλων ἐκεῖνος μετὰ τὸ βάπτισμα· σὺ δὲ πῶς βρώσῃ τῶν ζῶντα ἄρτον ἂν μὴ πρότερον ὑποδέξῃ τὸ βάπτισμα; Εἰσῆλθεν ἐκεῖνος εἰς τὴν γῆν τῆς ἐπαγγελίας διὰ τὸ βάπτισμα· σὺ δὲ πῶς ἐπανεέλθῃς εἰς τὴν παρὰδεισον μὴ σφραγισθεὶς τῷ βαπτίσματι; ἢ οὐκ οἶδας ὅτι φλογιὴ ῥομφαία τέτακται φυλάσσειν τὴν ὁδὸν τοῦ ξύλου τῆς ζωῆς, τοῖς μὲν ἀπίστοις φοβερὰ καὶ φλογίζοντα, τοῖς δὲ πεπιστευκόσιν εὐπρόσιτος καὶ ἕμερον ἐπιλάμπουσα; καὶ στρέφεται αὐτὴν ἐποίησεν ὁ Δεσπότης· ὅταν γὰρ ἴδῃ πιστὸν, τὰ ἰῶτα δίδωσιν, ὅταν δὲ τινα τῶν ἀσφραγίστων κατὰ στόμα προσυπαντᾷ.

P. 633. This also shews that Basil loved often to give bright pictures of the sacraments. "We were not yet wounded by the love of God, nor were we stricken with the spiritual love of the Bridegroom. We knew not yet the invisible and mystic communion: we had not yet the after-knowledge of the power and peace that there is in sanctification; and that I may say all comprehensively, we were (lit. are) not yet an elect race, a royal priesthood, a holy nation, a people for a special possession.

P. 652. "So consequent and necessary was it that he that was baptized in fire, *i.e.* in the word of the teaching, that convicts of the wickedness of sins, and manifests the grace of righteous actions, to hate and abominate injustice as it is written, and to come to desire being cleansed by faith in the power of the blood of our Lord Jesus Christ, Who Himself said, 'This is My blood of the 'new covenant, that is being poured out for many unto remission of 'sin.' The apostle also testifying, 'In Whom we have the redemption by His blood, the remission of our transgressions,' and not only to be cleansed from all lawlessness and sin, but also from every pollution of the flesh and spirit, &c., &c."

In this rich gospel strain shewing that Christ and Calvary had not lost their rightful preeminence in his superior mind. In p. 655 is an allusion in the same strain to John vi. 63.

*De Libero Arbitrio, p. 633.*

Οὕτω ἐτρώθημεν ὑπὸ τοῦ Θεοῦ ἔρωτος, οὔτε ἐπλήγημεν ὑπὸ τῆς πνευματικῆς ἀγάπης τοῦ Νυμφίου. Οὕτω τὴν ἀόρατον καὶ μυστικὴν κοινωνίαν ἐγνωρίσαμεν· οὐ τὴν ἐν ἀγιασμῷ δύναμιν καὶ εἰρήνην ἐπεγνώκαμεν· καὶ, ἵνα συνελὼν τὰ πάντα εἶπω, οὕτω ἐσμὲν γένος ἐκλεκτὸν βασιλείου ἱεράτευμα, ἔθνος ἅγιον, λαὸς εἰς περιποίησιν.

*De Baptismo, p. 652.*

Οὕτως ἀκόλουθον καὶ ἀναγκαῖον τὸν βαπτισθέντα ἐν πυρὶ, τούτεστι ἐν τῷ λόγῳ τῆς διδασκαλίας, ἐλέγχοντι μὲν τῶν ἁμαρτημάτων τὴν κακίαν, φανεροῦντι δὲ τῶν δικαιωμάτων τὴν χάριν, μισῆσαι μὲν καὶ βδελύξασθαι τὴν ἀδικίαν καθὼς γέγραπται· εἰς ἐπιθυμίαν δὲ ἔλθειν τοῦ καθαρισθῆναι διὰ τῆς πίστεως ἐν δυνάμει τοῦ αἵματος τοῦ Κυρίου ἡμῶν Ἰησοῦ Χριστοῦ, Αὐτοῦ ἐιπόντος, "Τοῦτό Μοῦ ἐστὶ τὸ αἷμα τὸ τῆς καινῆς διαθήκης τὸ περὶ πολλῶν ἐκχυνόμενον εἰς ἄφεςιν ἁμαρτιῶν." καὶ τοῦ ἀποστόλου μαρτυροῦντος, "Ἐν ᾧ "ἔχομεν τὴν ἀπολύτρωσιν διὰ τοῦ αἵματος Αὐτοῦ, τὴν ἄφεςιν τῶν παραπτώματων," καὶ οὐ μόνον ἀπὸ πάσης ἀνομίας καὶ ἁμαρτίας καθαρισθῆναι, ἀλλὰ καὶ ἀπὸ παντὸς μολυσμοῦ σαρκὸς καὶ πνεύματος, κ.τ.λ.

## (J.) GREGORY, BISHOP OF NYSSA. B. 331. D. 389.

He was the younger brother of Basil the Great and looked up to him with great respect; and when Basil was made Bishop of Neocasarea, this Gregory received a minor bishopric in its vicinity. But his mind was of no common order, and both in theological writing, and in systematical action against heretics, he exercised great power. The Arians, the Jews, and Eunomius, and Apollinaris felt the power of his pen. His influence in the second Council was great and salutary in support of his brother's friend the other Gregory. He was a promising disciple of Origen, studied at Athens with his brother and Gregory, and started in life as a teacher of eloquence, as his style makes us readily believe. He has not indeed the poetic glow with which Plato made philosophy irresistibly charming, but in other respects he seems to me to have some claim to the name of the Plato of the fourth century. But as Athanasius loses by his life of Anthony, this Gregory lowers his honour and dignity by immortalizing all the superstitious details with which at a century's distance the memory of Gregory Thaumaturge had become encrusted; and which we can well believe the honoured saint would have utterly contemned. But perhaps we may trace in it the same weakness which shewed itself in his elaborate exposition of the change of the bread and wine into the natural body and blood of Christ, and in his assertion that the reception of the smallest portion of that body within our bodies has power to make them like His body. It is curious that this circle of friends, of which Basil was the chief, supplies us with a further explanation of the same process by a scientific medical man Caesarius, the brother of Gregory of Nazianzum. But in this respect the Bishop of Nyssa falls from the nobler and simpler views of Origen his master, and goes far beyond his brother Basil; and so becomes for the East even more than Hilary and Ambrose become for the West. Possibly the other Gregory succumbed to the power of this Gregory's mind, and thus the Gregory of Nyssa really led the way in their direction before the great Greek writers Chrysostom and the later Cyril. Gregory's copious philosophic fluency may well be credited with much that followed. He was preferred to the see of Pontus in his later years.



P. 989. "The Word having said this to the Bride, sets around those that were near Him the mysteries of the Gospel, saying, 'Eat ye that are near Me and drink and be filled (drunken), My 'brethren.' For to him that knoweth the mystic voices of the Gospel there will appear to be no difference between the things here said and the conduct of the mysteries there with the disciples. For in the same manner the Word saith here and there 'Eat ye and drink.' But the exhortation to drink fully, which the Word has here caused to be made to the brethren, would seem to many to be something more than that in the Gospel. But if one would accurately examine, this also will be found in accordance with the words in the Gospels. For what He there urged on His friends in word, this He did there by His acts, because every excess of wine is wont to produce an excitement of the understanding that has been mastered by the wine. Surely that to which He there exhorts them, this by that Divine food and drink both was then taking place and always takes place, when the change from the worse to the better and the excitement has come on, together with the Divine meat and drink. Thus they are filled, as the prophet says, who drink the fatness of the house of God, and are made to drink of the river of His delight ... So Paul, the younger Benjamin, was filled with the wine of excitement.

P. 992. "'For he that unfitly eats and drinks, &c. &c.' But He has well addressed them that are worthy of the food as

*Opera, Vol. II. Cantica Canticorum, Hom. X. p. 989. Migne.*

Ταῦτα εἰπὼν πρὸς τὴν νύμφην ὁ Λόγος περιτίθεται τοῖς πλησίον τὰ τοῦ εὐαγγελίου μυστήρια, λέγων, Φάγετε οἱ πλησίον μου καὶ πίετε καὶ μεθύσθητε ἀδελφοί μου. Τῷ γὰρ ἐπισταμένῳ τὰς μυστικὰς τοῦ εὐαγγελίου φωνὰς οὐδεμία φανήσεται διαφορὰ τῶν ἐνταῦθα ῥητῶν πρὸς τὴν ἐκεῖ τοῖς μαθηταῖς γινομένην μυσταγωγίαν. Ὡσαύτως γὰρ ἐνταῦθα καὶ ἐκεῖ φησὶν ὁ Λόγος Φάγετε καὶ πίετε. Ἡ δὲ πρὸς τὴν μέθην προτροπὴ, ἣν ἐνταῦθα τοῖς ἀδελφοῖς ὁ Λόγος πεποιήται δόξειεν ἂν τοῖς πολλοῖς πλεῖον τι παρὰ τὸ εὐαγγέλιον ἔχειν. Εἰ δέ τις ἀκριβῶς ἐξετάσειεν, καὶ τοῦτο σύμφωνον τοῖς εὐαγγελικοῖς εὐρεθήσεται. Ὅπερ γὰρ ἐνταῦθα τῷ λόγῳ τοῖς φίλοις παρεκελεύσατο, τοῦτο ἐκεῖ διὰ τῶν ἔργων ἐποίησεν, διότι πᾶσα μέθη ἔκστασιν εἴωθε ποιεῖν τῆς διανοίας τῆς κεκρατημένης ὑπὸ τοῦ οἴνου. Οὐκοῦν ὅπερ ἐνταῦθα προτρέπεται, τοῦτο διὰ τῆς Θείας ἐκείνης βρώσεως τε καὶ πόσεως καὶ τότε ἐγένετο καὶ πάντοτε γίνεται, συνεισιούσης τῇ βρώσει τε καὶ τῇ πόσει τῆς ἀπὸ τῶν χειρόνων πρὸς τὰ βελτίω μεταβολῆς καὶ ἐκστάσεως. Οὕτω μεθύουσι, καθὼς ἡ προφητεία φησιν, οἱ τὴν πλότητα τοῦ οἴκου τοῦ Θεοῦ πίνοντες καὶ τῷ χεϊμάρρῳ τῆς τρυφῆς ποτιζόμενοι. P's. xxxv. 9 and cxv. 11. Οὕτως ἐμεθύσθη καὶ ὁ νεώτερος Βενιαμὴν, Παῦλος, 2 Cor. v. 13, and before Festus.

P. 992.

Ὁ γὰρ ἀναξίως ἐσθίων καὶ πίνων κ.τ.λ. Καλῶς δὲ τοὺς ἀξίους τῆς

brethren. For he that doeth His will is named by the Word brother and sister and mother.

P. 93. "But since humanity is of two parts, it is a necessity for him that is being led on to life to follow those that are saving it in both its parts. Surely then the life that is gained by being mingled with Him through faith takes the starting-points of salvation from it. The unification with 'the life' has a participation of 'the life.' But the body comes into society with and is mingled with Him that saves it in another manner. For as those who through the ill design of another have taken poison have extinguished the destructive power by another drug, but it is needful for the antidote too, like the fatal (poison), to come within the bowels of the man, that the power of the helping virtue may through them be distributed over all the body, so, as we have eaten for ourselves that which dissolves our nature, it is necessary, as we have come to new need of Him Who brings together that which has been dissolved, that again such an antidote should come into us and by its own antagonism drive away from us the injurious poison that was previously inserted in the body. What then is this? No other than that that body which was shewn to be superior to death has also achieved the beginnings of our life. For as a little leaven, as the apostle says, changes and assimilates the whole lump to itself; so the body of Christ, which was by God put to death, having come to be in our body, transmakes and transfers it all into its own character. For as, when the destruc-

βρώσεως ἀδελφοὺς προσηγόρευσεν. Ὁ γὰρ ποιῶν τὸ θέλημα Αὐτοῦ καὶ ἀδελφὸς καὶ ἀδελφὴ καὶ μήτηρ ὑπὸ τοῦ Λόγου κατονομάζεται.

*Vol. II. 93. Oratio Catechetica Magna.*

After many chapters on baptism and regeneration, c. 37. Ἄλλ' ἐπειδὴ διπλοῖν τὸ ἀνθρώπινον, ἀνάγκη τῷ πρὸς ζωὴν καθηγούμενῳ δι' ἀμφοτέρων τοῖς σώζοντας ἐφέπεσθαι. Οὐκοῦν ἡ ζωὴ μὲν διὰ πίστεως πρὸς Αὐτὸν ἀνακραθεῖσα τὰς ἀφορμὰς ἐντεῦθεν τῆς σωτηρίας ἔχει. Ἡ πρὸς τὴν ζωὴν ἔνωσις τὴν τῆς ζωῆς κοινωνίαν ἔχει. Τὸ δὲ σῶμα ἕτερον τρόπον ἐν μετουσίᾳ τε καὶ ἀνακράσει τοῦ Σώζοντος γίνεται. Ὡσπερ γὰρ οἱ δηλητήριον δι' ἐπιβολῆς λαβόντες, ἀλλῶ φαρμάκῳ τὴν φθοροποιὸν δύναμιν ἐσβασαν, χρηρὴ δὲ καθ' ὁμοιότητα τοῦ ὀλεθρίου καὶ τὸ ἀλεξητήριον ἐντὸς τῶν ἀνθρώπινων γενέσθαι σπλάγχθων, ὡς ἂν δι' ἐκείων ἐφ' ἅπαν καταμερισθεῖν τὸ σῶμα ἢ τοῦ βοηθοῦντος δύναμις· οὕτω τοῦ διαλύοντος τὴν φύσιν ἡμῶν ἀπογενεσάμενοι, πάλιν ἀναγκαῖον, ὡς τοῦ συνάγοντος τὸ διαλελυμένον ἐπεδείθημεν· ὡς ἂν ἐν ἡμῖν γενόμενον τὸ τοιοῦτον ἀλεξητήριον τὴν προεντεθεῖσαν τῷ σώματι τοῦ δηλητηρίου βλάβην διὰ τῆς οἰκείας ἀντιπαθείας ἀπώσοιτο. Τί οὖν ἐστὶ τοῦτο; Οὐδὲν ἕτερον ἢ ἐκεῖνο τὸ σῶμα ὃ τοῦ τε θανάτου κρείττον ἐδείχθη, καὶ τῆς ζωῆς ἡμῶν κατήρξατο. Καθάπερ γὰρ μικρὰ ζύμη, καθὼς φησὶν ὁ ἀπόστολος, ὅλον τὸ φύρμα πρὸς ἑαυτὸν συνεξομοῖοι, οὕτως τὸ θανατισθὲν ἐπὶ τοῦ Θεοῦ σῶμα, ἐν τῷ ἡμετέρῳ γενόμενον, ὅλον πρὸς ἑαυτὸ μεταποιεῖ καὶ μετατίθῃσιν. Ὡς γὰρ, τοῦ φθοροποιοῦ πρὸς τὸ ὑγιαῖνον ἀναμιχθέντος, ἅπαν

tive agent was mingled with the sound (body), all that it was mingled with was made worthless with it, so the immortal body also, having come to be in him that has received it, transmaded the whole also into its own nature. But indeed it is not possible for anything to come to be in the body except it be well mixed with the bowels by being eaten and drunk. Surely then it is requisite to receive, in the way possible to our nature, the power of the Spirit that is to quicken us. But when we have received that only (remedy), viz. this favour of that body which received God into it,—it having been otherwise shewn not to be possible that our body should come to immortality except it come into association with incorruptibility by communion with that which is immortal—it becomes us to consider how it became possible for that body to be continually distributed to so many myriads of believers throughout all the world and for the whole to be by division in each, and for it to remain in itself whole. Surely then, that our faith may look to that which follows with us, and may have no doubt of understanding about that which lies before (our eyes), it will become us to give a little time in our word to the body's physiology." After this physiological inquiry he continues, "The manner of these things being well settled, our understanding must be brought back to the elements before us. For it was being inquired how the body of Christ which is in that (bread) quickens all the nature of men, in whomsoever there is faith, being divided to all and itself not diminished. We shall then soon approach a probable statement. For if the substance of all the body is made by food, and food is meat and drink, and bread is in eating, and water sweetened with wine is in drinking: but

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τὸ ἀνακραθὲν συνηχρεΐεται, οὕτως καὶ τὸ ἀθάνατον σῶμα, ἐν τῷ ἀναλαβόντι αὐτὸ γένομενον, πρὸς τὴν ἑαυτοῦ φύσιν καὶ τὸ πᾶν μετεποίησεν. Ἄλλὰ μὴν οὐκ ἔστιν ἄλλως ἐντός τι γίγνεσθαι τοῦ σώματος μὴ διὰ βρώσεως καὶ πόσεως τοῖς σπλάγχθοις καταμιγνύμενον. Οὐκοῦν ἐπάναγκες κατὰ τὸν δυνατὸν τῆ φύσει τρόπον τὴν ζωοποιὸν δύναμιν τοῦ Πνεύματος δέξασθαι. Μόνον δὲ τοῦ Θεοδόχου σώματος ἐκείνου ταύτην δεξαμένοι τὴν χάριν, ἄλλως δὲ δειχθέντος μὴ εἶναι δυνατὸν ἐν ἀθανασίᾳ γένεσθαι τὸ ἡμετέρον σῶμα, εἰ μὴ διὰ τῆς πρὸς τὸ ἀθάνατον κοινωνίας ἐν μέτουσίᾳ τῆς ἀφθαρσίας γειόμενον· σκοπῆσαι προσήκει πῶς ἐγένετο δυνατὸν τὸ ἐκείνου σῶμα ταῖς τοσαύταις τῶν πιστευόντων μυριάσι κατὰ πᾶσαν τὴν οἰκουμένην εἰσαεῖ καταμεριζόμενον, ὅλον ἐν ἑκάστῳ διὰ τοῦ μέρους γένεσθαι, καὶ αὐτὸ μένειν ἐφ' ἑαυτοῦ ὅλον. Οὐκοῦν ὡς ἂν πρὸς τὸ ἀκόλουθον ἡμῖν ἡ πίστις βλέπουσα, μηδεμίαν ἀμφιβολίαν περὶ τοῦ προκειμένου νοήματος ἔχει, μικρὸν τι προσήκει παρασχολῆσαι τὸν λόγον εἰς τὴν φυσιολογίαν τοῦ σώματος. Τῆν Τούτων ἡμῖν τούτων διεκκρινηθέντων τὴν πρόπον, ἐπανακτῶν ἄλιν πρὸς τὸ προκειμένα τὴν διάνοιαν. Ἐξητήτο γὰρ πῶς τὸ ἐν ἐκείνῳ σῶμα τοῦ Χριστοῦ πᾶσαν ζωοποιεῖ τὴν τῶν ἀνθρώπων φύσιν, ἐν ὅσοις ἡ πίστις ἔστιν, πρὸς πάντας μεριζόμενον, καὶ αὐτὸ οὐ μειούμενον. Τάχα τοίνυν ἐγγὺς τοῦ εἰκότος λόγου γινόμεθα. Εἰ γὰρ παντὸς σώματος ἡ ὑπόστασις ἐκ τῆς τροφῆς γίνεται, αὕτη δὲ βρώσις καὶ πόσις ἔστιν· ἔστι δὲ ἐν



the Word of God (as in our first parts has been distinguished), Who is both God and Word, was mingled with man's nature, and came to be in our body, yet did not take any other strange new composition for (His) human nature, but gave continuance to His own body by the usual and (familiar) means, strengthening His substance by meat and drink: but the meat was bread.—As then in our case, as has already been often said, he that seeth the bread in a certain way looketh at the human body, because that thing coming to be in this (body) becomes this; so in that case too the body that received God, having received the food of bread, was in a mode of speech the same with it, the food, as has been said, being transferred to the nature of the body. For that which is peculiar to all (human) flesh, was confessed also in the case of that (flesh of Christ), that that body also was continually receiving its strength by bread. But the body of Christ was transmuted to the flesh of God by the indwelling of God the Word. I do well then in believing that now also the bread of God the Word, when consecrated, is being transmuted into the body of God the Word. For that body also was bread by the (nutritive) power of bread. But it was sanctified by the indwelling of the Word that tabernacled in flesh. Surely then because by God the bread that was transmuted in that body (of Christ) into Divine power, by the same (God) a like thing now also comes to pass. For in that case the grace of the Word made for itself a holy body, to whom its confirmation came by bread, and it was in a certain way itself bread, here also in like manner, as the apostle says, the bread 'is sanctified by God's word and by the entreaty,' not advancing

τῇ βρώσει ἄρτος, ἐν δὲ τῇ πόσει ὕδωρ ἐφηνδυσμένον τῷ αἴψῃ· ὁ δὲ τοῦ Θεοῦ Λόγος, καθὼς ἐν πρώτοις διήρηται, ὁ καὶ Θεὸς ὢν καὶ Λόγος, τῇ ἀνθρωπίνῃ συνεκράθη φύσει, καὶ ἐν τῷ σώματι τῷ ἡμετέρῳ γενόμενος, οὐκ ἄλλήν τινα παρεκαιοτόμησε τῇ ἀνθρωπίνῃ φύσει τὴν σύστασιν, ἀλλὰ διὰ τῶν συνήθων τε καὶ κατηλλήλων ἔδωκε τῷ καθ' ἑαυτὸν σώματι τὴν διαμοιρῆν, βρώσει καὶ πόσει περιεκρατῶν τὴν ὑπόστασιν. Ἡ δὲ βρώσις ἄρτος ἦν. Ὡσπερ τοῦν ἐφ' ἡμῶν, καθὼς πολλακίς ἤδη εἴρηται, ὁ τὸν ἄρτον ἰδὼν τρόπον τίνα τὸ ἀνθρώπινον βλέπει σῶμα, ὅτι ἐν τοῦτῳ ἐκεῖνο γενόμενον τοῦτο γίνεται· οὕτω καὶ ἐκείνῳ τὸ Θεοδόχον σῶμα, τὴν τροφήν ἄρτου παραδεξάμενον, λόγῳ τινι ταυτὸν ἦν ἐκεῖνο, τῆς τροφῆς, καθὼς εἴρηται, πρὸς τὴν τοῦ σώματος φύσιν μελισταμένης. Τὸ γὰρ πάντων ἴδιον καὶ ἐπ' ἐκείνης τῆς σαρκὸς ὁμολογήθη, ὅτι ἄρτῳ κακείνῳ τὸ σῶμα διεκρατεῖτο. Τὸ δὲ σῶμα τῇ ἐνοικήσει τοῦ Θεοῦ Λόγου πρὸς τὴν Θεϊκὴν μετεποιήθη. Καθὼς οὖν καὶ ἵεν τὸν τοῦ Λόγου τοῦ Θεοῦ ἀγιάζομενον ἄρτον εἰς σῶμα τοῦ Θεοῦ Λόγου μεταπειεῖσθαι πιστεύομαι. Καὶ γὰρ ἐκεῖνο τὸ σῶμα ἄρτος τῇ δυνάμει ἦν. Ἠγιάσθη δὲ τῇ ἐπισκηνώσει τοῦ Λόγου τοῦ σκηνώσαντος ἐν τῇ σαρκί. Οὐκοῦν ἄθεν ὁ ἐν ἐκείνῳ τῷ σώματι μεταποιηθεὶς ἄρτος εἰς Θεῖον μελίστη δύνανται, διὰ τοῦ αὐτοῦ καὶ ἵεν τὸ ἴσον γίνεται. Ἐκεί τε γὰρ ἡ τοῦ Λόγου χάρις ἄγιον ἐποιεῖτο σῶμα, ὃ ἐκ τοῦ ἄρτου ἢ σύστασις ἦν, καὶ τρόπον τινα καὶ αὐτὸ ἄρτος ἦν, ἐνταῦθα τε ὡσαύτως ὁ ἄρτος, καθὼς φησὶν ὁ ἀπόστολος, ἀγιάζεται διὰ λόγου Θεοῦ καὶ ἐντεύξεως,



through being eaten and drunk into the body of the Word, but transmuted straightway into the body of the Word, as has been said by the Word, 'This is My body'... Since then His Divine flesh received this part also into its composition, and the manifested Word on this account mingled Himself with the fated nature of man, that by the communication of the Godhead the man may be rendered Divine with Him, on this account He sows His own self through the flesh, in those that have believed in the economy of the grace, whose composition is both of wine and bread, being thoroughly mingled with the bodies of them that have believed, that by the union with the immortal man also might become partaker of His immortality. But these things He bestows by the power of 'the blessing' (in celebrating the supper) having transelemented the nature of things that do appear."

P. 225. "These things then having been distinguished in the manner spoken of, whatsoever offences touch the reasoning part of the soul were judged by the fathers severer charges, and deserving of a greater and more thorough and more painful visitation: such as if anyone should deny this faith in Christ, or appeared to have deserted to Judaism, or to idolatry, or to Manicheism, or to some other such form of ungodliness; he that willingly rushed to such an evil, afterwards when he has condemned himself, has the whole rest of his life as a time for repenting. For never when mystic prayer is celebrated is he allowed to

οὐ διὰ βρώσεως καὶ πόσεως προῖων εἰς τὸ σῶμα τοῦ Λόγου, ἀλλ' εὐθὺς πρὸς τὸ σῶμα τοῦ Λόγου μεταποιούμενος, καθὼς εἴρηται, ὑπὸ τοῦ Λόγου, ὅτι τοῦτό ἐστι τὸ σῶμά Μου. More physiology. Then Ἐπεὶ οὖν καὶ τοῦτο μέρος ἢ Θεοδόχος Ἐκείνου σὰρξ πρὸς τὴν σύστασιν ἑαυτῆς παρεδέξατο ὁ δὲ φανερωθεὶς Λόγος διὰ τοῦτο κατέμιξεν Ἐαυτὸν τῇ ἐπικήρῳ τῶν ἀνθρώπων φύσει ἵνα τῇ τῆς Θεότητος κοινωνίᾳ συναποθεωθῇ<sup>1</sup> τὸ ἀνθρωπινόν, τούτου χάριν τοῖς πεπιστευκόσι τῇ οἰκονομίᾳ τῆς χάριτος Ἐαυτὸν ἐνσπείρει διὰ τῆς σαρκὸς, οἷς ἢ σύστασις ἐξ οἴνου τε καὶ ἄρτου ἐστι τοῖς σώμασι τῶν πεπιστευκότων κατακιρνάμενος, ὡς ἂν τῇ πρὸς τὸ ἀθάνατον ἐνώσει καὶ ἄνθρωπος τῆς ἀφθαρσίας μέτοχος γένοιτο. Ταῦτα δὲ δίδωσι, τῇ τῆς ἐδλογίας δυνάμει πρὸς ἐκείνο μεταστοιχείσας τῶν φαινομένων τὴν φύσιν.

*Epistola Canonica, p. 225.*

Τούτων τοίνυν κατὰ τὸν εἰρημένον διακρινηθέντων τρόπον, ὅσα μὲν ἀμαρτήματα τοῦ λογιστικοῦ τῆς ψυχῆς ἄπτεται μέρους, χαλεπώτερα παρὰ τῶν πατέρων ἐκρίθη, καὶ μείζονος καὶ διαρκεστέρας καὶ ἐπιπονωτέρας τῆς ἐπιστροφῆς ἄξια· οἷον εἴ τις ἠρνήσατο τὴν εἰς Χριστὸν πίστιν, ἢ πρὸς Ἰουδαισμόν ἢ πρὸς εἰδωλολατρίαν ἢ πρὸς Μανιχαϊσμόν ἢ πρὸς ἄλλο τι τοιοῦτον ἀθείας εἶδος αὐτομολήσας ἐφάνη, ὁ μὲν ἐκουσίως ἐπὶ τὸ τοιοῦτον ὀρμήσας κακὸν, εἶτα καταγνοὺς ἑαυτοῦ, χρόνον τὸν τῆς μετανοίας ἔχει ὅλον τὸν τῆς ζωῆς αὐτοῦ. Οὐδέποτε γὰρ μυστικῆς ἐπιτελουμένης εὐχῆς, μετὰ τοῦ λαοῦ προσκυνῆσαι τὸν Θεόν

<sup>1</sup> συναποθεωρηθῇ I think may be safely cast out.

worship God with the people, but he will have to pray alone, and he will altogether be separated from communicating in the sanctified things, but in the hour of his departure from life he will then be thought meet for a share of the sanctified thing. But if it should happen that beyond expectation he lives again, he shall live on under the same condemnation, being unable to partake of the mystic sanctified things. But those that were hurt with tortures and heavy punishments were deemed to have paid for it in a certain appointed time, the holy fathers having used tenderness in their cases, as if the soul had not (so much) been in the fall, but bodily weakness not holding out against the cruel injuries. Wherefore the transgression was measured in the visitation by the measure of those that have sinned in fornication, also the woman that has suffered by force and with pain." [Then the case of those who resort to conjurers, and cases of fornication, &c., concluding with double the time for adulterers, and then] "But it shall be continued also in his case, as also in the case of those that have been brought together by the pollution of fornication, so that the participation of the good thing shall be more quickly or later according to the cases.

P. 232. "But if after having partaken of the consecrated thing he rise up again to life, he must await the appointed time in which he was, before the communion was given to him, in his case of necessity."

The third of these extracts is almost an entire chapter. And how can anyone after reading it in Greek or in English believe that in all these compounds of *μετὰ* (which are rendered

καταξιῶνται, ἀλλὰ καταμονὰς μὲν εὐξεται τῆς δὲ κοιωνίας τῶν ἁγιασμάτων καθόλου ἀλλότριος ἔσται ἐν δὲ τῇ ὥρᾳ τῆς ἐξόδου αὐτοῦ, τότε τῆς τοῦ ἁγιάσματος μέριδος ἀξιωθήσεται. Εἰ δὲ συμβαίῃ παρ' ἐλπίδος ζῆσαι αὐτὸν πάλιν ἐν τῷ αὐτῷ κρίματι διαβιώσεται, ἀμέτοχος τῶν μυστικῶν ἁγιασμάτων γινόμενος. Οἱ δὲ βιασάνοις καὶ τιμωρίαις χαλεπαῖς αἰκισθέντες ἐν ῥητῷ χρόνῳ ἐπιτιμήθησαι, οὕτω τῶν ἁγίων πατέρων φιλαθροπία ἐπ' αὐτῶν χρησαμένους ὡς οὐχὶ ψυχῆς γεγεννημένης ἐν πτώματι, ἀλλὰ τῆς σωματικῆς ἀσθειας πρὸς τὰς αἰκίας οὐκ ἀντισχούσης. Διὸ τῷ μέτρῳ τῶν ἐν πορνείᾳ πλημμελησάντων, καὶ ἡ βεβιασμένη τε καὶ ἐπόδυνος παράβασις ἐν τῇ ἐπιστροφῇ συνεμετρήθη... [The word αὐτῷ is wanted before μέτρῳ.] Παρατηρηθήσεται δὲ καὶ ἐπ' αὐτῷ ὅν τρόπον καὶ ἐπὶ τῶν τῷ μολυσμῷ τῆς πορνείας συνενεχθέντων ὥστε ἢ θάττον ἢ βραδύτερον γενέσθαι αὐτοῖς τὴν τοῦ ἀγαθοῦ μετουσίαν.

P. 232.

Εἰ δὲ μετασχῶν τοῦ ἁγιάσματος πάλιν εἰς τὴν ζωὴν ἐπανέλθοι, ἀναμένειν τὸν τεταγμένον χρόνον, ἐν ᾧ ἦν πρὸ τῆς κατ' ἀνάγκην αὐτῷ δοθείσης κοιωνίας.

into English by the adoption of the Latin preposition *trans*) the writer does not teach a change of material substance, *i.e.* a change of the substance or elements of bread into the substance or elements of Christ's body? It is almost impossible to believe that any man can persuade himself to the contrary. And yet, such is the frailty of man's mind, that this is what Dr Pusey has set himself to prove in his largest book. But how came he to do this? The Dublin Review had fastened on passages like this, and affirmed that Dr Pusey must differ from the Church of England, because he holds by these fathers, and they certainly teach *a change of substance*. The Professor wished to argue against this charge, and strange to say succeeded in persuading himself that the fathers do not. Dr Pusey's cited instances certainly prove very little. They constitute a painful instance of the unreliability of the human mind. I am referring to Note S, in his thick volume on the doctrine of the Real Presence. The note quotes a large number of the passages in which *μετὰ* is compounded with verbs in connexion with this asserted change of bread and wine. There is no need to quote many, as these "extracts" contain enough to form a decision. The theory of the Professor is that in all these cases no such real change is supposed: and what is true of some of the cases, *viz.* that no real change is supposed, he asserts of them all. Take the first instance, *μεταποιέω*, which he renders "transmake." The third "extract" supplies very distinct cases to the contrary. See Dr Pusey p. 179 in which he argues that this word does not imply any change in the physical substances of the bread and wine, so that the natural substances of the bread and wine cease to be. Besides *μεταποιέω* and *μετατίθημι*, what is *μετουσία*? What are *παρεκαινοτόμησε τὴν σύστασιν*, and several other like terms? But *μεταποιέω*, transmake, occurs in that one passage six several times, and I am quite content that the argument of Dr Pusey be judged by every one in reference to that word.

(K.) GREGORY, BISHOP OF NAZIANZUM. B. 339. D. 399.

Although he at first thought this subordinate post beneath the talents of which he was conscious, yet the peace which he there enjoyed may well make one believe that from the chair of



Constantinople he looked back on it with regret. His Greek is certainly superior. Dean Waddington ranks him and Basil above the other fathers in this respect. He has the distinction of being likened to St John by receiving the title *ὁ θεολόγος*, the divine. He and his friend Basil were fellow-students with Julian, at what we may term the university of Athens, and probably often amused themselves by predicting the future course of that weak and wilful man. Gregory's ruling bias however was ever towards a solitary life. The clash and struggle of leagues and associations were alien to his taste. Yet his virtues were so eminent that it was impossible that he should not win to himself a band of admiring and devoted adherents in the capital of the Eastern Empire. He was as eloquent a preacher as an elegant scholar. Athens had not to be ashamed of him. Yet he seems to have been an unappreciated pearl to the so-called Christian populace of that fierce and factious city, which, in a great degree, consisted of Arians. They neither admired his beautiful copiousness, nor loved his unbending rectitude. And he had his own views of the power of the clerical order, and of the intercessory power of martyrs. But we never find him guilty of an action of which his excellent father, the second of the Gregories, would have been ashamed, with whom and from whose practice he learned some good lessons of sacred administration as coadjutor to him in his diocese of Neocæsarea. Ullmann's little biographical monograph of him is a gem. It is of great service in enabling us to realize the state of Constantinople in his time. But it does not so satisfy as to prevent an ardent longing that a pen like that of Charles Kingsley would do for the church in that city in this century what he did for that of Alexandria. The theme might well repay the labour.

It is worthy of notice that, like Augustine, this leading father had a mother of eminent piety, Nonna, who lives in his writings. We may justly call him a leading father, for the office of leader to the orthodox party was conferred on him by resolution of a synod at Antioch, in 378. His first episcopal position was little Sasima, in 371. From that he was moved, to become coadjutor to his aged father at the town of his birth. He thence migrated to Constantinople, to preach at the little chapel of Anastasia on behalf of Athanasian orthodoxy: and when Theodosius succeeded Valens—the Theodosius whom Ambrose afterwards humbled—Gregory was substituted for the Arian Demophilus in the metropolitan



archiepiscopal seat. Under the combined weight of the opposition of emperor and patriarch Arianism fell, and the result was the calling of the second council in 381, which ratified the work of the first, and modified its creed in minor details; in particular removing the anathema, and giving a definite form to the church belief regarding the Deity and personality of the Holy Ghost. But Gregory retired, and spent the last few years of his life in seclusion, and so lived about 8 years after the Council of Constantinople.

Every age has had its marvels of the same nature as this which Gregory narrates of his sister Gorgonia. Many pretended wonders have been investigated, and found to be counterfeit; but to affirm that God never works cures now in answer to the prayer of faith would be going against both experience and the apparent meaning of Scripture. The point therefore to which attention is called is Gregory's carnalizing of the sacramental idea—his praise of his sister for believing that the way to obtain a cure was to rub her body with her own tears, and with all that she could get of the sacred bread and wine, and to lay her head against the holy table, that all this might work like a charm—that so eminent and highly educated a divine should teach the people to believe in this carnal use of the relics of this sacrament, as if there lay in them a magic power to heal: a power which Christ and Paul never taught us to look for in anything connected with this sacrament. Must we not brand this as unscriptural superstition?

*An Encomium to his sister Gorgonia.*

P. 809. "What then did the great soul, worthy of the greatest things? and what was the healing of her calamity? For there now the secret is. Unknowing of all other she flies for refuge to the Physician of all (men), and having kept vigil to the stillness of night,

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*Migne I. 809, Oratio VIII. § 18. In laudem sororis sue Gorgoniae.*

Τί οὖν ἡ μεγάλη καὶ τῶν μεγίστων ἀξία ψυχὴ, καὶ τίς ἡ ἰατρεία τοῦ πάθους; Ἐνταῦθα γὰρ ἤδη καὶ τὸ ἀπόβρῆτον. Πάντων ἀπογνοῦσα τῶν ἄλλων, ἐπὶ τὸν πάντων ἱατρὸν καταφεύγει, καὶ νυκτὸς ἁωρίαν τηρήσασα,

her disease giving in a little to her, she falls at the altar with faith, and with a great cry and all the modes of calling on Him she calls upon Him that is honoured upon it (the altar); and having reminded Him of all the mighty works ever (yet performed by Him), for she had wisdom both in the old and in the new, at last she ventures upon a deed of the greatest audacity. She imitates her that dried up the fountain of her blood by touching the fringe of Christ's (robe). And what does she? With an equally loud cry and her rich tears she laid her head against the altar, like the one who of old rained tears on the feet of Christ; and declaring (lit. threatening) that she would not let go before she had gained health. Then anointing all her body over with this medicine from her (eyes) and mixing with her tears whatever crumb or drop her hand got and treasured of the figures of His precious body and blood, O the wondrous issue! she went away, having felt that she was saved (*i.e.* cured). Light (now) in body and soul and understanding, having received as reward of hope that which she was hoping for, and with the vigour of the soul having procured that of the body also. These are indeed great things, but not false delusions. All of you believe them, whether in disease or in health: that the latter may keep, and the former may obtain, health. And that the narration is not a boast (of mine), is manifest from my keeping close silence while she was alive, and now revealing it; and be well assured that I would not have made it public, had I not had a kind of fear of hiding up so great a wonder both from believers and unbelievers, both now and to come after.

μικρὸν ἐνδοίσης αὐτῇ τῆς νόσου, τῷ θυσιαστηρίῳ προσπίπτει μετὰ τῆς πίστεως, καὶ τὸν ἐπ' αὐτῷ τιμώμενον ἀνακαλουμένη μεγάλη τῇ βοῇ καὶ πάσαις ταῖς κλήσεσι, καὶ πασῶν αὐτὸν τῶν πώποτε δυνάμεων ὑπομνήσασα (σοφὴ γὰρ ἐκείνη καὶ τὰ παλαιὰ καὶ τὰ νέα) τέλος εὐσεβῆ τινα καὶ καλὴν ἀναισχυρτίαν ἀναισχυρεῖ. Μιμείται τὴν τοῖς κρασπέδοις Χριστοῦ ξηράνασαν πηγὴν αἵματος. Καὶ τί ποιεῖ; Τῷ θυσιαστηρίῳ τὴν κεφαλὴν ἑαυτῆς προσθεῖσα μετὰ τῆς ἴσης βοῆς καὶ δάκρυσι τοῖς πλουσίοις, ὥσπερ τις πάλοι τοὺς πόδας τοῦ Χριστοῦ καταβρέχουσα, καὶ μὴ πρότερον ἀνήσειν ἢ τῆς ὑγείας τεχεῖν ἀπειλοῦσα· εἶτα τῷ παρ' ἑαυτῆς φαρμάκῳ τοῦτ' ὃ τὸ σῶμα πᾶν ἐπαλείφουσα, καὶ εἴ ποῦ τι τῶν ἀντιτέπων τοῦ τιμίου σώματος ἢ τοῦ αἵματος ἢ χεῖρ ἔθυσάρισε, τοῦτο καταμιγνῶσα τοῖς δάκρυσι (ὧ τοῦ θαύματος!) ἀπῆλθεν εὐθὺς αἰσθημένη τῆς σωτηρίας, κούφη καὶ σῶμα καὶ ψυχὴν καὶ διάνοιαν μισθὸν ἐλπίδος λαβοῦσα τὸ ἐλπιζόμενον καὶ τῇ τῆς ψυχῆς εὐρωστία κομισμένη τὴν τοῦ σώματος. Ταῦτα μεγάλα μὲν, οὐ ψευδῆ δέ. Τοῦτοις πιστεύετε ἅπαντες, καὶ νοσοῦντες καὶ ὑγιαίνοντες· ἵν' οἱ μὲν ἔχητε τὴν ὑγίαν, οἱ δὲ ἀπολάβητε. Καὶ ὅτι μὴ κόμπος τὸ διγῆγμα, δῆλον ἐξ ὧν ζώσης κατασιγῆσας, ἦν ἐκάλυφα, καὶ οὐδ' ἂν ἐδημοσίεουσα, εἰ ἴστε, εἰ μὴ τις ἔσχε με φόβος θαῦμα τοιοῦτον κατακρύψαι καὶ πιστοῖς καὶ ἀπίστοις, καὶ τοῖς ἦν καὶ τοῖς ὕστερον.

*About his father losing his speech through grief at a plague of hail.*

P. 1036. "For at all times straitened by the calamity, he gained strength only from the service (of this sacrament); and for a time escaped the affliction, as if it were chased away by a command.

P. 497. "How was I to get courage to offer to Him the outward sacrifice, the figure of the great mysteries? Or how to put on the habit and name of a priest before having initiated my hands with holy deeds?

*Against the Emperor Julian.*

P. 576. "And he unconsecrates himself in his hands, purging off the bloodless sacrifice through which we communicate with Christ and His sufferings and His Godhead. And he inaugurates the palaces with entrails and sacrifices, applying to the bad counsellors of a wicked rule.

P. 644. "For (God) seems to wish this, that we communicate in a manner as near as possible to the sacrifice (of the passover)... After the Paschal evening had begun is the seven days' taking away of the (usual) leaven (for seven is the most mystic of numbers and corresponds with this world), *i.e.* of the ancient and sharp wickedness (for it is not only that which makes bread and is of this life only), that we may not be feeding on any mixture of Egypt and a

P. 1036, *Oratio* 18, *de Patre ejus tacente ob plagam grandinis*, § 38.

Οὐ γάρ ἐστιν ὅτε μὴ τῷ πάθει στενοχωρούμενος... ὑπὸ μόνῃς ἐβρώννυτο τῆς λειτουργίας· καὶ ὑπεχώρει τὸ πάθος, ὥσπερ ἐξ ἐντολῆς φυγαδενόμενον.

P. 497, *Orat.* II. 95.

Πῶς ἔμελλον θαρρήσαι προσφέρειν Αὐτῷ τὴν ἕξωθεν (θυσίαν) τὴν τῶν μεγάλων μυστηρίων ἀντίτυπον; Ἡ πῶς ἱερέως σχῆμα καὶ ὄνομα ὑποδέσθαι πρὶν ὁσίοις ἔργοις τελειῶσαι τὰς χεῖρας;

P. 576, *Orat.* IV. 1, *contra Julianum (Imperatorem)* § 32.

Καὶ τὰς χεῖρας ἀφαγνίζεται, τῆς ἀναιμάκτου θυσίας ἀποκαθαίρων, δι' ἧς ἡμεῖς Χριστῷ κοινωνοῦμεν καὶ τῶν παθημάτων καὶ τῆς Θεότητος. Ἐντόμοις δὲ καὶ θυσίαις καθιστᾶ τὰ βασίλεια, κακοῖς συμβούλοις κακῆς ἀρχῆς χρώμενος.

*Vol.* II. *Oratio* 45. *In sanctum Pascha*, p. 644, c. I. 6.

Τοῦτο γάρ μοι δοκεῖ βούλεσθαι, τὸ κοινωνεῖν τοῖς ἔγγιστα τοῦ θύματος... Then the Paschal night... Ἐντεῦθεν ἄρσις τῆς ζύμης ἑπταήμερος (οὗτος γάρ μυστικώτατος ἀριθμῶν, καὶ τῷ κοσμῷ τούτῳ σύστοιχος) τῆς παλαιᾶς καὶ ὀξώδους κακίας (οὐ γάρ τῆς ἀρτοποιοῦ καὶ ζωτικῆς) ἵνα μηδὲν Αἰγύπτιον

remnant of Pharisaic and godless teaching. And let them lament; but by us the lamb shall be eaten about even indeed, because our Lord's suffering is for the completion of the ages; since He also communicates of the mystery to His disciples in the evening, dissolving the darkness of sin. But not boiled but roast, that the Word may have nothing unexamined or watery or easily dissolved for us, but may all be consistent and firm, and proved by cleansing fire, &c. But we shall not bring out anything nor leave it behind unto the morning: because neither are we to carry out the most part of our mysteries to them that are without, nor is there any cleansing for us beyond this night, and any putting off is not to be praised in them that are partakers of it.

P. 645. "For we shall consume the sacrifice in haste, both eating the unleavened bread with bitter herbs, and having our loins girt, and having our shoes around our feet, and like old men carrying a staff.

P. 652. "Such a feast thou art keeping to-day; at such a birth-festival of Him that was born to thee, and at such a funeral feast of Him that suffered, art thou being entertained; such to thee is the feast of the passover. These things the law sketched out, these Christ filled in, Who is the destroyer of the letter, the fulfiller of the spirit, Who by what He suffered teaches to suffer, by what He was glorified is given to us to be glorified with Him. [P. 653.] But we will partake of the passover, now indeed still

ἐπισιτιζόμεθα φέραμα καὶ λείψανον Φαρισαϊκῆς καὶ ἀθέου διδασκαλίας. Καὶ οἱ μὲν θρηρεύωσαν ἡμῖν δὲ ὁ ἀμνὸς βρωθήσεται τὸ πρὸς ἑσπέραν μὲν ὅτι ἐπὶ συντελείαν τῶν αἰώνων τὸ Χριστοῦ πάθος· ἐπεὶ καὶ κοινωνεῖ τοῦ μυστηρίου τοῖς μαθηταῖς ἐν ἑσπέρα, λύων τὸν σκότον τῆς ἁμαρτίας. Οὐχ ἐφόμενος δὲ, ἀλλ' ὀπτώμενος, ὡς ἂν μηδὲν ἀθεώρητον, μηδ' ὑδαρὲς ὁ Λόγος ἡμῖν ἔχη μηδ' ἐνδιάλυτον, ἀλλ' ὅλος συνεστὼς ἢ καὶ στεγρὸς καὶ τῷ καθαρτικῷ πυρὶ δεδοκιμασμένος κ.τ.λ. Οὐκ ἐξοίσωμεν δὲ οὐδὲν, οἷδὲ εἰς τὸ πρῶν καταλείψομεν· ὅτι μηδὲ ἐκφορὰ τοῖς ἔξω τὰ πολλὰ τῶν ἡμετέρων μυστηρίων, μηδὲ ὑπὲρ τὴν νύκτα ταύτην ἐστὶ καθαρισμός, καὶ τὸ τῆς ἀναβολῆς οὐκ ἐπαινετὸν τοῖς ἐξ αὐτοῦ μεταλαμβάνουσι.

P. 645.

Ἀναλώσωμεν γὰρ τὸ θῆμα κατὰ σπουδὴν, καὶ ἄζυμα μετὰ πικρίδων σιναίθωντες καὶ τὰς ὀσφύας περιεζωσμένοι καὶ τὰ ὑποδήματα περικείμενοι καὶ πρεσβυτικῶς βακτηρεύοντες.

P. 652.

Τουαύτην ἑορτὴν ἑορτάζεις σήμερον· τοιοῦτον ἐστὶ τὸ ἐπὶ σοι γεννηθέντος γενέθλιον καὶ τοῦ παθόντος ἐπιτάφιον· τοιοῦτόν σοι τὸ πάσχα μυστηρίου. Ταῦτα ὁ νόμος ὑπέγραψε, ταῦτα Χριστὸς ἐτελείωσεν ὁ τοῦ γράμματος καταλυτῆς, ὁ τελειωτῆς τοῦ πνεύματος, ὃς οἷς ἔπαυε, τὸ πάσχειν διδάσκων, οἷς ἰδοῦσθαι, τὸ σινοῦσθαι χαρίζεται. [P. 653.] Μεταληψόμεθα δὲ τοῦ



typically, even if in a barer form than the old, for the passover of the law, I dare to say, was a clearer type than its fellow-type; but a little onward it will be more perfect and clearer, whenever the Word may drink it with us new in the Father's kingdom, unveiling and teaching what now He in a moderate degree only exhibited. For new ever is that which is now being made known. But what the drinking and the enjoyment is it will be ours to learn, and His to teach and to make the word common to His own disciples and Himself.

P. 664. "But there is nothing like the wonder of my salvation. A few drops of blood reforming the whole world; and they become like rennet to milk to all men, binding us together and bringing us together into one. But O passover, great and sacred and purified of the whole world, for I will discourse to thee as a living thing. O Word of God, and light, and life, and wisdom, and power, for I rejoice in all Thy names. O offspring and outgoing and sealed impression of the great Intelligence. O Word understood, and man beheld, Who bearest all things, having bound them up by the word of Thy power. But if we should come home in a way worthy of our desire, and be received in the Heavenly tabernacles, we will at once there sacrifice acceptable things to Thee upon Thy holy altar, O Father, Word and Holy Ghost, because all glory and honour and might become Thee unto the ages of the ages. Amen.

πάσχα, νῦν μὲν τυπικῶς ἔστι, καὶ εἰ τοῦ παλαιοῦ γυμνότερον (τὸ γὰρ νομικὸν πάσχα, τολμῶ καὶ λέγω, τύπου τύπος ἦν ἀμυδρότερος)· μικρὸν δὲ ὕστερον, τελειώτερον καὶ καθαρώτερον, ἦνικα ἂν αὐτὸ πίνῃ καινὸν μεθ' ἡμῶν ὁ Λόγος ἐν τῇ βασιλείᾳ τοῦ Πατρὸς, ἀποκαλύπτων καὶ διδάσκων, ἃ νῦν μετρίως παρέδειξε. Καινὸν γάρ ἐστιν αἰεὶ τὸ νῦν γνωριζόμενον. Τίς δὲ ἢ πόσις καὶ ἡ ἀπόλαυσις, ἡμῶν μὲν τὸ μαθεῖν, ἐκείνου δὲ τὸ διδάξαι, καὶ κοινώσασθαι τοῖς Ἐαυτοῦ μαθηταῖς τὸν λόγον.

P. 664.

Οὐδὲν δὲ οἶον τὸ θαῦμα τῆς ἐμῆς σωτηρίας· ρανίδες αἵματος ὀλίγαι κοσμοὺν ὅλον ἀναπλάττουσαι, καὶ γίνονται, καθάπερ ὀπὸς γάλακτι, πᾶσιν ἀνθρώποις, εἰς ἐν ἡμᾶς συνδέουσαι καὶ συνάγουσαι. Ἄλλ' ὃ Πάσχα μέγα καὶ ἱερὸν καὶ παντὸς τοῦ κόσμου καθάρσιον! ὡς γὰρ ἐμψύχω σοὶ διαλέξομαι. ὦ Λόγε Θεοῦ καὶ φῶς καὶ ζωὴ καὶ σοφία καὶ δύναμις! χαίρω γὰρ πᾶσι Σου τοῖς ὀνόμασιν. ὦ Νοῦ τοῦ μεγάλου γέννημα καὶ ὄρημα καὶ ἐκσφράγισμα! ὦ Λόγε νοούμενε καὶ ἀνθρωπε θεωρούμενε, ὃς πάντα φέρεις, ἀναδησάμενος τῷ ῥήματι τῆς δυνάμεώς Σου, κ.τ.λ. Εἰ δὲ καταλύσαιμεν ἀξίως τοῦ πόθου καὶ δεχθείημεν ταῖς οὐρανόθεν σκηναῖς, τάχα Σοὶ καὶ αὐτόθι θύσομεν δεκτὰ ἐπὶ Σου τὸ ἄγιον θυσιαστήριον, ὃ Πάτερ καὶ Λόγε καὶ Πνεῦμα τὸ ἄγιον ὅτι Σοὶ πρόπει πᾶσα δόξα καὶ τιμὴ καὶ κράτος εἰς τοὺς αἰῶνας τῶν αἰώνων. Ἀμήν.

P. 905. "Against women making themselves handsome.

But if thou glancest round so terribly with thy got-up beauty  
 Thou canst never keep a sober mind in a made-up condition.  
 Esther built up a lovely form; but what is the object of her  
 Excellent comeliness? Her nation remained undestroyed.  
 The wild-hearted Jezebel once painted her harlot's eyelids;  
 But she truly washed their harlot smiles in harlot's blood.  
 But neither is it thy work to take away a king's anger, nor  
 Hast thou a lot among harlots; wherefore spare thy sobriety.  
 Art thou not afraid of the priests, when thou bendest thy head  
 for them,  
 A tent shining with opposing statues?  
 And do not thy hands shudder, when thou stretchest them to  
 take  
 The mystic food, when with the same hands thou paintest  
 thy splendour that is to be mourned over?  
 But, lady, be over-persuaded by our stories  
 Lest a young man wound thee, putting hands on thy form.

*Vol. III. p. 905. Carminum Liber I. 29, Κατὰ γυναικῶν  
 καλλωπιζομένων.*

Εἰ δὲ σὺ κάλλει τόσσον ἐπιπλαστῶ βλεμεαίνεις  
 Οὔ ποτ' ἐν ἀπλάστῳ σώφρονα θυμὸν ἐχῆς'  
 Ἐσθὴρ εἶδος ἔτευξεν ἐράσμιον, ἀλλὰ τί κείνης  
 Ἔργον ἀριπρεπίης; ἔθνος ἔμεινεν ὄλον.  
 Γράψε ποτ' ὄμματα πόρνης Ἰεζαβὲλ ἀγριόθυμος,  
 Λοῦσέ γε μὴν πόρναις αἵματι πορνιδίῳ.  
 Σοὶ δ' οὐτ' ἔργον ἀνακτος ἐλεῖν χόλον, οὐτ' ἐνὶ πόρναις  
 Μοῖραν ἔχεις· τῷ μὴ φείδω σωφροσύνης.  
 Οὐ τρομέεις ἱερῆας, ὑποκλίνουσα κάρηνον,  
 Σκηνὴν ἀμφιθέτοις εἶδеси λαμπομένην·  
 Οὐδὲ χέρες φρίσσοσσι, ἐπὶν εἰς μύστιν ἐδωδὴν  
 Τείνεις, αἷς σὺ γράφεις πένθιμον ἀγλαίην;...  
 Ἄλλὰ, γύναι, μύθοις ἐπιπίθειο ἡμετέροισιν  
 Μὴ σε νόοστρώσῃ χεῖρας ἐπ' εἶδος ἄγων.

Billius conjectures *νέος*, which is Horace.

The poverty of the writing may be pardoned, if written when Julian debarred Christians from classical writers; but Christian boys must have rejoiced when Julian died.

I should not wish to write too severely about this specimen of Gregory's verses, but let anyone compare this Greek versification with the Latin poetry of Prudentius.

P. 685. Said to be a liturgy of Gregory. It seems to be a Latin version of his Alexandrine Greek. "*Priest.* I offer to thee O Lord the symbols of my deliverance. I write my works according to Thy words. It is Thou that hast given to me this ministry full of mystery, and hast given to partake of Thy body in bread and wine." After the recitals of Jesus taking and giving the bread and wine, the people answer to each "'So it is in truth.'" [P. 686.] *Priest.* Thou O Lord, with Thy word alone, change these fragments set before Thee. Thou, placed before us, accomplish for us this ministry full of mysteries; put in us the memory of Thy holy ministration; send on us the grace of Thy Holy Spirit that sanctifies, and that may change these gifts (of the people) set before Thee into the body and blood of our salvation. And mayest Thou make indeed this bread Thy holy body, O Lord God and our Saviour. And again this cup the precious blood of Thy new covenant, &c.

P. 691. "Remember O Lord (the Christians) who dwell in the mountains and caverns and our brethren in captivity, &c.

P. 694. "Deign O Lord to remember all the saints who have pleased Thee from the beginning, &c., and by their prayers and intercessions pity us all, &c.

*Vol. II. p. 685. Liturgy (translated from Egyptian) ascribed in all Coptic tradition to this Gregory, from Renaudot.*

*Sacerdos.* Offero Tibi, Domine, symbola liberationis meæ; scribo opera mea secundum verba Tua: Tu es qui dedisti mihi hoc ministerium plenum mysterio, dedistique mihi participationem corporis Tui in pane et vino... *Populus.* Ita est in rei veritate. [P. 686.] *Sacerdos.* Tu Domine, voce Tuâ solâ, commuta hæc quæ sunt proposita: Tu coram nobis positus perface nobis hoc ministerium plenum mysteriis; insere in nobis memoriam ministerii Tui sancti; mitte super nobis gratiam Spiritûs Tui sancti, Qui sanctificet et transferat hæc dona proposita in corpus et sanguineum salutis nostræ. Et hunc quidem panem facias corpus Tuum sanctum, Domine Deus et salvator noster, &c. Et rursus hunc calicem sanguinem pretiosum Testamenti Tui novi, &c.

P. 691.

Memento Domine habitantium in montibus et cavernis, et fratrum nostrorum qui sunt in captivitate, &c.

P. 694.

Dignare Domine recordari omnium sanctorum qui Tibi placuerunt ab initio, &c. quorum precibus et intercessionibus misere omnium nostrum, &c.

P. 698. "Thy kingdom O Christ our Lord, to which we all hope to attain by the intercession of the mistress of us all, &c., and of the four shining ones Michael, Gabriel, Raphael and Suriel, and of the four incorporeal living creatures and the twenty-four elders, cherubim, &c.

*Gregory's own Liturgy adopted at Alexandria.*

P. 711. "Thyself then, O Lord, with Thy voice change the things lying before Thee. Thyself present perfect this mystic service. Thyself secure ever in us the memory of Thy sacred service. Thyself send down Thy all-holy Spirit, that He may come to it and sanctify it with His holy and good and glorious presence and may change these honourable and holy gifts that lie before Thee into the very body and the blood of our redemption. The people say 'Let us attend.' The deacon says, 'Amen.' The priest shall cry aloud, 'And may He make this bread to come to 'be Thy holy body...for the remission of sins and to life eternal to 'them that partake of it.' The people say, 'Amen.' The priest says, 'And this precious cup Thy blood...for the remission of sins.'

P. 717. "Remember O Lord the holy fathers who, &c. &c., especially the all-holy very glorious undefiled highly blessed, our mistress, mother of God, and ever virgin, Mary, by whose prayers and embassies pity us.

P. 698.

Regnum Tuum Christe Deus noster...quod nos omnes consequi speramus per intercessionem dominæ omnium nostrum, &c. et quatuor lucidorum, Michaelis Gabrielis Raphaelis et Surielis, et quatuor animalium incorporeorum et viginti quatuor presbyterorum, cherubim, &c.

*Vol. II. p. 711. The Alexandrine Liturgy itself of this Gregory.*

Αὐτὸς οὖν, ὦ Δεσπότη, τῇ σῇ φωνῇ τὰ προκείμενα μεταποίησον. Αὐτὸς παρὼν τὴν μυστικὴν ταύτην λειτουργίαν κατάρτισον. Αὐτὸς ἡμῖν τῆς σῆς λατρείας τὴν μνήμην διάσωσον. Αὐτὸς τὸ Πνεῦμά Σου τὸ πανάγιον κατὰπεμψον, ἵνα ἐπιφοιτήσῃ τῇ ἀγία καὶ ἀγαθῇ καὶ ἐνδόξῳ Αὐτοῦ παρουσίᾳ ἀγίασῃ καὶ μεταποιήσῃ τὸ προκείμενα τίμιμα καὶ ἅγια δῶρα ταῦτα, εἰς αὐτὸ τὸ σῶμα καὶ τὸ αἷμα τῆς ἡμετέρας ἀπολυτρώσεως. Ὁ λαὸς λέγει, Πρόσχωμεν. Ὁ διάκονος λέγει, Ἀμήν. Ὁ ἱερεὺς ἐκφωνήσῃ, Καὶ ποιῆσαι μὲν ἄρτον τούτου (ἵνα) γένηται εἰς τὸ ἅγιον σῶμά Σου...εἰς ἄφεσιν ἁμαρτιῶν καὶ εἰς ζωὴν τὴν αἰώνιον τοῖς ἐξ αὐτοῦ μεταλαμβάνουσι. Ὁ λαὸς λέγει Ἀμήν. Ὁ ἱερεὺς λέγει, Τὸ δὲ ποτήριον τοῦτο τὸ τίμιόν Σου αἷμα...εἰς ἄφεσιν ἁμαρτιῶν κ.τ.λ.

P. 717.

Μνήσθητι Κύριε τῶν προλαβόντων ἐσίων πατέρων κ.τ.λ., ἐξαιρέτως τῆς παραγίας ὑπερευδόξου ἀχράντου ὑπερευλογημένης δεσποῦνης ἡμῶν Θεοτόκου καὶ ἀειπαρθένου Μαρίας...ὧν ταῖς εὐχαῖς καὶ πρᾶσιβείαις καὶ ἡμᾶς ἐλέησον.



P. 729. "I believe, I believe, I believe; and I confess unto the last breath, that this is the life-giving flesh which Thou didst take O Christ our God from our holy mistress, &c. [As above. This was preceded by.] The priest says twice 'Holy body and precious blood, truly that of Jesus Christ the Son of God, Amen.' The people say 'Amen' each time. The priest says 'This is truly the body and blood of Emmanuel our God. Amen.'

"This Divine Liturgy, that has been laid down for us in the peace of God by our father Gregory, 'the divine,' who is among the saints."

P. 729.

Πιστεύω πιστεύω πιστεύω καὶ ὁμολογῶ ἕως ἐσχάτης ἀναπνοῆς ὅτι αὕτη ἐστὶν ἡ σὰρξ ἡ ζωοποιὸς ἣν ἔλαβες, Χριστὲ ὁ Θεὸς ἡμῶν, ἐκ τῆς ἀγίας δεσποίνης ἡμῶν κ.τ.λ. as above. Ὁ ἱερεὺς λέγει (twice) Σῶμα ἅγιον καὶ αἷμα τίμιον, ἀληθινὸν Ἰησοῦ Χριστοῦ, υἱοῦ τοῦ Θεοῦ, Ἀμήν. The people each time say Ἀμήν. Ὁ ἱερεὺς λέγει Σῶμα καὶ αἷμα Ἐμμανουὴλ τοῦ Θεοῦ ἡμῶν τοῦτὸ ἐστὶν ἀληθῶς. Ἀμήν.

Ἐν εἰρήνῃ τοῦ Θεοῦ ἐτελειώθη ἡ Θεία λειτουργία, ἡ ὠρισμένη τῷ ἐν ἀγίοις πατρὶ ἡμῶν θεολόγῳ Γρηγορίῳ.

Genuine liturgies are the best commentaries on the books of the time.

(L.) CÆSARIUS, BROTHER OF GREGORY OF NAZIANZUM.

B. 310. D. 369.

It is a curious coincidence that the brother named Cæsarius should as a physician come to the household of Cæsar, and that the brother named Gregory, after the assumed name of their father, should, like the father, be given to the episcopal service of the church. One wonders whether the name Cæsarius had any influence in directing his natural ambition. One thing is clear: that he was endowed by nature with ability to be a deep divine. It may be doubted whether his medical researches have improved his theological style, except in a few places, in one at least in these extracts: but at all events his writing greatly gains by it in brilliancy. The emperor Julian entered into discussion with Cæsarius on heathenism, remembering that both the brothers and Basil had been fellow-students with him at Athens. But Cæsarius defended himself with great dexterity, and concluded by saying

“He was a Christian and must remain one.” Julian must have greatly respected him; for he retained him in his office at his own court; and only said of the elder Gregory, “O happy father of two unhappy sons.” See Ullmann’s Gregory.

Cæsarius was the youngest of the sons of Bishop Gregory of Neocæsarea by Nonna, his deservedly loved wife. Cæsarius went to Alexandria and studied medicine there: but returning home, he accompanied his brother Gregory (of Nazianzum) to Athens, the school of polite literature, as Paris so many centuries later. Athens seem to have equally merited the great title of a University: for Alexandria, Antioch, Cæsarea and Neocæsarea were rather colleges of theology. Alexandria came nearest to disputing the higher title. After this, Constantius, at that time emperor, was moved by the fame of Cæsarius to offer to him the highest honours if he would come to Constantinople the royal city, but he preferred to return to his father at Cæsarea. Julian, as we have seen, afterwards obtained his services: and after Julian’s death Valens made him quæstor in Bithynia where he was residing at the time of the great earthquake and where he died at an early age, and his ashes were brought back to his father at Nazianzum. His brother, in poem xii., ascribes to him skill in geometry astronomy logic grammar history and rhetoric; and seems to say that no one else knew all these. If his brother was called The Divine, he had the title *σοφώτατος*, most wise.

P. 1064. “Let us therefore fear avenging fire and the worm, and darkness that doth not even spare any of the saints that are polluted in their life. Ezek. ix. 6; 1 Pet. iv. 18. Let us not then neglect them, leaning upon baptism, and thinking to bring our punishment on us in a lighter degree by having partaken of the Divine mysteries. For those mysteries will not profit us at all there, if insulted and partaken of without fear, contrary to our deserving (or fitness). 1 Cor. xi. 28; Rom. ii. 25, 13.

*Migne Gregorii Naz. IV. 1064. Dialog. III. Question 140.*

Δείσωμεν τοίνυν πῦρ κολαστήριον καὶ σκόληκα καὶ σκότος μηδὲ τῶν ἁγίων φειδόμενον μολυνομένων τῷ βίῳ, Ezekh. ix. 6. 1 Pet. iv. 18.... Μὴ οὖν σφῶν ἀμελήσωμεν, τῷ βαπτίσματι ἐπερειδόμενοι καὶ τῇ μετοχῇ τῶν Θεῶν μυστηρίων κουφωτέρων ἡμῖν οἰόμενοι τὴν κόλασιν ἐπάγεσθαι τότε. Οὐ γάρ τι οὐγήσει ἡμᾶς ἐκεῖ, ἐνταῦθα ὑβριζόμενα καὶ ἀδεῶς παρ’ ἀξίαν μετεχόμενα, 1 Cor. xi. 28; Rom. ii. 25, 13.

P. 1065. "But he tramples upon the Son of God, the Word of God, who receives His mystic mixtures without fear, in hands that are covetous and that are lifted up against his neighbour, setting on an equality with common bread those (elements) which among the faithful by the eyes of the understanding are beheld as God. Heb. x. 28, 29. For of neither was He utterly spoiled. The one being only fastened with nails till it died; the other flowing away. Nor moreover again is He consumed, being partaken of in the air by all, and remaining the same undiminished God.

P. 1132. "But how after having in the former part left those who describe Deity with limbs, and speaking of Him as in man's form, do you yourself answer against us that it is by His nature so? *Ans.* I said not that He is so by nature, but that He became one both in soul and body with our race; since the holy Word Himself also became (one) after our kind, and living together with us, being what He was, and being seen (as) what He was not, says to the band of apostles, 'Take ye, eat of Me, all; This is My body,' not having yet been slain in the flesh; and 'Take ye, drink; This is My blood,' not having yet been wounded on the cross with the spear in the side. And we see that holy bread to-day on the bloodless altar, at the season of the Divine and mystic rite, laid before us on the undefiled table: but not like to the likeness of the saving body of God the Word: nor the cup of the wine put before together with the bread (like) to the blood itself that has been mingled in it; nor (like) to His jointed

P. 1065.

Καταπατεί δὲ τοῦ Θεοῦ Παῖδα, Λόγον Θεοῦ, ὃ τὰ μυστικά Αὐτοῦ κράματα ἀδεῶς χερσὶ πλεονεκτούσαις καὶ κατὰ τοῦ πέλας ἐπαιρομέναις δεχόμενος, ἴσα κοινῷ ἄρτῳ καὶ οἴνῳ τιθέμενος, ἃ ἐν τοῖς πιστοῖς διανοίας ὄμμασιν ἐθεωρεῖται Θεός, Heb. x. 28, 29. Οὐθέτερον γὰρ ἐξεκρούσθη· τοῦ μὲν καθηλουμένου, τοῦ δὲ ρέοντος· οὐδ' αὖ πάλιν δαπανᾶται, κατὰ τὸν ἀέρα ὑπὸ πάντων μετεχόμενος, καὶ μένων ὁ αὐτὸς ἀμείωτος Θεός.

P. 1132, Question 161.

Καὶ πῶς ἀνωτέρω ἀποκηρύξας τοὺς μελογράφοντας τὸ Θεῖον καὶ ἀνθρωπόμορφον λέγοντας, πάλιν αὐτὸς ἀποκρίνη καθ' ἡμᾶς αὐτὸ ὑπάρχειν; *Answer.* Οὐχ ὑπάρχειν ἀλλὰ γένεσθαι ἔφην, ἠνωμένοι ψυχῇ τε καὶ σώματι τοῖς ἡμετέροις· ἐπεὶ καὶ Αὐτὸς ὁ ἅγιος Λόγος καθ' ἡμᾶς γενόμενος, καὶ συμβιωτῶν ἡμῖν, ὧν ὅπερ ἦν, καὶ ὁρώμενος ὅπερ οὐκ ἦν, φησι τῷ θιάσῳ τῶν ἀποστόλων, ἄρτον ἐπιδιαυρόν, Λάβετε, φάγετε ἐξ Ἐμοῦ πάντες. Τοῦτό ἐστι τὸ σῶμά Μου, μῆπω τυθεὶς τῇ σαρκί· καὶ Λάβετε, πίετε. Τοῦτό ἐστι τὸ αἷμά Μου, μῆπω τρωθεὶς ἐπὶ σταυρῷ δόρει τὴν πλευράν. Καὶ ὁρῶμεν τὸν ἅγιον ἐκείνον ἄρτον τήμερον ἐν τῷ ἀναιμάκτῳ θυσιαστηρίῳ κατὰ τὸν καιρὸν τῆς Θείας καὶ μυστικῆς τελετῆς ἐπὶ τῆς ἀχράντου προτιθέμενον τραπέζης· μὴ εἰκότα δὲ τῇ εἰκόνι τοῦ σωτηρίου σώματος τοῦ Θεοῦ καὶ Λόγου· μηδὲ τῷ ἐγκεκραμένῳ αὐτῷ αἵματι τὸ συμπροτιθέμενον τῷ ἄρτι ποτήριον τοῦ οἴνου· οὐ τῇ τῶν μελῶν

limbs, nor to the quality of flesh and blood, nor to the invisible and secretly united formless Godhead. For that indeed has blood, has life, has muscles, is red, is jointed throughout, is held together by many arteries and veins, with all which the creative Word has been formed throughout (even) to hair and nails. For I call the hair of Christ, the hair of God, likewise the feet also, and nails and blood and water. For on my account the Word has been made one with (all) that is mine: and that indeed is upright, jointed, able to walk, able to act: but the other (the bread) has a circumference, has no joints, no life, no blood, no power of moving itself, not like to either, not to that which is seen nor to the Godhead of the Invisible: but nevertheless we believe in the language of God, and not as like or equal: but that properly and fitly it is the Divine body, which is sacredly wrought upon the Divine table and everywhere is divided to the band (of Christians), without being cut, and partaken of unceasingly. For neither does the sun cease supplying the light to them that want it; nor is the sea through being partaken of by the salt lowered in its bulk; nor is the fire wasted or diminished by lighting ten thousand lamps, there being no deficiencies of that which supports it and raises the flame: nor moreover again does the air run short by the breathing of all breathing creatures (*ψυχή*) is breath as well as life or soul). And again He says, 'He that believeth not on Me 'has already been judged,' not having already judged anyone. 'But he that believeth on Me hath eternal life:' though believers have not, I conceive, yet received it, until they have been rid of this life with its passions and its materiality: for we cross over from this (life) to that." [It would seem to be an anachronism of

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διαρθρώσει, οὐ τῇ σαρκικῇ καὶ αἱμώδει ποιότητι· οὐ τῇ ἀοράτῳ καὶ ἀφανῶς ἠνωμένῳ ἀσχηματίστῳ Θεότητι. Τὸ μὲν γὰρ ἔναιμον, ἔμψυχον, κατάνευρον, ἐρυθρὸν, διηρθρωμένον, ποικίλαις ἀρτηρίαις καὶ φλέβαις (συνε)χόμενον, οἷς καὶ ὁ δημιουργὸς Λόγος διαπέλεκται μέχρι τριχῶν καὶ οὐνύχων. Θεοῦ γὰρ τρίχα φημι τὴν Χριστοῦ ὁμοίως καὶ πόδας καὶ οὐνυχας, καὶ αἷμα καὶ ὕδωρ. Δι' ἐμὲ γὰρ τοῖς ἐμοῖς ὁ Λόγος ἠνωταί· καὶ ἐστὶ τὸ μὲν ὄρθιον, διηρθρωμένον, πορευτικόν, δραστικόν· τὸ δὲ περιφερὲς, ἀνάρθρωτον, ἀψυχον, ἀναιμον, ἀκίνητον, οὐθετέρῳ ἑοικὸς, οὐ τῷ ὀρωμένῳ (οὐδὲ ἢ *ψ.*) τοῦ ἀοράτου Θεότητι· πιστεύομεν δὲ ὅμως τῇ θεηγορίᾳ, καὶ οὐχ ὡς ὅμοιον ἢ ἴσον· ἀλλὰ κυρίως καὶ ἀρμότως ἀπὸ ἐπάρχειν τὸ Θεῖον σῶμα, τὸ ἐπὶ τῆς Θείας τραπέζης ἱερουργούμενον καὶ τῷ θιάσῳ πάντῃ ἀμύτῳ διαιρούμενον καὶ ἀλήκτως μετεχόμενον. Οὐδὲ γὰρ ὁ ἥλιος λήγει τοῖς δεομένοις τὸ φέγγος παρέχων· οὐδὲ θάλαττα διὰ τοῦ ἀλὸς μετεχομένη τοῦ κίντου ὑφίσταται, οὐδὲ τὸ πῦρ μυρίας ὑφάπτων λαμπάδας μαραινεται, ἢ μειοῦται, μὴ λείποντος τοῦ ὑποστρέφοντος καὶ τὸν πυρσὸν ἐγγείροντος· οἷδ' αὖ πάλιν ὁ ἀήρ τῇ ἀναπνοῇ πάντων ἐμψύχων βραχύνεται. Καὶ πάλιν, 'Ὁ μὴ πιστεύων, φησιν, εἰς Ἐμὲ ἤδη κέκριται, μήπου κρίνας τινα. 'Ὁ δὲ πιστεύων εἰς Ἐμὲ ἔχει ζωὴν αἰώνιον· μήπου δὲ εἰληφότες αὐτὴν οἱ πιστεύοντες, μέχρι (τοῦ *ψ.*) ταύτης ἀπαλλαγῆναι τῆς ἐμπαθοῦς καὶ ὑλώδους· ἐκ ταύτης γὰρ εἰς ἐκείνην διαβαίνομεν.



an unpardonable kind to translate *κατάνευρον* with any reference to the modern discovery "nerves." Locke did not see why "dividing flesh should cause pain."]

The court surgeon's physical illustrations are, as might be expected, as short of true science as his theological confusion of Christ's Godhead and humanity; and his assertions about the change of elements in this sacrament are, as we humbly conceive, equally deficient in true theology: yet one is glad to find laymen of superior positions and powers studying and knowing the Scriptures, and dealing with theological questions. He was a worthy brother of the noble Gregory, and reminds one of the admirable Sir Thomas Browne of Norwich.

(M.) RUFINUS, BUILDER OF A MONASTERY ON THE MOUNT OF OLIVES. D. 410.

He was born at Julia Concordia in the N.E. of Italy, but in the cultivation of literature made Aquileia his second birthplace, which as early as the middle of the fourth century was called "a second Rome." His first mark after this was the close friendship which he contracted for Jerome, whom he saw when he passed through Aquileia in 370, and whose habits he adopted, of gathering choice Christian works and translating some of the Greek fathers into Latin. Jerome had copied out at Greves the works of St Hilary for Rufinus, five years before he came to Aquileia. Rufinus gave a Latin dress to Josephus, to parts of Origen, and to Gregory of Nazianzum, Basil and Eusebius. The last was done at the desire of his own bishop Chromatius. But he also wrote Commentaries on parts of the Old Testament, and an explanation of the Apostles' Creed. These latter works are valuable aids on our subject. His strife with Jerome is a painful one; but it was due to the chief mark of the character of Rufinus, viz. an out-and-out admiration of Origen, which never diminished; and in his faithfulness he dared all the ire of Jerome, when in compliance with one Aterbius, who assailed Origen in Jerusalem, the Bishop of Salamis turned against John of Jerusalem, who favoured Origen. Jerome was drawn over for the time to anti-Origenism. It produced a painful breach between the two

friends. The teaching of Origen, however, lay nearer to the heart's core of Rufinus than even his love of Jerome. The rival translation of Origen's *de Originibus* or *περὶ ἀρχῶν* marks the zenith of this struggle. Unfortunately for Rufinus general veneration for Jerome has preserved all his letters against Rufinus, but the replies of Rufinus have not met with equal favour: but one regrets to find a reply of his to Jerome openly styled "Invectives," not that the Latin word can carry quite all that we feel in the English word. In his early life Rufin went to Egypt, and after studying under the great blind teacher of Alexandria, Didymus; and after visiting among the monks of Nitria, went to visit St Melania, whom he had seen in Alexandria, and found her in her nunnery on the Mount of Olives at Jerusalem. This friend at one time achieved the reconciliation of him and Jerome; and when Rufin died at Aquileia one of his last schemes had been to go and see the venerable Melania once more; but he only reached Sicily and died there.

These commentaries were found by Antonius archbishop of Lysas.

Ps. 22. "The poor shall eat, &c.' They that were destitute of the food of the truth, who were hungering and thirsting after righteousness, now feed on the Scriptures of God, are refreshed with Heavenly sacraments, &c. Thence their hearts live for ever, because that is the food of the heart and mind, of which it is written John vi. 'He that, &c.' And Matt. iv. But that it is the great (universal) church is shewn from the following words, *i.e.* Ps. xxxiv. 8, 'They tasted and proved how sweet the Lord is, and 'therefore they adored, &c.'

In Ps. 23. 2, "The water of refreshment is the water of baptism," and 5, "so that I am not now nourished with milk, as a babe; but,

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*Rufinus, Opera, Migue, Comm. Ps. XXII. 26, "Edent pauperes," &c.*

Qui jejuni erant pabulo veritatis, qui esuriebant et sitiabant justitiam, modo pascuntur Divinis Scripturis, reficiuntur cœlestibus sacramentis, &c. Inde vivunt corda in æternum, quia cibus ille cordis et animæ est, de quo scriptum est, Joh. vi. "He that shall eat," &c. and Matt. v. "Hunger and thirst," &c. and Matt. iv. "Man shall not live," &c. Quod autem ecclesia magna est, ostenditur ex verbis quæ sequuntur, Ps. xxxiv. 8. Gustaverunt et probaverunt quam suavis est Dominus; et ideo adoraverunt, &c.

*In Ps. XXII. (XXIII.) 2.*

Aqua refectionis aqua est baptismatis. V. 5, Ut jam (ex Aug.) non lacte alar, velut parvulus, sed, velut major, cibum sumam, firmatus.

as an elder become strong, with meat. We can by a table understand either the sacred Scripture, which has been prepared and set forth in our sight: which sets out to us the dishes of different opinions [*i.e.* doctrines], that we may be refreshed by them as by spiritual meats, that we may not fail amid this world's adversities. Rom. xv. 5. 'Thou hast made fat my head with oil.' The head then is enriched with oil as often as our mind is anointed with the outpouring of the Holy Spirit. Or, the Lord prepared a table, when He gave us His own flesh in His own sacrament to eat and His own blood to drink. Matt., Mark, Luke and 1 Cor. But He offered the cup of His own blood, that they might drink of it for the remission of their sins. On this cup it is added, 'And My 'inebriating cup, how excellent it is!' Truly renowned, as in it His spotless blood is offered. With this cup the affections of the faithful are inebriate, and clothed in joy for the remission of sins, &c. With this bread the heart of the just is strengthened; with this oil it is made joyful: inebriated with this cup it is changed from sinning, it is by (God's) mercy washed, it is watered by virtues. [The Latin is questionable.] Next by the gift of the same mercy the faithful soul is raised to its Heavenly fatherland, &c.

In summing up the Psalm the first sacrament is specially mentioned, the second is not. See on Ps. 29. 3, "Vox Dom. "super aquas, &c.," and on the Benediction of Judah, p. 305, 307.

Ps. 40. "This is the difference between a holocaust and a sacrifice, that a certain part of a victim offered to God used to be

"A table," &c. Vel per mensam possumus intelligere sacram Scripturam, quæ in conspectu nostro parata est atque exposita; quæ præsentat nobis diversarum sententiarum fercula, ut eis reficiamur tanquam cibus spiritualibus, ne inter mundi hujus adversa deficiamus. Rom. xv. "Impinguasti," &c. Caput ergo in oleo impinguatur quotiens infusione sancti Spiritus mens nostra inungitur. Vel, paravit mensam Dominus, quando in sacramento Suo nobis dedit carnem Suam ad manducandum et sanguinem Suum ad bibendum. Matt., Marc., Luc., et 1 Cor. Obtulit et calicem sanguinis Sui ut biberent ex illo in remissionem peccatorum. De hoc calice subditur "Et calix Meus inebrians quam præclarus est." Vere præclarus, quo sanguis offertur immaculatus. Hoc poculo fidelium inebriatur affectus, et letitiam induit de remissione peccatorum, &c. Hoc pane cor justî confirmatur, hoc oleo lætificatur; hoc calice inebriatum mutatur a peccatis, per misericordiam abluitur, virtutibus derivatur. Deinde per ejusdem misericordiæ donum ad cælestem patriam anima fidelis sublevatur, v. 16, &c.

*In Psalm XXXIX. (XL).*

Hoc distat inter holocaustum et sacrificium, quod hostiæ pars aliqua, oblata Deo, sacrificium dicebatur, holocaustum autem totum incensum

called a sacrifice, but a holocaust is an offering burnt whole. Thus the Lord requires neither the smaller nor the greater offerings of the old law, as to Him not a shadow but the truth is now grateful; since He has not asked for these things (from us).

Ps. 43. "The altar of God is the Son of God. We enter unto this altar by faith; afterward we shall enter by appearance. And on this altar we now offer to God the Father as vows and sacrifices, a contrite and humble heart prayers and supplications: afterward having repelled all sadness, we shall offer on the same altar on the Deity itself only a sacrifice of praise and not of prayer. Our youth shall be made joyful in the resurrection, and afterward (postea) God shall be all in all, &c.

On Ps. 51. "The sacrifices of righteousness.' In the coming age Thou wilt accept with pleasure the sacrifice of righteousness and praise alone. When a whole sheep was put upon the altar to be consumed by fire, this was called an holocaust. The fire of God shall consume us entire. For not our soul alone shall be taken away, but our body also shall there earn immortality. 'Then shall they place, &c.'—*i.e.* on the memory of Thy venerated passion and resurrection—'calves,' *i.e.* ourselves (thus) signified, innocent, new, free from the yoke."

The absence of much of the usual sacramental doctrines of Gregory of Nyssa, &c., is very noticeable.

est, &c. Sic Dominus nec minora nec majora veteris legis sacrificia requirit, Cui non jam umbra sed veritas grata existit, quandoquidem hæc non postulavit.

*In Psalm XLII. (XLIII.) 4.*

Altare Dei est filius Dei. Ad hoc altare introimus per fidem, postmodum introibimus per speciem. Et in hoc altari modo offerimus Deo Patri vota et sacrificia, cor contritum et humiliatum orationes et preces: postmodum repulsâ omni tristitiâ in eodem altari, in ipsâ Divinitate, sacrificium tantummodo offeremus laudis et non orationis. Lætificabitur juvenus nostra in resurrectione, et postquam Deus erit omnia in omnibus, Phil. iii., &c.

*In Psalm L. (LI.), "Sacrif. Justitiæ"...*

In futuro sæculo gratanter accipies sacrificium justitiæ tantum et laudis... Quando totum pecus imponebatur aræ igne consumendum hoc dicebatur holocaustum. Totos nos ignis Divina (qy. Divinus) absumet. Non enim tantum absumetur anima nostra Divino igne sapientiæ, sed corpus nostrum ibi merebitur immortalitatem. "Tunc imponent," &c. *i.e.* super memoriam venerandæ Tuae passionis et resurrectionis. "Vitulos," *i.e.* significatos seipsos innocentes, novos, a jugo legis liberos.



(N.) PELAGIUS, "OF THE SEA," MORGAN. D. AFTER 418.

I cannot find the date of his birth or the length of his life: but a considerable time is required for him in Britain, if he was a man of low origin, to rise to be Abbot of Bangor. Rohrbacher thinks too that he spent some time at Rome, where he published two books on the Trinity, and on morals, and acquired an excellent reputation, before in the year 400 Rufinus came from Syria and led him and Celestius into the errors which make most Christian men resent the mention of their names. However with such mighty adversaries as Augustine and Jerome they have not been able to shake the fundamentals of salvation. The work of Pelagius with which we are concerned is his Commentary on St Paul's xiii epistles, written at Rome near his life's end. It is dedicated probably to the same Heliodorus to whom Jerome wrote about the little Nepotianus under the term "nepos," and Pelagius declares that these commentaries were written by him in his old age at the desire of Heliodorus. He magnifies Paul and often writes well: but seems to think that the revelations Paul received when he was caught up to the third Heaven amounted to a kind of third divine law. His letter to Demetrias, a virgin, is printed in Vol. II. of Augustine. It is attributed to Rufinus.

Among the various favours merited or unmerited that Pelagius has found, it is pretty clear that the Charlemagne divines adopted his "Book of Faith" which he sent to Innocent I. Moreover Ullmann, quoted by Hagenbach I. 315, affirms Gregory to have been "more of a Pelagian than an Augustinian," though Gregory is far from being a *bonâ fide* Pelagian. I make my quotations from a folio volume, which has conveniently come into my hands from the College of St Joseph of Coimbra in Portugal, entitled Appendix Augustiniana, published at Antwerp, 1703, as a xiith vol., then first added to Augustine's works as put forth at Paris before. The dissertations in it are those of Garner, and it includes all that Erasmus ever wrote on Pelagius, and also Prosper's Poem. Perhaps one may be excused for conceiving the foolish wish that Augustine and Jerome, Vigilantius Jovinian and Pelagius, and Nestorius with Cyril, could be "called up," to discuss over again the great topics of the Fourth Age in this century of enquiry: for upon us past ages seem to be meeting and all books are floating to the

English market, not from Portuguese only but from Spanish libraries.

It will be observed that these opinions of Pelagius on the Lord's supper are rather what would be termed "safe" or "moderate." They are neither extremely erroneous, as those of many, nor remarkably after Christ's pattern, as a great part of Augustine and almost all in some other writers, as in Theodore and Theodoret. He uses sacraments in the plural for signs. He avoids in the first part saying that we partake of the real body of Christ: but in the latter part he more than once uses the term eating Christ's body, as if he meant a real eating of it, as much as Gardiner did when in the days of Mary he put in Art. I. at Oxford to the three great and chief reformers these words, "In the sacrament of the altar...there is really present the natural body of Christ, &c." But perhaps the most remarkable defect is with Pelagius, as it is with Bishop Hoadley, that he fails to set forth, that "eating and drinking" are rich figures of spiritually feeding upon Christ, and not only modes of remembering, commemorating or declaring His death. As eating the sacrifices had this sacred signification, so, *a fortiori*, is it contained in such terms as eating His flesh and drinking His blood, though they be figurative only, and though Christ's body be not really there to be eaten, nor His blood there to be drunk.

*Commentary on part of 1 Cor. X.*

"The bread which we break is it not a partaking of the body of the Lord?" So the bread also of idolatry is shewn to be a participation of (with) demons. 'We all indeed partake from one bread and from one cup.' So if with idolaters we eat from one bread we are made one body with them. 'See Israel after the flesh.' Carnal Israel used to offer carnal victims; as spiritual (Israel) offers spiritual sacrifices to Christ. Therefore also 'according to the flesh' they did service, according to the letter not

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*Augustine, Vol. XII. Antwerp, 1703. 1 Corin. X.*

"Panis quem frangimus, nonne participatio corporis Domini est?" Ita et panis idololatriæ demonum participatio esse monstratur. "Omnes quidem de uno pane et de uno calice participamus." Ita si cum idololatriis de uno pane comedimus, unum cum illis corpus efficimur. "Videte Israel secundum carnem." Carnalis Israel carnales hostias offerebat; sicut spiritualis sacrificia spiritualia offert Christo. Item ideo "secundum carnem" quod juxta literam, non spiritualiter servierunt. "Nonne

spiritually. 'Are not they that eat the victims partakers of (with) 'the altar?' As they, eating the victims, became partakers of (with) the altar of God, so those (heathens) in like manner with the altars of idols. 'Ye cannot drink the cup of the Lord and the cup of 'dæmons, &c.' Ye cannot be partakers of (with) the Lord, and of (with) dæmons.

C. XI. "It is therefore called a supper because the Lord in a supper delivered (these) sacraments....Some refer those passages to those who used to make feasts in a church. 'Do ye despise the 'church of God?' making it the couch of their feasts...When He was about to suffer He left behind for us at last a commemoration or memorial. It is as if anyone going to travel away should leave behind him some pledge to one whom he loves, that as often as he should see it, he may be able to remember his benefits and acts of friendship; which, if he loved perfectly, he could not see without great regret or even weeping. 'This is My body, &c.' From this whoever either eats Christ's body or drinks His blood ought to recognize his position that he may not do anything unworthy of Him, Whose body he has been made. 'This cup is, &c.' Because the old (cup) set this forth by the blood of animals. 'In My 'blood, &c.' Both the old and the new are dedicated by blood because a will cannot be valid without death. Therefore when we have received from the priests, we are admonished, since it is Christ's body and blood, not to live ungrateful for His benefits. 'As often as...ye will declare, &c.' Either by the mystery itself

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"qui edunt hostias participes sunt altaris?" Sicut illi, edentes hostias, participes fiebant Divini altaris, ita isti (ethnici) similiter idolorum. "Non potestis calicem Domini bibere et calicem dæmoniorum," &c. Non potestis Dei et dæmoniorum esse participes.

### C. XI.

Cœna ideo dicitur (hoc sacramentum) quia Dominus in cenâ tradidit sacramenta...Quidam hunc locum ad illos referunt qui epulas in ecclesiâ faciebant. "Ecclesiam Dei contemnitis?" Facientes eam triclinium epularum...Passurus, ultimam nobis commemorationem, sive memoriam dereliquit. Quemadmodum siquis, peregre proficiscens, aliquod pignus ei, quem diligit, derelinquat; ut, quotiescunque illud viderit, possit ejus beneficia et amicitias memorari; quem ille, si perfecte dilexit, sine ingenti desiderio non potest videre, vel fletu... "Hoc est," &c. Unde agnoscere se debet quisquis Christi aut corpus edit aut sanguinem bibit; ne quid indignum Ei faciat, Cujus corpus effectus est. "Hic calix "novum," &c. Quia vetus testamentum hoc per sanguinem animalium portendebat. "In Meo sanguine," &c. Et vetus et novum per sanguinem dicatur, quia sine morte firmum esse non potest testamentum... Ideo, cum accipimus a sacerdotibus, commonemur, quia corpus et sanguis est Christi, ut beneficiis Ejus non existamus ingrati. "Quoties-cunque, &c. annuntiabitis," &c. Sive ipso mysterio nunciatis, sive in



ye declare, or in your hearts ye acknowledge. 'Until He come.' There is need of a memorial, until He may think fit to come. 'Eat and drink unworthily.' Some indeed say, Because He calls away from the holy thing (or rite) not the unworthy only, but him that receives unworthily...The man of leisure must cease from vices that he may holily receive the holy body of the Lord. 'Guilty of, &c.' Because he will have despised the sacrament (sign) of so great a mystery as worthless. 'But let him examine, &c.' If he dares not thrust it into a dirty cloth or vessel, how much more (should he not receive it) with a polluted heart! an uncleanness which God above all things condemns, and which alone is an insult to His body. For Joseph also, the just, moreover buried the body of our Lord in a new tomb wrapped in clean linen; prefiguring, that those who would receive the body of the Lord ought to have the mind both clean and new. 'Not making 'a distinction, &c.,' not separating it from common food. 'Wait, &c.' Because no one waited for another, (that) it might be offered in common."

[It will be seen that this likening of this sacrament of the Lord's supper to a pledge left by a friend departing for a long season is found in Jerome also, so that it is not easy to be certain about the original authorship of the idea, which was destined at the Reformation to become the starting-point of perhaps the finest piece of theological writing that has come down to our age.]

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cordibus vestris agnoscitis. "Donec veniat." Tandiu memoriã opus est, donec Ipse venire dignetur. "Indigne," Exod. xxx. Matt. v...Quidam sane dicunt, Quia non indignum (tantum) sed indigne accipientem revocet a sancto....Oportet otiosum cessare a vitiis ut sanetum Domini corpus sancte percipiat. "Reus erit," &c. Quia tanti mysterii sacramentum pro vili despexerit. "Probet autem seipsun." Si in linteum vel vas sordidum non illud mittere audet, quanto magis in corde polluto: quam immunditiam Deus super omnia execratur, et quæ sola injuria Ejus est corpori. Nam et Joseph ille justus propterea, in sindone mundã involutum, in sepulchro novo corpus Domini sepelivit, præfigurans, corpus Domini accepturos tam mentem mundam debere habere quam novam. "Non dijudicans," &c. Non discernens a cibo communi. "Expectate." Quia nemo alium expectabat, communiter offerretur.

(O.) AMBROSE, BISHOP OF MILAN. B. 341. BISHOP 374.  
D. 397.

What a book might be written on the Latin triad, that arose to united eminence not far from the close of the fourth century, which we have much reason for terming the Elizabethan as well



as the Augustan age of the church's history. Tertullian and Cyprian were their precursors, the founders of Latin theology, but how much higher do the three arise. They rank in many points as equals and in some respects two at least of them as more than equals of the numerous constellations of early Greek fathers with Origen at their head. These three stand near together in chronology—the Italian, the African, and the dweller in Bethlehem—the converted political, the Christian philosopher and the Biblicist: Ambrose, Augustine and Jerome. But the writer before us is Ambrose, who stands almost alone as the rebuker of the great; before whom an emperor quailed and turned away. This striking historic incident has no doubt had its bad effects as well as its good. On the one hand it has proved a pregnant example to stimulate hierarchic pride and to justify popes in setting the heel on the neck of earthly sovereigns; on the other hand it presents a noble pattern of fidelity to God and to moral truth for every minister to follow. Then there is his Milan Liturgy, the officium Ambrosianum, with the stirring memory of the effect of the Ambrosian chants, which went into the depths of Augustine's ravished soul; and there are Ambrose's twelve genuine surviving hymns. And although Ambrose may be thought to be far from a deep and philosophical divine, such as his two followers, who does not discern tones of mastery and melodies of real piety sounding forth from his writings? It was not his indeed to check and turn back the tidal wave of the Pelagian heresy. That was to be the work of his greater successors. The brilliant name that he has left loses most perhaps of its lustre in relation to our subject. When chosen bishop at the age of 34 he had not been baptized. Tertullian deprecated haste in this matter; and his teaching may be responsible also for Constantine's delaying his own baptism till he was evidently near to death, according to what was termed clinic baptism, *i.e.* on a couch or bed. The idea of Tertullian and probably the general idea was, that as the water of baptism was supposed to wash away all sin, it was a most desirable thing to go before God in that unspotted state, direct from the font of renewal, and before a new transgression could taint the soul afresh. In this idea it is impossible not to discern the belief long common respecting both the sacraments, that actual pardon of sin is by them conveyed to the soul. That such is not the true meaning of "Be baptized and wash away thy sins," and of "the

“baptism of repentance unto remission of sins,” it were not difficult to prove from the case of Simon Magus and otherwise : but it is more germane to the object of this work to shew that the forgiving of sin is not in holy Scripture asserted to be supplied by this sacrament or of any necessity to accompany or follow. On the contrary the church of England even in her catechism for the young and in the part of it provided for her by Dean Overall, expressly teaches that repentance and faith, which by Christ’s assertion involve pardon, must precede either sacrament in the case of adults. But we have to trace out in extract after extract the teaching of Ambrose in relation to this second sacrament. It was under Valentinian that he was governor of Liguria and Æmilia, from which lay function he was hurried into the episcopate of the Milanese. However, things done in haste are not always done wrong. And certainly if the after manifestation of unquestioned power is to be held to justify an episcopal appointment, there is small ground for challenging the act of those who brought him, reluctant or consenting, to his high eminence. Indeed one marvels how he, destitute to all appearance of ecclesiastical training or theological instruction, sprang at once to the seat, grasped the reins with plenty of self-trust, and urged the church’s chariot at an unusual pace with unusual success. His contemporaries haply understood it all.

P. 344. “But do you wish to eat? Do you wish to drink? Come to the feast of Wisdom who invites all, saying with loud proclamation, Prov. ix. 5. We are delighted by songs that may soothe him that is feasting. Hear the church exhorting, hear her singing ... Cant. v. 1. But this drunkenness makes men sober, this drunkenness is not of insolence. It produces joy not stumbling. Nor need you fear lest in the church’s banquet either pleasant odours, or sweet food, or various drinks, or noble companions should be wanting to you. What is more noble than Christ, Who both ministers and is ministered to (us) in the church’s banquet?”

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*Opera, Migne, De Cain et Abel, Lib. I. c. vi. § 19, p. 344.*

Sed vis manducare, vis bibere? Veni ad convivium sapientiæ, quæ invitât omnes, eum magnâ prædicatione dicens, Prov. ix. 5. Delectant cantica, quæ epulantem demulceant. Audi hortantem, audi cantantem ecclesiam...Cant. v. 1. Sed hæc ebrietas sobrios facit; hæc ebrietas gratiæ non temulentæ est. Lætitiâ generat, non titubantiâ. Nec verearis ne in convivio ecclesiæ aut grati odores tibi aut dulces cibi aut diversi potus aut conviviæ nobiles desint. Quid Christo nobilius, Qui in convivio ecclesiæ et ministrat et ministratur?

P. 336. "By Cain we are to understand the parricidal people of the Jews, by Abel the Christian.

P. 743. "If holy fasts lead us up to that venerable table, if by this hunger we earn things that are eternal, &c. For every hunger does not make an acceptable fast, but hunger that is taken up through fear of God. Consider. Lent is kept by fasting all the days except Saturday and the Lord's days. The passover concludes this fast of the Lord. The day of the resurrection has now come. The elect are baptized, they come to the altar; they receive the sacrament. Thirstily they drink it in all their veins. Refreshed with spiritual food and drink they deserve to say, Psalm xxiii. 5, 'My cup runneth over.'

P. 1101. "The shadow is in the law, but the image is in the Gospel, the truth is in Heavenly things... The shadow is in the rock, which flowed with water and was following the people. Was not that the sacrament of this holy mystery in a shadow? But the shadow of night and of the darkness of the Jews has now departed, the church's day has approached. We see the Chief of the priests coming to us; we have seen and have heard of Him offering His own blood for us. We follow the Priest as we are able, that we may offer sacrifice for the people. Although we are weak as to deserving, we are honoured by the sacrifice: because though Christ does not seem now to offer, yet He is Himself

P. 336.

Per Cain parricidialis populus Judæorum intelligitur. Per Abel... Christianus...

*De Eliâ et Jejunio, p. 743.*

Si ad mensam illam venerabilem jejunia sancta nos perducunt, si hac fame illa, quæ sunt æterna, mereamur, &c. Non autem omnis fames acceptabile jejunium facit, sed fames quæ Dei timore suscipitur. Considera. Quadragesima totis præter sabbatum et Dominicam jejunatur diebus. Hoc jejunium Domini pascha concludit. Venit jam dies resurrectionis: baptizantur electi, veniunt ad altare, accipiunt sacramentum. Sitientes totis hauriunt venis. Merito dicunt spiritali refecti cibo et spiritali potu, Psalm xxiii. 5.

*In Psalmum XXXVIII, p. 1101.*

Umbra in lege, imago vero in evangelio, veritas in cœlestibus... Umbra in petrâ, quæ aquam fluxit et populum sequebatur. Nonne illud in umbrâ erat sacrosancti hujus mysterii sacramentum?... Sed jam discessit umbra noctis et caliginis Judæorum, dies appropinquavit ecclesiæ. Videmus Principem sacerdotum ad nos venientem; vidimus et audivimus offerentem pro nobis sanguinem Suum. Sequimur, ut possumus, Sacerdotem<sup>1</sup>, ut offeramus pro populo sacrificium. Etsi infirmi merito, tamen honorabiles sacrificio; quia etsi nunc Christus non videtur offerre,

<sup>1</sup> Not *sacerdotes*, as in Migne.



offered on earth when Christ's body is offered. Yea Himself manifestly offers in us, since His word sanctifies the sacrifice that is offered.

P. 1160. Ps. xlv. v. 11. "There are also sheep to be eaten: our Lord Jesus Christ, because He was made a sheep for us to feast on. You ask how He was made such. Hear Paul, 1 Cor. v. 7; and consider in what way our forefathers used to eat the lamb, tearing him to pieces in a figure [*i.e.* in eating it], signifying the suffering of the Lord Jesus, on the sacrament of Whom we are continually feeding. For in no other way is it possible to get to Heaven.

P. 1494. "If anyone say to you 'What profit have daily fasts brought you?' What? the chastity of your body, the modesty of your mind? Behold, you have been wounded as if you were an unjust and impious man. Let not your faith fail. For though you are weak yet you are faithful, (and) Christ is anxious about you. He says to His own disciples, Matt. xiv. 'Give ye them to eat lest they faint in the way.' You have apostolic food. Eat it and you will not faint. Eat it first, that you afterward may come to Christ's food, to the food of the body of the Lord, to the feast of the sacrament, to that cup, by which the affection of the faithful is inebriated to put on the garment of joy for the remission of sins, &c."

Surely this passage shews that a spiritual feeding on Christ by faith may be taught side by side with the highest views.

tamen Ipse offertur in terris, quando Christi corpus offertur. Imo Ipse offerre manifestatur in nobis, Cujus sermo sanctificat sacrificium quod offertur.

*In Psalmum XLIII. (XLIV.) § 36, p. 1160.*

Sunt etiam qui fiant oves escarum. Dominus noster Jesus Christus, quia factus est ovis epulationis nostre. Queris quomodo factus est? Audi dicentem, 1 Cor. v. 7. Et considera quemadmodum parentes nostri, in figurâ diripientes, agnum manducabant, significantes Domini Jesu passionem, Cujus quotidie vescimur sacramento... Aliter enim ad regnum celorum non potest perveniri (*i.e.* without this sacrament).

*Vol. II. In Psalmum CXVIII. (CXIX. v. 116), p. 1494.*

Si quis dicat tibi, "Quid tibi quotidiana profuere jejunia?" Quid? castitas corporis, pudor mentis? Ecce sicut injustus et impius vulneratus es. Non deficiat fides tua. Nam etiamsi infirmus es, fidelis tamen, sollicitus est pro te Christus. Dicit ad discipulos Suos "Date illis vos "manducare, ne deficiant in viâ" (Matt. xiv. 16). Habes apostolicum cibum. Manduca illum et non deficies. Illum ante manduca, ut postea venias ad cibum Christi, ad cibum corporis Dominici, ad epulas sacramenti, ad illud poculum quo fidelium inebriatur affectus, ut lætitiâ induat de remissione peccatorum, &c.



P. 1538. "Now I am entertained at the honourable Heavenly table. Neither rivers nor fountains need be resorted to for my drink. Christ is the drink for me. The flesh of God is food to me and the blood of God is drink to me. Christ is daily ministered to me. My food is He, Whom if any man shall have eaten he shall not hunger. My food is that which fattens not the body but strengthens the heart of man. For He had before been to me the 'wonderful' food from Heaven (Exod. xvi. 14; John vi. 31). But that bread was not the true bread, but only a shadow of the bread to come. The Father has kept that True Bread from Heaven for me. That bread of God came down from the Heaven, which giveth life to this world. It came not down for the Jews: it came not down for the synagogue: it came down for the younger people of God. Why askest thou, O Jew, that He should give to thee the bread which He giveth to all, which He giveth daily, which He is always giving? It is in thyself to receive this bread. Come to this bread and thou shalt receive it (or it might be 'Him')."

Ps. lxxiii. 27. "This is the bread of life. He then that eats life (or The Life) cannot die. Thou hast heard of Him and seen Him and not believed (Him or) on Him. That is why ye are dead."

See too on Luke ix. "Give ye them to eat," p. 1774, much of spiritual views of Christ with now and then a tinge of something more.

P. 1538, § 26, 27, 28.

Jam mensæ cœlestis honore suscipior...Potui meo non flumina quærenda non fontes. Christus mihi cibus. Christus mihi potus. Caro Dei cibus mihi, et Dei sanguis potus est mihi...Christus mihi quotidie ministratur...Meus cibus est Quem si quis manducaverit, non esuriet. Meus cibus est Qui non corpus impinguat, sed confirmat cor hominis. Fuerat mihi ante mirandus panis de cœlo (Exod. xvi. 14; John vi. 31). Sed non erat verus ille panis; sed Futuri umbra. Panem de cœlo illum verum mihi servavit Pater. Mihi ille panis Dei descendit de cœlo, Qui vitam dat huic mundo. Non Judæis descendit; non synagogæ descendit; sed ecclesiæ descendit; populo Dei juniori descendit...Quid petis, Judæe, ut tribuat tibi panem, quem dat omnibus, dat quotidie, dat semper? In teipso est ut accipias hunc panem. Accede ad huic panem et accipies Eum.

P. 1538, § 28, *Psalms LXXII. (LXXIII.) 27.*

Hic est panis vitæ. Qui ergo vitam manducat mori non potest, &c. Audistis Eum et vidistis Eum et non credidistis Ei. Ideo mortui estis.

P. 203. "But in truth after the Lord, coming into this body, united it to Himself for a dwellingplace of Deity, and of body without any corporeal stain from any blending by their alliance, [Note, I cannot render this exactly. The words want the accuracy of Greek, *χωρὶς μiasμοῦ τίνος διὰ συγχύσεως ἐν τῷ συγγένεσθαι*. Greek would not put *συναυξάνειν*.] since then, diffused over the whole world, the using of the Heavenly life has been engrafted into men's bodies.

*Oration on the departure [death] of his own brother Satyrus.*

P. 1360. "Why then should I publish his reverent attention to the worship of God? Before he had been initiated into the mysteries of perfection (*i.e.* this sacrament), having to suffer shipwreck, when the ship, in which he was being borne, struck on a rocky shallow, and was being broken to pieces, as the ship was driven out hither and thither, he did not so much fear death as to leave life without having ever received the mystery. But he demanded that Divine sacrament of the faithful from those who he knew had been initiated, not in order to invade the secret with eyes of curiosity, but to obtain assistance to his own faith. For he caused them to tie it in a handkerchief and put the handkerchief as a collar round his neck, and in this way cast himself into the sea, not looking for one of the boards that were detached from the ship's frame, that he might be assisted in floating on it; for he sought for nothing beyond the arms of faith only. Therefore he believed himself sufficiently protected and fortified with them so as not to desire other assistances. [44.] We may at the same time contemplate his bravery, in that when the ship was opening in the rowers' part, he would not, like a shipwrecked man, take a board to help

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*Vol. III. De Virginibus, Lib. I. p. 203, c. III. 13.*

At vero postea quam Dominus in corpus hoc veniens contubernium Divinitatis et corporis sine ullâ concretæ confusionis labe, sociavit, tunc, toto orbe diffusus, corporibus humanis vitæ cœlestis usus inolevit.

*Migne III. p. 1360, De excessu fratris sui Satyri, II. 43.*

Quid igitur observantiam ejus erga Dei cultum prædicem? Qui priusquam perfectioribus esset initiatus mysteriis, in naufragio constitutus, cum ea, quâ veheretur, navis, scopuloso illisa vado, et urgentibus hinc atque inde fluctibus, solveretur, non mortem metuens, sed ne vacuus mysterii exiret e vitâ; quos initiatos esse cognoverat, ab his Divinum illud fidelium sacramentum poposcit: non ut curiosos oculos inferret arcanis, sed ut fidei suæ consequeretur auxilium. Etenim ligari fecit in oratio, et orarium involvit collo, atque ita se dejecit in mare, non requirens de navis compage resolutam tabulam, cui supernatans juvaretur, quoniam fidei solius arma quaesierat. Itaque his se tectum atque munitum satis credens, alia auxilia non desideravit. [44.] Simul fortitudinem ejus spectare licet, qui, fatiscente remigio, non quasi naufragus tabulam sumpserit, sed quasi fortis ex se ipso adminiculum suæ

him, but bravely found in himself the only aid of his own valour; nor did hope desert him nor his judgment fail him. Finally when he was the first to be saved from the waters and carried to the harbour of an earthly mooring, he recognized his duty to his patron (saint) to whom he had trusted himself, and straightway himself rescued the rest also, who were his slaves, or found them saved, and careless of property and not regretting what was lost, resorted to the church of God; to give thanks for deliverance, and to experience the eternal mysteries, declaring that no duty could be greater than returning thanks! He proceeded therefore to return thanks and kept to his pledge. For if he had found so much aid from the heavenly mystery in the folds of a handkerchief, how much would he expect if he could receive it in his mouth and draw it into the recesses of his breast! How much more would he think of it dispersed in his bowels, when it had been of so great benefit to him, covered in the handkerchief!..." And see regarding his catholicity: "He called the bishop to him and asked if he was in communion with those of the Catholic body, *i.e.* with the Roman church.

*Note.* "Many things in this one passage manifest the ancient discipline of the church. First you see that, as often in other places, the eucharist is called 'the Divine sacrament of the faithful,' then that it was carefully kept from being seen by the uninitiated; thirdly, that it was customary for it to be consecrated not for present use only, but to be reserved also for after use: and lastly, you may observe the custom of Christians carrying it about with them when they ran into danger. [References to other instances and passages in Tertullian, Cyprian, Eusebius P., Gregory Great, &c.]

virtutis assumpserit; nec deseruit spes, nec fefellit opinio. Denique primus servatus ex undis, et in portum terrenæ stationis evectus, præsulem suum, cui se credideret, recognovit; statimque se, ubi etiam cæteros servulos suos vel ipse liberavit vel liberatos comperit, negligens facultatum, nec amissa desiderans, Dei ecclesiam requisivit; ut ageret gratias liberatus, et mysteria æterna cognosceret, pronuntians nullum referendâ gratiâ majus esse officium... Referebat igitur gratiam, deferebat fidem. Nam qui tantum mysterii cœlestis involuti in orario præsidium fuisset expertus, quantum arbitrabatur si ore sumeret, et toto pectoris hauriret arcano! Quam majus putabat fustum in viscera, quod tantum sibi tectum orario (not oratio) profuisset! &c. Advocavit ad se episcopum... utrumne cum episcopis catholicis, &c. *i.e.* cum Romana ecclesia, conveniret, &c.

*Note by Editor.* Multa sunt in hoc unico loco quæ veterem ecclesiæ disciplinam patefaciant. Primo enim hoc vides, sicut et alibi frequenter, eucharistiam "Divinum fidelium sacramentum" vocari; deinde, eandem diligenter oculis subtractam fuisse non initiatorum; tertio, non tantum ad presentem usum consecrari solitam, verum etiam ad futurum servari; postremo, ejusdem a Christianis in periculis suis secum deferendæ consuetudinem advertere est.



P. 458. "Perhaps you say, Mine is the bread in common use. But that bread was bread before the sacramental words were uttered. When consecration has been given to it, from being bread it becomes Christ's flesh. Let us establish this. How can that which is bread be the body of Christ? By being consecrated. But by what words, by whose speech is consecration given? By those of the Lord Jesus. For also all the other words said in the previous part are said by the priest; praise is rendered to God, prayer is asked for the people, for kings, and for other men. When it comes to the making of the adorable sacrament, now the priest does not use his own speech (sayings) but he uses the sayings of Christ. Then it is Christ's saying that makes this sacrament. What is Christ's speech? Verily, that with which all things were made. The Lord commanded and the heaven was made; the Lord commanded and the earth was made; the Lord commanded and the seas were made; the Lord commanded and all creation (or every creature) was brought forth. You see therefore how able is the speech of Christ to work its ends! If therefore there is so great a force in the speech of the Lord Jesus, that things that were not began to exist, how much more is it able to cause things, that were, to exist and to be changed into something else. Therefore to answer thee, the body of Christ existed not before the consecration; but I tell thee, after consecration (it does), because (the bread) is now Christ's body. Himself said, and it was made. He ordered, and it was created. Thou thyself didst once exist, but thou wast of the old creation; after thou hast been consecrated thou hast begun to be a new creature (2 Cor. v.

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III. 458. *De Sacramentis, IV. 4.*

Tu forte dicis, Meus panis est usitatus. Sed panis iste panis est ante verba sacramentorum. Ubi accesserit consecratio, de pane fit caro Christi. Hoc igitur astruamus. Quomodo potest qui panis est, corpus esse Christi? Consecratione. Consecratio autem quibus verbis est, ejus sermonibus? Domini Jesu. Nam et reliqua omnia, quæ dicuntur in superioribus, a sacerdote dicuntur, laudes Deo deferuntur, oratio petitur pro populo, pro regibus, pro cæteris. Ubi venit ut conficiatur venerabile sacramentum, jam non suis sermonibus utitur sacerdos, sed utitur sermonibus Christi. Ergo sermo Christi hoc conficit sacramentum. Quis est sermo Christi? Nempe Is, Quo facta sunt omnia. Jussit Dominus et factum est cælum; jussit Dominus et facta est terra; jussit Dominus et facta sunt maria; jussit Dominus et omnis creatura generata est. Vides ergo quam operatorius sit sermo Christi. Si ergo tanta vis est in sermone Domini Jesu, ut inciperent esse quæ non erant, quanto magis operatorius est, ut sint quæ erant, et in aliud commutentur... Ergo, tibi ut respondeam, non erat corpus Christi ante consecrationem; sed post consecrationem dico tibi, quia jam corpus est Christi. Ipse dixit, et factum est. Ipse mandavit, et creatum est. Tu ipse eras, sed eras vetus creatura: postea quam consecratus es, nova creatura esse cepisti



17). Admit then how the speech of Christ is wont to change every creature, and changes, as often as it will, the laws of nature ... From all these instances do you not understand how great is the operative power of the speech of Christ? If it operated on an earthly fountain, if it operated in other cases, does it not operate in the heavenly sacraments? Thou hast therefore learned that the body of Christ is made from bread, and that wine and water is put into the cup, but by consecration of the Heavenly Word becomes blood. But perhaps thou sayest I do not see the appearance of blood. No, but it has a likeness. For as thou hast taken the likeness of death, so thou drinkest also the likeness of precious blood, in such a way that there may be no shrinking at the sight of red gore, and yet the price of redemption (*i.e.* blood) may be produced. Thou hast therefore learned, that that which thou receivest is Christ's body.

P. 463. "Before it be consecrated it is bread : but when the words of Christ have been given to it, it is Christ's body. And (so) before the words of Christ (are pronounced) it is a cup full of wine and water : when Christ's words have operated on it, it is there made Christ's blood, which redeemed the people, &c.

C. 6. "That you may know that this is a sacrament, &c., &c. Then know how great a sacrament it is, 1 Cor. xi. 26. And the priest says 'Therefore in remembrance of His most glorious passion and 'resurrection from Hades and ascension into Heaven, we offer to

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(2Cor. v. 17). *Accipe ergo quemadmodum sermo Christi creaturam omnem mutare consueverit; et mutet, cum vult, instituta naturæ. [Instances follow, the generation of Christ, &c.] Ex his igitur omnibus non intelligis quantum operetur sermo cælestis? Si operatus sit in fonte terreno, si operatus est in aliis rebus, non operatur in cælestibus sacramentis? Ergo didicisti quod ex pane corpus fiat Christi, et quod vinum et aqua in calicem mittitur, sed fit sanguis consecratione Verbi cælestis. Sed forte dicis, Speciem sanguinis non video. Sed habet similitudinem. Sicut enim mortis similitudinem sumpsisti, ita etiam similitudinem pretiosi sanguinis bibis; ut nullus horror cruoris sit, et pretium tamen operetur redemptionis. Didicisti ergo, quia, quod accipis, corpus est Christi.*

P. 463, c. 5.

Antequam consecratur, panis est; ubi autem verba Christi accesserint, corpus est Christi... Et ante verba Christi calix est, vini et aquæ plenus: ubi verba Christi operata fuerint, ibi sanguis Christi efficitur, qui populum redemit, &c.

C. 6.

Ut scias autem hoc esse sacramentum, &c. Deinde quantum sit sacramentum cognosce (1 Cor. xi. 26). Et sacerdos dicit "Ergo me-  
"mores gloriosissimæ Ejus passionis et ab inferis resurrectionis, et in

'Thee this immaculate host (victim), a reasonable victim, a 'bloodless victim, this holy bread and cup of eternal life; and we 'ask and pray (Thee) to receive this offering on Thy sublime (high) altar by the hands of Thine angels, as Thou didst deign to 'receive the gifts of Thy child the righteous Abel, and the sacrifice 'of the patriarch Abraham, and that which the high priest 'Melchisedek offered to Thee.' What says the apostle? 'As often 'as, &c.' If we announce death, we announce the forgiveness of sins... I ought to receive it (the blood), always to receive it, that my sins may always be cleared away (lit. dismissed). I who always sin, ought always to have the medicine.

P. 267. "What kind of man he ought to be that ministers in Christ is here exhibited. For he must firstly be insensible to the allurements of the different pleasures of life, he must escape all inward languor of body and mind, that he may minister the body and blood of Christ. For neither can anyone sick with his own sins, and far from sound health, minister the remedies that give immortal health. See what you do, Sir priest, and touch not Christ's body with a hand feverous with natural desire.

P. 424. "The word of Christ, therefore, Ps. cxlviii., which was able to make out of nothing that which before was not, can it not change those things which exist into what they were not?

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"cælum ascensionis, offerimus Tibi hanc immaculatam hostiam, rationabilem hostiam, incruentam hostiam, hunc panem sanctum, et calicem vite æternæ: et petimus et precamur ut hanc oblationem suscipias in sublime altari Tuo per manus angelorum Tuorum, sicut suscipere dignatus est munera pueri Tui justi Abel, et sacrificium patriarchæ nostri Abrahæ, et quod tibi obtulit summus sacerdos Melchisedec"...Quid dicit apostolus? "As often as," 1 Cor. xi. 26. Si mortem annuntiamus, annuntiamus remissionem peccatorum... Debeo illum (sanguinem) semper accipere, ut semper mihi peccata dimittantur. Qui semper pecco, semper debeo habere medicinam.

*Liber de Viduis, Vol. III. p. 267.*

Qualis esse debeat qui Christo ministrat, ostenditur. Oportet enim primo carere variarum illecebris voluptatum, vitare internum corporis animique languorem, ut corpus et sanguinem Christi ministret. Neque enim potest quisquam, peccatis suis æger, minimeque sanus, immortalium sanitatum remedia ministrare. Vide quid agas, sacerdos, nec febrienti manu corpus Christi attingas, &c. [As to the meaning of this and the passage before it there can be no doubt.]

*De Mysteriis, p. 424.*

"He said, and they were made," &c. Ps. cxlviii. 5. Sermo igitur Christi, qui potuit ex nihilo facere quod non erat, non potest ex quæ sunt in id mutare quod non erant? Non enim minus est novas res dare

For it surely is not a less thing to give things entirely new than to change the existing natures of things. But why do I use arguments? 'A virgin' produced offspring in a way beyond natural order. And this body, which we make [Jerome's word is here anticipated 'conficiunt corpus Christi'], comes from the virgin. Why do you look here for the order of nature in Christ's body when it is itself beyond natural order? Jesus Himself is an offspring from a virgin. It is also the true flesh of Christ, which has been crucified, and which has been buried. It is then in truth a sacrament of His flesh. The Lord Himself cries out 'This 'is My body.' Before the blessing by the heavenly words it receives the name of one kind of thing; after consecration it is meant that His body is there. [Is not this rendering right?] He Himself says 'My own blood.' Before consecration it is called one thing: after consecration it is named 'blood.' And you say (in the service) Amen: *i.e.* It is true. What the mouth speaks let the mind within confess. What the sound of the word carries with it let the affection of the heart perceive and feel.

P. 471. "On 'Give us this day, &c.' Christ said indeed bread, but (He added) *ἐπιούσιον*, *i.e.* supersubstantial. [See Professor Lightfoot's note in his work on the need of a new translation of the New Testament; who shews this Greek word to mean as explained in the Latin below.] The Greeks say the day that is coming. As often then as the sacrifice (*i.e.* in this sacrament) is offered, the Lord's death, the Lord's resurrection, the lifting up of the Lord, is signified, and the remission of sins."

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quam mutare naturas. Sed quid argumentis utimur...? Præter naturæ ordinem virgo generavit. Et hoc, quod conficimus corpus, ex virgine est. Quid hic queris naturæ ordinem in Christi corpore, cum præter naturam sit? Ipse Dominus Jesus, partus ex virgine. Vera utique caro Christi, quæ crucifixa est, quæ sepulta est: vere ergo carnis Illius sacramentum est. Ipse clamat Dominus Jesus "Hoc est corpus Meum." Ante benedictionem verborum cœlestium alia species nominatur, post consecrationem corpus significatur. Ipse dicit sanguinem Suum. Ante consecrationem aliud dicitur, post consecrationem sanguis nuncupatur; et tu dicis, Amen: hoc est, Verum est. Quod os loquitur, mens interna fateatur: quod sermo sonat, affectus sentiat.

*Lib. V. c. 4, p. 471. On the Lord's Prayer, "Panem nostrum."*

Panem quidem dixit sed *ἐπιούσιον*, *i.e.* supersubstantialem. [This is now admitted not to be the meaning of the Greek word: but bread for the coming day, *i.e.* either the rest of the current day, or the next to come. But Ambrose himself adds] Græci dicunt *τὴν ἐπίουσαν ἡμέραν* advenientem diem...Quotiescunque offertur sacrificium, mors Domini, resurrectio Domini, elevatio Domini significatur, et remissio peccatorum.

Some persons would here reason that Ambrose makes it all figurative because he says here and in many places "significavit," and that he meant after all that the bread became only a figure of Christ's body and not Christ's true natural body. For if Ambrose said it was a figure it could not be His true natural body. This argument is taken off at once by Durandus, who argues that it is really Christ's body, but that a fact may be a parable, and that this bread may be really Christ's body in latent substance, and yet be superficially and in its accident qualities a representation or figure of it.

P. 667. "Finally He adds 'For My flesh is truly food, and 'My blood is drink.' You hear Him say 'flesh.' You hear Him say 'drink.' You recognize the sacraments of the Lord's death. And do you reproach His Deity? Hear Himself speaking, 'Because a spirit has not flesh and bones.' But as often as we receive the sacraments, which by the mystery of sacred speech (or prayer) are transfigured (changed in figure or form) into flesh and blood, we declare the Lord's death.

P. 1066. "Triumphal victims (*i.e.* relics of martyrs) come into the place where Christ is the victim. But He is upon the altar... They are under the altar.

P. 1326. "There are other mysteries of more perfect sacraments, 1 Cor. ii. 9. The other are they, in which is the redemption of the world, the remission of sins, the distribution of grace of different kinds, the partaking of the sacraments: and when you have received these things, you will then wonder that so much has

*De Fide, p. 667.*

Denique addidit, "Caro enim Mea vere est esca et sanguis Meus est "potus." Carnem audis. Sanguinem audis. Mortis Dominicæ sacramenta cognoscis. Et Divinitatem calumniaris? Audi dicentem Ipsum, Quia spiritus carnem et ossa non habet. Nos autem quotiescumque sacramenta sumimus quæ per sacre orationis mysterium in carnem transfigurantur et sanguinem, mortem Domini annuntiamus (1 Cor. xi. ; John vi. 58 ; John v. 21).

*Letter XXII. On finding the bodies (!) of Gervasius and Protasius.*  
P. 1066.

Succedant victimæ triumphales in locum ubi Christus hostia est. Sed Ille super altare...Isti sub altari.

*Letter LXXIX. to Bellierus, p. 1326.*

Alia sunt sacramentorum perfectiorum mysteria (1 Cor. ii. 9). Alia sunt illa, in quibus est mundi redemptio, peccatorum remissio, gratiarum divisio, sacramentorum participatio; quæ cum acceperis tunc mirabere



been bestowed on man: so that you would judge the manna, whose flowing down from the sky for the Jews we count a wonder, not a token of so much favour, nor of so powerful influence for salvation. For all that received that manna in the desert are dead, but Joshua the son of Nave and Caleb; whoever shall eat this sacrament shall not die for ever.

P. 671. "I am ashamed to say, It is old men and old women that keep Lent; young men and young women do not keep it. Whoever then in this devotion of Lent shall keep the Lord's commands, the impiety of the devil shall be killed in him; but apostolical grace shall be his reserved portion, and being in a certain way his own inheritor, he dies in that part in which he is a sinner, and is made alive in that part in which he is a just man.

P. 678. "Christians ought to offer and communicate every Sunday."

I insert here three extracts from two prayers printed as Ambrose's, but probably of later date, and one extract like them.

P. 831. "For, O Lord Jesus Christ, with how great contrition of heart, with what a fount of tears, with how great reverence and fear, with how great chastity of body and purity of mind, ought

tantum donatum esse homini: ut illud manna, quod miramur fluxisse de cœlo Judæis, nec tantæ gratiæ nec tantæ operationis judices ad salutem fuisse. Illud enim quicumque acceperint in deserto mortui sunt præter Jesum Nave et Caleb: hoc sacramentum quicumque gustaverit non morietur in æternum.

*Discourses ascribed to Ambrose, Vol. IV. p. 671.*

Pudet dicere, senes et aniculæ quadragesimam faciunt, juvenes et juvenculæ non faciunt... Quisquis ergo in hac devotione quadragesimæ Dominica mandata servaverit, necabitur in eo diabolica impietas: apostolica autem reservabitur gratia, et succedens quodammodo sibi ipse, moritur ex eâ parte, quâ peccator est, vivificatur ex illâ parte qua justus est. [This is historical instruction shewing prevalent opinion.]

*P. 678.*

Christiani debent omni Dominicâ offerre et communicare.

*From Migne's Ambrose IV. 831. First of two prayers "in præparatione ad Missam."*

Quantâ enim, Domine Jesu Christe, cordis contritione et lacrymarum fonte, quantâ reverentiâ et timore, quantâ corporis castitate et animi

that Divine and heavenly sacrifice to be celebrated, where Thy flesh in truth is taken, where Thy blood in truth is drunk, where the highest things are anointed by the lowest, where there is the presence of the holy angels, where Thou art priest and sacrifice, wonderfully and ineffably so constituted.

P. 832. "I ask Thy clemency, O Lord, that the plenitude of Thy Divinity may come down on that bread and that cup. May there come down also, O Lord, the invisible form and incomprehensible majesty of Thy Holy Spirit, as once He was wont to descend on the victims of the fathers, Who may both make our oblations Thy body and blood, and may teach me Thy unworthy servant to handle so great a mystery, so that Thou mayest calmly and benignly receive so great a sacrifice from my hands unto the salvation of all, both of the living and of the dead. I entreat Thee, O Lord, by the sacred mystery itself of Thy body and blood, by which we are being daily fed in Thy church, and made to drink, and are sanctified and made partakers of Thy one only and most high Divinity, &c., &c.

P. 833. "O sweetest bread, heal the palate of my heart; that I may feel the sweetness of Thy love. Heal me of all languor that I may love no beauty except Thee. Fairest bread, &c., &c. Holy bread, living bread, beautiful bread, clean bread, which camest

puritate, istud divinum et cœleste sacrificium est celebrandum! ubi caro Tua in veritate sumitur, ubi sanguis Tuus in veritate bibitur, ubi summa inis unguuntur, ubi adest præsentia sanctorum angelorum, ubi Tu es sacerdos et sacrificium, mirabiliter et ineffabiliter constitutus.

P. 832.

Peto, Domine, clementiam Tuam, ut descendat super hunc panem et calicem istum plenitudo Divinitatis Tuæ. Descendat etiam, Domine, illa sancti Spiritûs Tui invisibilis forma et incomprehensibilis majestas, sicut quondam in patrum hostias descendebat, Qui et oblationes nostras corpus et sanguinem Tuum efficiat et me indignum sacerdotem Tuum doceat tantum tractare mysterium, ita ut placidè et benignè sacrificium suscipias de manibus meis ad salutem omnium, tam vivorum quam defunctorum. Rogo te, Domine, per ipsum sacrosanctum mysterium corporis et sanguinis Tui, quo quotidie in ecclesiâ Tuâ pascimur et potamur et sanctificamur, atque unius Tuæ summæque Divinitatis participes efficimur, &c.

P. 833.

Panis dulcissime, sana palatum cordis mei; ut sentiam suavitatem amoris Tui. Sana ab omni languore, ut nullam præter te anem pulchritudinem. Panis candidissime, &c. &c. Panis sancte, panis vive, panis

down from heaven and givest life to the world, come into my heart and cleanse me from all pollution of the flesh and spirit. Enter into my soul, &c.

*From "The 42 resting-places of the children of Israel."*

P. 21. "And he also is fed with flesh and heavenly manna, *i.e.* with the precious body of our Lord Jesus Christ: Whose body is true flesh &c.: and He is the true manna not in type but in truth. And it is true flesh on account of His true humanity, and living bread on account of His Divinity. When therefore we eat the body of Christ we partake of His Divinity and humanity."

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*pulcher, panis munde, qui descendisti de cœlo et das vitam mundo, veni in cor meum et munda me ab omni inquinamento carnis et spiritûs. Intra in animam meam, &c. &c.*

*Migne's Ambrose IV. 21, De XLIII. Mansionibus, &c.*

Et idem carne et mannâ cœlesti pascitur, hoc est pretioso Domini nostri Jesu corpore. Cujus corpus est vera caro, John vi. 56; et verum est manna non in typo sed in veritate, v. 51. Et vera caro propter veram humanitatem, et panis vivus propter Divinitatem. Cum igitur Christi corpus manducamus Divinitatem et humanitatem participamus, 1 Cor. xi. 24, 25.

The extract with the note tells its own tale. The next popularizes much that has been more deeply argued upon by Hilary, the two Gregories, &c. But it is a good occasion to notice the statement or doctrine that the utterance of Christ's words "This is My body" changes the bread and wine. It may at once be granted that by these words Christ set the bread and wine apart, as for a sacred use. But it is the recital of the whole incident rather than the mere speaking of these words at the supper that may be deemed a setting apart of the bread and wine still; but this has nothing to do with the many times repeated assertion of this prelate of the north of Italy that the substances of the bread and wine are then changed into the substances of the very and natural body and blood of Christ. The question will be argumentatively treated in Part III. and somewhat in Part I. At present it is being shewn to what extent most of the fathers held it, but not quite all.

At present I may simply assert that the New Testament gives no warrant for converting this feast of joy into a fountain of forgiveness, since it is rather an occasion to feel and express

gratitude for being forgiven. The death of Christ is set forth as the alone cause of pardon. But both sacraments are sacred remembrances of His death. And it is baptism that is the remembrance of forgiveness and being born again, but the supper is the remembrance of the maintenance and improvement of that renewed condition. Baptism sets forth being washed as if by the blood of Christ, the Lord's supper typifies our receiving spiritual nourishment and strength, as if by feeding on Christ as a slain sacrifice. So that all in this father which makes this feast an occasion for the gift of forgiveness of sins seems to pervert its nature and to ignore its special object. And this is one great objection against his repeated statements of Christ's own very body being put in place of the bread and wine, that if Christ is made to be really present, who could object to a sinner deeming it as much a fount of pardon as the crucifixion, yea as a kind of continuation of the sacrifice that was to have no continuation, but was once for all finished and complete?

The last paragraph of c. 4 of B. IV. on the sacraments talked of "the likeness of blood," and B. V. c. 4 speaks of "signifying." But all the rest is opposite to this: and not the words only but the current of reasoning declare that *a creative* power was exercised to make the bread flesh and the wine blood: and a later paragraph of this later chapter repeats the assertion of the change. What is to be done when, as the great Chillingworth said, fathers are incongruous, not only with one another but with themselves? Here in the chapters 4 and 5 is direct antagonism. I might indeed say that no weight is to be attached to the last paragraph of c. 4 and that in paragraph 1 of chap. 5 Ambrose is quoting the Liturgy and not expressly giving his own opinion. But I had rather admit and state the difficulty. I think the strongest and oftenest repeated assertions must pass for the opinion of the man. At any rate I cannot water down his sayings into Scriptural orthodoxy.

There is yet another use to be made of this c. 4 of Bk. IV. of Ambrose. It will well illustrate the difficulty under which they labour, who have to make statements regarding the opinions adopted and taught even by so eminent a father as Ambrose. Can one look for more express and reiterated assertions of the change of the bread and wine *by a creative power* into Christ's body and blood? It is so explicit that further quotation seems a



waste of the reader's time ; and as for searching for any expression of a contrary nature it seems to imply a contempt of the intellectual power of Ambrose to suggest it. Yet the next chapter, 5, begins, "Do you wish to know that it is consecrated in Heavenly words? Hear what the priest says. He says, 'Make this oblation registered, ratified, reasonable, acceptable, quod figura est corporis et sanguinis Domini nostri Jesu Christi, because it is a figure of the body and blood of our Lord Jesus Christ.'" Here is the difficulty. There are two minds in the man, till Durandus relieves us, as stated before.

On reconsidering the writings of Ambrose one is led to interpret his history by them. Ecclesiastical writers very much content themselves with the conclusion that he was not remarkable for any deep apprehension of philosophical truth. Not but that this perhaps made him all the more able to become what his writings seem to indicate, and what the traditional particulars of his history confirm, viz. that he was the popular leader, in the West at least, during the middle portion of the great fourth century. In the very centre of the head of Italy he makes an emperor yield ; he raises church music to an influential art ; he puts forth relics of assumed martyrs, and he leaves behind more express doctrinal assertions on the Lord's supper than anyone before him. Add to this that he won an influence over both Augustine and Jerome ; and we may surely recognize in him the great popular teacher in that influential part of that age. I doubt very much whether the tradition of an infant successfully nominating him for a bishop does not lead us to detect the latent influence of a large and well-organized and ambitious party, who well pre-augured the future course of their candidate. I find in him, combined with a real piety towards God in Christ, which a man must be wilfully perverted to deny, a far and wide advance in the direction of high sacramental doctrine, involving indeed almost all the essence of later Roman and Greek doctrine (excepting the honour paid to images and pictures) though without any philosophical digestion of the ideas, on which the corrupt belief is based ; and by which Roman writers have done their best to make strange and unscriptural imaginations plausible if not tenable.

When we read such Latin prayers as these, one can hardly reject the idea which rises up, that it is not by chance that Latin is the language of the great antichrist. If Greek be the language

for delineating doctrine, the older and the simpler and the more majestic Latin is the language for prayer. These two prayers—what a fascinating influence they exercise on the mind! One seems startled when it comes out into open day that they are an idolatry and, as such, hateful to the Supreme! And yet who that reads can fail to be revolted at the address to the bread, which is so utterly alien to the Master's words at the institution of the supper for all time?

The last extract (author also unknown) supports the extreme Roman idea that we eat the whole Christ, the Deity as well as the humanity. My pen almost refuses to set down such ideas in my own native tongue. Forgive me, Holy One, so long and so much blasphemed! I would fain set a great gulf between false and true; that which honours and that which dishonours Thee.

(P.) AURELIUS PRUDENTIUS CLEMENS. B. 348.

Here comes forth at last a real poet, called the Christian Horace, simple, original, and sometimes powerful. He was born at Saragossa. He went into the profession of law, and thence into the army, and held a post in it about the person of Theodosius I. In his proem to his *Cathemerina* or daily songs, he tells us he is now 50, and shews the snows of age; he regrets his past faults and calls on his soul to celebrate God's glory by day and to let no night pass without a hymn. Nor does he say this to himself alone but to everyone, "*quisquis es:*" bidding them fight against heresies, examine the catholic faith, tread under foot the superstitions of the heathens, bring ruin on Rome's idols, sing of martyrs, and praise apostles (Vol. I. 773, 774). He concludes thus,

"While I write or utter this,  
O that I might flash forth free from the fetters  
Of the body, to the place whither my rapid tongue would  
take me with its last sound.

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*Vol. I. p. 775.*

*Hæc dum scribo vel eloquor,  
Vinclis o utinam corporis enicem  
Liber, quo tulerit lingua sono mobilis ultimo.*

In the Cathemerinon, or Day-Song, IX. p. 850, we have what I suppose to bear on our subject in a hymn after fasting.

“Whatever you do suffices; only first call  
The Deity to approve, whether you refuse  
To begin eating or try  
To take food.

God favours and approves, and makes you prosper  
With propitious looks; as we trust it will be  
For our salvation, when we take  
The dedicated bread and wine.

Thy suppliant, I pray, may it be good for us; and  
may the food give  
Healing power to my limbs, and feed our souls too,  
Dispersed into the veins of the worshippers of Christ,  
That offer earnest prayer.”

*Prudentius, Migne, Vol. I., p. 850, 851, Hymnus post Jejunium.*

Sufficit quidquid facias, vocato  
Numinis nutu prius, inchoare  
Sive tu mensam renuas cibumve  
Sumere tentas.

Annuat dexter Deus, et secundo  
Prosperat vultu: velut hoc salubre  
Fidimus nobis fore, cum dicatas  
Sumimus escas.

Sit bonum, supplex precor, et medelam  
Conferat membris, animumque pascat  
Sparsus in venas cibus obsecrantum  
Christicolarum.

(Q.) HILARY THE, DEACON AT ROME. D. 397.

He joined the party of Lucifer of Cagliari in Sardinia, who became so fierce an opponent of Arianism that he would not consent to the reception of any bishop who had ever been touched with it at all. Hilary was sent with Lucifer to the emperor Constantius at Arles by the Pope Liberius, and then brought back the emperor's consent. Eusebius of Vercelli was also concerned in that deputation in 355. The decisions of the famous synod of Arles, two years before, were thus overthrown. But just as Lucifer fell a sacrifice to Arian violence, Hilary was exiled, one

year before his more eminent namesake of Poitiers. He lived to labour with Ambrose of Milan nearly 20 years later.

Gieseler, Vol. i. 356 note, ascribes to him the Commentary on St Paul's Epistles, which has long been bound with Ambrose. Damasus is mentioned by Hilary the deacon (see Dupin's sketch of him). This would make it probable that his writings were earlier than those of Ambrose. One point of interest is the enquiry who originated the expression "conficere corpus Christi," which I fancy I have read in this Hilary, and which is in Ambrose, and which Jerome made his own and handed down to after ages.

P. 255. "1 Cor. xi. 25. He shewed to them that the mystery of the eucharist, celebrated during the (Paschal) supper, was not a (mere) supper. For it is a spiritual medicine which, consumed with reverence, purifies him that is devoted to it. For it is a memory of our redemption, that by remembering our Redeemer, we may earn the receiving of greater things from Him... Ex. iv. 8. And as a type of Him we receive the mystic cup of His blood to the protection of our body and soul, because the Lord's blood redeemed our blood, *i.e.* saves the whole body. For Christ's flesh was (given) for the salvation of our body, but the blood was shed for our soul: and this is why the blood was not to be eaten, Lev. xvii. 11, that our mind may know that it owes a debt of reverence to Him, for the reception of Whose body it approaches. For it ought to judge this within itself, that it is the Lord, Whose blood is being drunk in the mystery." [I have turned the English translation, so as to avoid saying that the mind drinks the blood of Christ, which I do not think this Hilary at all intended to say.]

*Migne, Ambrose IV. 255, 1 Cor. XI. 23—25.*

Ostendit illis mysterium eucharistie inter comandum celebratum, non carnem esse. Medicina enim spiritalis est, que, cum reverentia degustata, purificat sibi devotum. Memoria enim redemptionis nostre est, ut Redemptoris memores majora ab Eo consequi mereamur... Exodus iv. 8. In Cujus typum nos calicem mysticum sanguinis ad tuitionem corporis et anime nostre percipimus quia sanguis Domini sanguinem nostrum redemit, *i.e.* totum hominem salvum facit. Caro enim Salvatoris pro salute corporis, sanguis vero pro anima nostra effusa est, Lev. xvii. 11... ideoque non manducandum sanguinem...ut sciat mens reverentiam se debere Ei ad Cujus corpus sumendum accedit. Hoc enim apud se debet judicare quia Dominus est, Cujus in mysterio sanguinem potat. [Does this mean typically, *i.e.* figuratively, drink it? Or really and naturally? A question often to be asked in like cases. Mereamur "earn" is adopted in the missal Liturgies.]



(R.) AUGUSTINE, BISHOP OF HIPPO. B. 354. D. 430.

Generally accepted as *pater patrum*, he is especially such as the doctor of spiritual grace. He may be said to have founded the philosophy of spiritual life: he may therefore be termed the chief spiritual philosopher of the uninspired. It was not by irresistible comments on the great facts of our religion that he laid its foundations. It was rather that he imparted a spiritual vitality to admitted dogmas, which from age to age in all the collisions of partizanship and the deteriorations of doctrine never left the church of God. Like the fabled stream it might pass out of sight, but it was flowing below, unmingled with the surrounding brine, and therefore it comes to the surface from time to time here and there in unexpected places, and often in the case of unlikely persons. The garden of the church has been much overrun with noxious weeds, but there have been clear and lovely spots that redeemed the waste with their fragrant odours and brilliant flowers. Perhaps the cause has chiefly been the popularity and universal spread of this father's works. There has been an Augustine in every library: sometimes more accredited perhaps than the Bible itself, and if we reason from some known cases, like Luther's, possibly less rare. It is plain that many a disturbed conscience and many an enquiring soul may have found in his experimental pages its first glimpses of truth and peace. Elements of future reformation thus lurked in secret cells unknown, till they burst forth into life and beauty regarding almost every doctrine in turn, even regarding the much perverted Lord's supper. It may be that Origen charms the instructed more: but Augustine is the author for the general mind and for the deeply tempted fugitive from the ranks of open sin. He finds in Augustine a sympathy with his difficulties, a fellow-feeling that encourages as well as a piety that warns. Augustine is the writer that best depicts developing Christianity and decreasing sinfulness and a growing heavenly mind; for his writings bear the marks of past inward anguish and past vexing doubts, even on the confines of despair; and thus he practically elucidates the gospel, and has doubtless led many a troubled enquirer to deep contrition and sound evangelic peace. Who can read the leading writers

for ages without often calling Augustine to mind? And yet how some errors clung to him! Was he ever clear of Manicheism? And besides, who can fail to wish there had been more of daylight in his judgment and less of the dialectician and at times of the sophist in his arguing? But where is there a man of nobler enthusiasm or of more spacious and powerful dicta? He compresses a whole subject into four or five words! A champion too against leading heretics—above all against Pelagius, the influence of whose system was admirably met and counteracted by the influence of Augustine. The subject may yet want clearing, but in what state would it have been had Augustine died in his voyage to or from Italy? And then where among the uninspired have we a higher ideal of a Christian pastor than Augustine, after his long retirement, drawn into the whole spiritual world of a Christian minister at Hippo? One forgets that he is a bishop while he supports the weak and warns the unruly and leads all into green pastures to lie down by unturbid waters. Guizot says well that the Christian impulse by which the world has been thus far changed really consists of three things; sympathy, conscientiousness and enthusiasm. I fancy there is truth in this: and my impression is that these three were in a very uncommon degree united in Augustine's work in the African town of his after life, Hippo. The thought of listening to him there Sabbath after Sabbath and contemplating his example and enjoying his friendship seems to me to constitute a stimulus of Christian privilege such as has seldom if ever been realized elsewhere. It was in 395 that he was chosen for that charge, consequently it had the last and best 35 years of his life. At that time also were his best works produced, and many of his former works re-handled. It were an ungracious and well-nigh an ungrateful work to catalogue the errors to which he gave currency; and a much more pleasant one to make a list of the heretics and disturbers whom he crushed or at least drove backward in partial confusion. And then his testimony on our own subject contains many sayings strongly in favour of the figurative or metaphorical explanation of Christ's initiative words and against holding that there is any natural presence of Christ's body and blood, in or with His believing people here on earth. How he was able to set down other statements, which suppose the exact opposite, must ever be among the inexplicable characteristics of psychology. The human soul upon

earth even in the greatest of men is capable of extreme inconsistencies, and this is not least to be traced in some of the best of all. It may be owing to their fears for the ark of God itself, which they seem unable to believe to be safe in any hands but their own; or at least they cannot bear to see its treasure unfolded on any system but their own; and thus, in whatever point through human limitation they come short, they are almost as much, and sometimes seemingly even more, opposed to those who evolve some truth which they themselves have not evolved, as they are to those who maintain some plainly antagonist heresy. The latter they will say they expected and were prepared to meet: but to have men of their own body confusing the battle and thwarting all their tactics by unauthorized movements against the Philistines, only confirms them yet more in standing fast by the received platform of opinions. Perhaps somewhat of this happened to Augustine and to Jerome too.

His father Patricius was an ordinary man of the world, as it then was, proud of his son's dawning powers as a teacher of oratory at Tagaste his birthplace, and Carthage his great city, but no more strict about his son's morality than he had been about his own: but his wife Monica was as a good angel to both father and son; and both were given, as a present reward, to her godly conversation and her prayers. Her name has ever been a watchword of hope to devout mothers. It should be the same to wives. If the saint in after life seems in his earlier career to have been worse than most who were afterwards eminent for good, we must remember that we owe the knowledge of his evil days to his own exceedingly unreserved confessions. At Tagaste, at Carthage, and at Rome, the temptations to such a spirit as his were great: but he was led in Divine Providence to Milan, his mother following still. Little did Ambrose imagine to what a work he was called in his conferences with the future author of the City of God, the conqueror of the Manicheans Fortunatus and Felix, and the hammer of the Pelagian errors. To this day the adept in Augustine loves to drink heavenly wisdom from the fresh Augustinian streams: and perhaps a far wider benefit may be in reserve for coming ages. If it be so that every cell will yet be ransacked for new honey to illustrate the deeper Scriptural doctrines and to feed the church of Christ, a way may be devised to bring the stored sweetness of Augustine within the reach of thousands of thousands.

As to the Lord's supper it will be seen that something less than one-fourth of the extracts from the opinions of Augustine verge towards the current errors; while in all the large remainder, *i.e.* in above three-fourths (and the extracts are taken without partiality), he teaches what we may call (very nearly) the doctrine of Tertullian (African), of Clement and Athanasius (Alexandrian), and of Origen (both of the Antiochian and of the Alexandrian schools): in which also Theodore and Theodoret (of the Antiochian) afterwards concurred. Erasmus perhaps judged Augustine too severely when he said he had rather read one page of Origen than ten of Augustine; but I think it may be asserted that much of the reasoning of the letters betrays his having been a rhetorician, not to say somewhat of a sophist, and besides this, if we may affirm that he was unacquainted with the Greek language, his researches among the best fathers would be limited to a few. All but about three were sealed from him. He was like a man in a boat with but one ear, and that a small one. Divine Providence, however, led him first into the depths of religious experience, and then up to the highest and brightest peaks.

*On Free-will.*

P. 153. "By this it has come to pass that that Word of God, by Whom all things were made, and Whom all the angelical beatitudes enjoy, extended His own merey all the way to our misery, and the Word became flesh and dwelt among us. For in this way man could eat the bread of angels, though not yet made equal with angels, if the Bread of angels Himself deigned to be made equal with men. Nor did He so descend to us that He deserted them, but being at the same time wholly with them (and) wholly with us, feeding them inwardly by being God, outwardly admonishing us by being what we are, He makes us meet by faith, Whom by His appearance in the sacrament He equally feeds."

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*Opera, Paris. Bened. 1541, Vol. I. p. 153 B. De Libero Arbitrio.*

Ex quo factum est, ut Illud Dei Verbum, per quod facta sunt omnia, et quo fruitor omnis angelica beatitudo, usque ad miseriam nostram clementiam Suam porrigeret, et Verbum caro fieret et habitaret in nobis. Sic enim posset panem angelorum homo manducare, nondum angelis æquatur, si panis Ipse angelorum hominibus dignaretur adæquari. Nec sic descendit ad nos ut illos desereret, sed simul integer illis, integer nobis, illos intrinsecus pascens per id quod Deus est, nos forinsecus admonens per id quod nos sumus, idoneos facit per fidem, quos per speciem pascit æqualiter.



Compared with Note in Part I. this special reasoning will not, I think, be found greatly to differ. The literalism of making angels feed on Christ's flesh before His incarnation is here winnowed away.

P. 37. "When (lo!) my mother Monica's body was borne out, we go with it and then return without tears. For neither in these prayers which we poured forth over thee, when the sacrifice of our redemption was offered in her behalf, now near the sepulchre, when the body was laid on a bier, before it was let down into the earth (as all that is usually done), nor in these prayers did I weep, but I was in retirement the whole day and was heavily sad, &c. [He bathes, sleeps, and remembers a hymn of Ambrose.]

P. 42. "For us to Thee, conqueror and victim, and therefore conqueror because Thou wast victim; for us to Thee, priest and sacrifice, and therefore priest because sacrifice, making us from servants friends to Thee by our being born of Thee, by Thy serving us.

P. 54. "All signs compared with words are very few. For both the Lord by the odour of the ointment, with which His feet were covered, gave some sign; and by having the sacrament of His Own body and blood tasted beforehand He signified what He wished. And when the woman by touching the fringe of His garment was made whole it signified something. But an innumerable multitude of signs, by which men put forth their own thoughts, has been established in words."

*P. 37 A, Confess. IX.*

Cum ecce corpus (matris Monicae) elatum est, imus et redimus sine lacrimis. Nam neque in iis precibus quas tibi fudimus, cum offerretur pro eâ sacrificium Pretii nostri, jam juxta sepulchrum posito cadavere, priusquam deponeretur, sicut illic fieri solet, nec in eis precibus ego flevi; sed toto die graviter in occulto mœstus eram, &c.

*I. p. 42 L, Confess. X.*

Pro nobis Tibi victor et victima, et ideo victor quia victima; pro nobis Tibi sacerdos et sacrificium, et ideo sacerdos quia sacrificium, faciens Tibi nos de servis filios de Te nascendo, nobis serviendo.

*III. p. 54. De Doct. Christianâ. "Our signs through eye and ear," &c.*

Omnia signa verbis comparata paucissima sunt. nam et odore unguenti Dominus, quo perfusi sunt pedes Ejus, signum aliquod dedit: et sacramento corporis et sanguinis Sui prægustato [*i. e.* before His sacrifice had seemed to establish it more regularly] significavit quod voluit. Et cum mulier tangendo fimbriam vestimenti Ejus salva facta est non nihil significat. Sed innumerabilis multitudo signorum, quibus suas cogitationes homines exerunt, in verbis constituta est.

Passages like this fixed the first idea in a sacrament in the minds of our reforming bishops to be "a sign." See also P. 12 c.

Lib. iv. p. 20. Reference to Cyprian, Ep. 63.

P. 20. "In Gideon's case, Judges vi., by the evidence of the fire it was declared that that rock had the character of a type of Christ's body, because it is written, 1 Cor. x., 'They drank,' &c. Because also it referred not to His Deity, but to His flesh, which poured its stream over the hearts of the thirsting people with the eternal current of His blood. Now already therefore has it been declared in a mystery that the Lord Jesus on the cross would abolish in His own flesh the sins of the whole world.

P. 62. "But all things are devoted which are offered to God: chiefly the oblation of the holy altar, by which sacrament our other greatest vow which we have vowed is declared, (viz.) that we will remain in Christ, and also in the bond of the church, which is the body of Christ. And of this it is a sacred sign that we (being) many are one bread, one body. Therefore, I think, it was with particular reference to the consecration and preparing to distribute this sacrament that the apostle ordered that 'prayers be made,' or as some unskillfully misinterpret it, 'adorations:' for this would make the word mean 'a vow,' which it is more common in Scripture to call εὐχῆ. But askings, as interpreted by the word in some old Latin MSS., take place when the people is being blessed (at the end). For then the priests, as our advocates, by imposition of hands, offer and present their trained disciples to the most

P. 20.

D. At Gideon's sacrifice (Judges vi.) fire came from the rock. Quo indicio declaratum videtur quod petra illa typum habuerit corporis Christi, quia scriptum est, 1 Cor. x., "They drank of the rock," &c. Quod utique non ad Divinitatem Ejus sed ad carnem relatam est, quæ sitientium corda populorum peremi rivo Sui sanguinis inundavit. Jam nunc igitur in mysterio declaratum est quia Dominus Jesus in carne Sua totius mundi peccata crucifixus aboleret, &c. &c.

II. p. 62 I, *Epist. LXXIX. Ad Paulinum.*

Voventur autem omnia, quæ offeruntur Deo, maxime sancti altaris oblatio, quo sacramento predicatur nostrum aliud votum maximum quod nos vivimus, in Christo esse mansuros, utique in compage corporis Christi. Cujus rei sacramentum est, quod unus panis, unum corpus multi sumus. Ideo in hujus sanctificatione et distributionis preparatione existimo apostolum (1 Tim. ii. 1) jussisse proprie fieri προσευχάς, i. e. orationes (vel, ut nonnulli minus perite interpretati sunt, adorationes). Hoc est enim ad votum, quod usitatius in Scripturis nuncupatur εὐχῆ. Interpellationes autem (sive, ut vestri codices habent, postulationes) fiunt cum populus benedicitur. Tunc enim antistites, velut advocati, susceptos suos per manus impositionem misericordissimæ offerunt Potes-

compassionate King. And when these things have been finished and our great sacrament has been partaken of, all is concluded by the thanksgiving, which also in these words the apostle has commended to us for the close.

P. 48. "But those with whom and those of whom we are treating, are not to be despaired of; for as yet they are in the body (the church). But they do not look for the Holy Spirit except in the body of Christ, whose sacrament they retain though they are without, but they do not keep the thing itself of which that is the sacred sign, and (so) they rather eat and drink judgment to themselves. For the one bread is a sacrament of unity. Therefore the universal church alone is the body of Christ, of which He is the head, the Saviour of His own body. Outside this body the Holy Spirit quickens none. That man is not partaker of the love of God who is an enemy to unity. They therefore have not the Spirit of God who are outside the church. [This is just Cyprian's teaching, adopted by the church of Rome.]

P. 20. "We often so speak as to say, when Easter is approaching, to-morrow or the day after is the Lord's passion, though He suffered many years before, and did not suffer at all, unless that suffering took place once for all. So also we say on the Lord's day itself, 'The Lord rose to-day,' when so many years have transpired since He rose. Why is no one so witless as to

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tati. Quibus peractis et participato tanto sacramento gratiarum actio cuncta concludit, quam in his etiam verbis ultimam commendavit apostolus. [St Paul may not be referring to the Lord's supper, for he rightly renders *εὐχαριστίας* giving of thanks. See *Lightfoot*. Christian ministers are not "antistites." "Velut advocati" is like Baxter's "sub-intercessor." Augustine's exposition of the Lord's prayer is in Vol. x. 196 c.]

II. 48 A, *Epistola L., De Donatistis ad Bonifacium militarem.*

Isti autem cum quibus agimus vel de quibus agimus non sunt desperandi. Adhuc enim sunt in corpore. Sed non quærunt Spiritum Sanctum nisi in Christi corpore, cujus habent foris sacramentum, sed rem ipsam non tenent, cujus est illud sacramentum, et ideo sibi iudicium manducant et bibunt. Unus enim panis sacramentum est unitatis. Proinde ecclesia catholica sola corpus est Christi, cujus Ille caput est, Salvator corporis Sui. Extra hoc corpus neminem vivificat Spiritus Sanctus, Rom. v. 5. Non est particeps Divinæ charitatis qui hostis est unitatis. Non habent itaque Spiritum Sanctum; qui sunt extra ecclesiam.

II. 20 A.

Sæpe ita loquimur ut, paschâ appropinquante, dicamus crastinam vel perendinam esse Domini passionem, cum Ille ante multos annos passus est, nec omnino; nisi semel illa passio facta sit. Nempe ipso die Dominico dicimus "Hodie Dominus resurrexit" cum ex quo resurrexit tot anni transierunt. Cur nemo tam ineptus est, ut nos ita loquentes arguat



charge us with falsehood in saying this, when we are only calling those days according to the likeness of those on which these things were done—so that that should be called the day, which is not the day itself, but that which in the revolution of years is like to it: and that that thing should be said, on account of the celebration of the sacrament, to be done on that day, which was not done on that day, but was done now long ago? Was not Christ made a sacrifice in Himself once for all? And yet He is in the sacrament made a sacrifice to the nations (or to the people in His various churches), not only during all the celebrations in Easter, but every day. Nor does that man any more utter a falsehood who, when he is asked, answers, that Christ is made a sacrifice. [Thus is the generic difference between Christ's immolation or sacrifice on the Cross and the memorial of it in the sacrament glossed over.] For if sacraments had not some likeness to the things of which they are sacraments, they would not be sacraments at all (or, sacraments would not exist at all). But on account of this similitude they generally take the names of the things themselves. And so in a certain mode (of speaking) the sacrament (or sacred sign) of the body of Christ is the body of Christ: the sacrament of the blood of Christ is the blood of Christ: just as the sacrament of faith is faith. [Such passages make Neander say that this author is so full of dialectical resources that he can prove anything to his own perfect satisfaction.]

*Letter to Bonifacius.*

P. 45. "The feast of the Lord is not only the unity of Christ's body in the sacrament of the altar, but also in the bond of peace.

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esse mentitos, nisi quia istos dies secundum illorum, quibus hæc gesta sunt, similitudinem nuncupamus—ut dicatur ipse dies, qui non est ipse, sed revolutione temporis similis ejus: et dicatur illo die fieri propter sacramenti celebrationem, quod non illo die, sed jam olim factum est? Nonne semel immolatus est Christus in Seipso, et tamen in sacramento non solum per omnes paschæ solemnitates, sed omni die populis immolatur? Nee utique mentitur qui interrogatus responderit immolari. Si autem sacramenta quandam similitudinem earum rerum, quarum sacramenta essent, non haberent, omnino sacramenta non essent. Ex hæc autem similitudine plerumque etiam ipsarum rerum nomina accipiunt. Sicut secundum quemdam modum sacramentum corporis Christi corpus Christi est; sacramentum sanguinis Christi sanguis Christi est; ita sacramentum fidei, fides est. [Thus was lasting confusion sown, and those who denied the natural presence of Christ's body and blood were put down ever after with a *quodam modo*, "in a certain way" Christ's body is there present.]

*Vol. II. p. 45 L, Letter L. to Bonifacius.*

Convivium Domini unitas est corporis Christi non solum in sacramento altaris, sed etiam in vinculo pacis [on the parable].



P. 79. "The Christian peoples of the East and West, among whom no one fasts on a Saturday... at which time to fast is a scandal. [P. 80.] Certainly you see a 40 days' fast... it is so far to the purpose to fast on the Saturday, as it is not to the purpose to fast on the Sunday. Those 50 days after the passover unto the pentecost, on which we do not fast. [P. 81.] It is shewn that on the Lord's days fasts were not customary with them... But since the church mostly fasts on the fourth and sixth days... on the fourth day after the Sabbath (which they commonly call the fourth day of the feast), the Jews are found to have taken counsel for the killing of our Lord. And with one day's interval, at even, the Lord ate the passover with His disciples, which was the end of that day which we call the fifth after the Sabbath. Afterward He was betrayed on that night, which already belonged to the sixth after the Sabbath, which was plainly the day of His passion. [Augustine agrees with the time as stated in the Thesis on John xviii. 28]... This was the first day of unleavened bread, beginning from the evening (*i.e.* commencing as the Jewish sixth day did on Thursday at sunset). But Matthew the evangelist says that the fifth day after the Sabbath was the first day of unleavened bread, because on its evening (*i.e.* the evening when the Jewish fifth day was ended by sunset, *i.e.* really after the Jewish sixth day had begun), the paschal supper was to be observed, in which supper the unleavened bread and the sacrificed sheep began to be eaten. From this it is gathered that it was the fourth day after the Sabbath when the Lord said, 'Ye know that after two days the passover will take place and the Son of man will be delivered by

II. Letter LXXXVI. to Casulanus, p. 79.

*H.* Orientis et occidentis populos Christianos, in quibus sabbato nemo jejunat... *I.* In quo scandalum est jejunare. [P. 80.] *A.* Vides certe dierum quadraginta jejunium... sic ad rem pertinere ut sabbato jejunemus, quomodo ad rem non pertinet ut Dominico jejunemus. *H.* Dies illi quinquaginta post pascha usque ad pentecosten quibus non jejunamus. [P. 81.] *H.* Ostenditur Dominicis diebus solita illis non fuisse jejunia. *I.* Cur autem quartâ et sextâ maxime jejunat ecclesia... ipsâ quartâ sabbati (quam vulgo quartam feriam vocant) consilium reperiuntur ad occidendum Dominum fecisse Judæi (*i.e.* Wednesday). Internisio autem uno die, cujus vesperâ (Thurs. Evening) Dominus pascha cum discipulis manducavit, qui finis fuit ejus diei quem quintam sabbati vocamus. Deinde traditus est eâ nocte, quæ jam ad sextam sabbati, qui dies (Friday) passionis Ejus manifestus erat, pertinebat... Hic dies primus azymorum fuit à vespera incipiens. Sed Matthæus Evangelista quintam sabbati dicit fuisse primam azymorum diem quia ejus vesperâ futura erat cœna paschalis, quâ cenâ incipiebat azymum (et ovis immolatio) manducari. Ex quo colligitur quartam sabbati fuisse quando ait Dominus "Scitis quia post biduum Pascha fiet et filius hominis tradetur ut

men to be crucified;] both which events took place on the Jewish sixth day, *i.e.* between sunset on Thursday and sunset on Friday...] The Sabbath follows; on which day Christ's flesh rested in the tomb, as in the first making of the world God rested from all His works. Hence has arisen that difference that some, especially the peoples of the East, in order to signify this rest, preferred to relax the fast; others to fast for the sake of the humiliation of the Lord's death, as the Roman church and some churches of the East also. [Certain exceptions, the Passover Friday, when all fast, and the next day too.]

*Letter to Januarius.*

P. 115. "Firstly then I wish thee to keep in mind... that our Lord Jesus Christ, as He Himself says in the Gospel, has subjected us to a gentle (soft *χρηστός*) yoke and light burden. From this cause He united together the association of His new people by sacraments that are very few in number, very easy to be observed, and very excellent in their meaning: as washing with consecration in the name of the Trinity, the communication (receiving in common) of the body and blood of Himself, and whatever other thing is entrusted to us in the canonical Scriptures. ... Some daily communicate in the Lord's body and blood, others receive on certain fixed days. In other places there is not an intermission of a day without its being offered. In other places it is only on the Saturday and the Lord's day. In others only on the Lord's day... nor is there any regulation in these things better for a grave and prudent Christian than to act in whatever way he sees the church act, near to which he happens to be residing.

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"crucifigatur"... Sequitur sabbatum (Saturday) quo die caro Christi in monumento requievit, sicut in primis operibus mundi requievit Deus ab omnibus operibus Suis. Hinc exorta est ista...varietas, ut alii, sicut maxime populi orientis, propter requiem significandam mallent relaxare jejunium (*i.e.* on Saturday); alii propter humilitatem mortis Domini jejunare, sicut Romana et nonnullæ orientis ecclesie.

*II. p. 115 F, Ep. CXVIII. to Januarius.*

Primo itaque tenere te volo... Dominum nostrum Jesum Christum, sicut Ipse in evangelio loquitur, leni jugo Suo nos subdidisse et sarcina levi. Unde sacramentis, numero paucissimis, observatione facillimis, significatione præstantissimis societatem novi populi colligavit, sicuti est baptismus in Trinitatis nomine consecratus, communicatio corporis et sanguinis Ipsius, et si quid aliud in scripturis canonicis commendatur, [Variations of churches.]... Alii quotidie communicant corpori et sanguini Domineo, alii certis diebus accipiunt. Alibi nullus dies intermittitur quo non offeratur. Alibi sabbato tantum et Dominico. Alibi tantum Dominico... Nec disciplina ulla est in his melior, gravi prudentique Christiano quam ut eo modo ageret quo agere viderit ecclesiam, ad quæcumque forte devenerit.

P. 116. "The apostle calls the reception itself of the eucharist the Lord's supper. And it plainly appears that when the disciples first received the Lord's supper they did not receive it fasting. Ought then the universal church at all to be the subject of reproach because it is always received by persons fasting? For from that (time or) day, it was determined by the Holy Spirit that for the honour of so great a sacrament the Lord's body should enter into the Christian's mouth before receiving any food outside the church's walls. For it is on that account that through the whole world that custom is observed... The Saviour did not ordain the order in which it should be received, in order that He might keep this post for the apostles, through whose agency He was to arrange the churches. For if He had advertised us of this, that it should ever be received after other food, I think none would have varied from the custom... In 1 Cor. xi. St Paul annexed 'But the other things, when I come, 'I will set in order.' From this we may understand that that was (thus) ordained by Paul himself, which is never varied from by any diversity of custom. But there is a plan worthy of approval which has delighted some: that on one fixed day in the year, *i.e.* on that on which the Lord gave the supper itself, we should be allowed, as if for a more remarkable commemoration, to offer and receive the Lord's body and blood after taking food. But I think it would be more becoming that it should take place at that very hour; that any one also who may have fasted may be able, after the evening repast, at the ninth hour to meet (those that have partaken of it) at the oblation. Wherefore we

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## II. p. 116 A.

Apostolus hanc ipsam acceptionem eucharistiæ Dominicam cœnam vocaus. [B.] Et liquido apparet quando primum acceperunt discipuli corpus et sanguinem Domini, non eos accepisse jejunos. Numquid tamen propterea calumniandum est universæ ecclesiæ, quod a jejunis semper accipitur? Ex hoc enim placuit Spiritui Sancto ut in honorem tanti sacramenti in os Christiani prius Dominicum corpus intraret quam exteri cibi. Nam ideo per universum orbem mos iste servatur... Ideo non precepit (Salvator) quo deinceps ordine sumeretur, ut apostolis, per quos ecclesias dispositurus erat, servaret hunc locum. Nam si hoc Ille monuisset, ut post cibos alios semper acciperetur, credo quod eum morem nemo variasset... (Paulus) subtexit (1 Cor. xi.), "Cætera autem, cum "venero ordinabo." Unde intelligi datur, ... ab ipso ordinatum esse, quod nullâ morum diversitate variatur. Sed nonnullos probabilis quædam ratio delectavit ut uno certo die per annum, quo ipsam cœnam Dominus dedit, tanquam ad insigniorem commemorationem, post cibos offerri et accipi liceat corpus et sanguinem Domini. Honestius autem arbitror eâ horâ fieri; ut, qui etiam jejunaverit, post refectioem, quæ horâ nonâ fit (qy. 9 A.M.), ad oblationem possit occurrere. Quapropter neminem



compel none to take a morning meal on the day of that Lord's supper, but at the same time we dare not deny it to any. Yet I think this had not been established: but that most and almost all in most places are accustomed to have supper then. And so because some also observed a fast, it is offered in the morning for the sake of those who have a morning meal, since they cannot endure fasts and washings to be at the same time: but on the evening too for the sake of them that fast (all day).

*Letter to Honoratus.*

P. 125. "Here truly all the rich of the earth have eaten and worshipped; and even they have been brought to Christ's table and are receiving of His body and blood. But they only adore; they are not also satisfied, since they do not imitate; for though they eat they disdain to be poor. For such shall be satisfied, although perfect satisfaction (fulness) will be found only in that life eternal, when we shall have arrived at the close of that pilgrimage, from faith to vision, from a glass to the face itself, from a riddle to perspicuous truth.

P. 42. "After that, as far as relates to that corruption which now weighs heavy on the soul, and to those vices in which the flesh lusteth against the spirit, there will not then be flesh but body, because even the bodies are held to be heavenly. For which reason it is said, Flesh and blood will not possess the kingdom of

cogimus Dominicâ illâ cenâ prandere, sed nulli etiam contradicere audemus; hoc tamen non arbitror institutum, nisi quia plures et prope omnes in perisque locis cenare consueverunt. Et quia nonnulli etiam jejunium custodiunt mane offertur propter prandentes, quia jejunia simul et lavaera tolerare non possunt: ad vesperam vero propter jejunantes.

*II. p. 125 1., Ep. CXX. to Honoratus.*

Psalm xxii. "The poor shall eat," &c. Illic vero manducaverunt et adoraverunt omnes divites terre. Et ipsi quippe adducti sunt ad mensum Christi et accipiunt de corpore et sanguine Ejus. Sed adorant tantum, non etiam saturantur, quoniam non imitantur; manducantes enim dedignantur esse pauperes... Tales enim saturabuntur, quanquam perfecta saturitas in illâ vitâ aternâ erit, cum ex istâ peregrinatione venerimus, ex fide ad speciem, ab speculo ad faciem, ab ænigmate ad perspicuam veritatem.

*Enchiridion, p. 42 E.*

Proinde quantum attinet ad corruptionem quæ nunc aggravat animam, et ad vitia quibus caro adversus Spiritum concupiscit, tunc non erit caro sed corpus, quia et celestia corpora perhibentur. Propter quod dictum est, caro et sanguis regnum Dei non possidebunt, &c.



God. [Augustine forgets that body and flesh are alike used for corrupt human nature, Rom. vii. But he never got clean away from names; and many do not.]

P. 47. "A daily communion of the eucharist I neither praise nor blame. Yet I urge and exhort that people should communicate on all Lord's days, but (only) in case of the mind being free from (dominant) attachment to sin, for a man that is yet under the burden of a (settled) will to sin is rather burdened than purified by receiving the eucharist. And therefore though a man be bitten by sin, [if] he have not a will to sin afterward, and if before communicating, he make satisfaction with tears and prayers, and confiding in the mercy of the Lord, Whose custom it is to grant the desire of him that piously makes confession, let him come to the eucharist fearless and secure. [See a very similar passage in Theodore, written on the basis of this.] But I am saying this of him that is not weighed down by capital and mortal offences. For I exhort him that is pressed down by mortal crimes, committed since baptism, first to make satisfaction by public penitence; and thus, reconciled by the priest's sentence, to be united in communion [and not otherwise] if he does not wish to receive the eucharist to his own judgment and condemnation. But we do not deny that mortal crimes are loosed by secret satisfaction: but this is to be done by first changing the secular habit and professing the pursuit of religion to correct the life, and with lasting, yea, perpetual grief, in God's pity; so, namely, as to do the contrary to those things of which he repents, and to practise the communion on all Lord's days in a suppliant and submissive spirit until death itself. True penitence is not to permit the things that are to be

*II. De Eccles. Dogm., p. 47 B.*

Quotidie eucharistiæ communionem nec laudo nec reprehendo. Omnibus tamen Dominicis diebus communicandum suadeo et hortor; si tamen mens sine affectu peccandi est, nam habentem adhuc voluntatem peccandi, gravari magis dico eucharistiæ perceptione quam purificari. Et ideo, quamvis quis peccato mordeatur, [si] peccandi non habeat de cætero voluntatem et communicaturus satisfaciat lachrymis et orationibus et confidens de Domini miseratione, Qui peccata piæ confessioni donare consuevit, accedat ad eucharistiam intrepidus et securus. Sed hoc de illo dico quem capitalia et mortalia peccata non gravant. Nam quem mortalia crimina, post baptismum commissa, premunt, hortor prius publicâ pœnitentiâ satisfacere; et ita, sacerdotis iudicio reconciliatum, communioni sociari, si vult non ad iudicium et condemnationem sui eucharistiam percipere. Sed et secretâ satisfactione solvi mortalia crimina non negamus: sed mutato prius sæculari habitu et confesso religionis studio per vitæ correctionem, et jugi immo perpetuo luctu miserante Deo, ita duntaxat ut contraria pro iis quæ pœnitet agat, et eucharistiam omnibus Dominicis diebus supplex et submissus usque ad mortem agat.

repented of; and to weep over them when permitted. The satisfaction in penitence is to cut off the causes of the acts, and not to allow entrance to their suggestions."

I cannot but subscribe to the real truth and vast importance of these later sentences. Detached from the unscriptural gloom of the preceding ones, I think they teach something really lacking in our mode of dealing with admitted sin in the church and in ourselves. Flying from the slips of patristic doctrine, we should lay hands on its gold.

P. 47. "In the eucharist the offering ought not to be made with pure water, as some are deceived into thinking by the appearance of sobriety, but wine mixed with water ought to be offered: because wine also was in the mystery of our redemption when He said, 'I will drink no more, &c.:' and wine mingled with water, not only that which used to be given after the supper (of the passover), but that which came from His pierced side, when water came out with blood, wine from the true vine of His flesh is there indicated, pressed out with water. [Augustine did not recognize that at the Jewish passover pure wine was used; but comp. Buxtorf with the Talmudic laws, confirmed by the practice and the printed passover prayers of the Jews at this day.]

P. 27. Augustine answers Petilian. "We say that just that kind of sacrifice is offered by each which is in each that comes near to offer, and which is in each that comes near to receive, and that they eat of such kind of sacrifices, and that they come near in such a character. Therefore if a bad man makes offering to God, and a good man receives of what he brought, it becomes to each of the same kind as he is.

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*Pœnitentia vera est pœnitenda non admittere et admissa de flere. Satisfactio pœnitentiæ est causas peccatorum excidere, nec earum suggestionibus aditum indulgere.*

### III. p. 47 1.

After a preface of errors which one sorrows to read Augustine comes to the elements of the supper. In *Eucharistiâ non debet pura aqua offerri, ut quidam sobrietatis falluntur imagine, sed vinum cum aquâ mistum; quia et vinum fuit in redemptionis nostræ mysterio, cum dixit "I will drink no more," &c.; et aquâ mistum, non quod post cœnam dabatur, sed quod de latere Ejus lanceâ perfosso, aquâ cum sanguine egressâ, vinum de verâ Ejus carnis vite, cum aquâ expressum ostenditur.*

In 53 c eternal punishment of unbaptized or unborn infants.

### *Vol. VII. p. 27 A. Cont. Lit. Petil.*

Petilian has quoted Is. lxi. and Hos. ix. Augustine answers, *Nos dicimus tale cuique sacrificium fieri qualis accedit ut offerat, et qualis accedit ut sumat, et eos de sacrificiis talium manducare, qui ad illa tales accedunt quales et illi sunt. Itaque si offerat Deo malus, et accipiat inde bonus, tale cuique esse qualis quisque fuerit, &c.*

P. 47. "Knowledge puffeth up,' &c. What say they of the Lord's body and blood itself, the only sacrifice for our salvation? Although the Lord tells, 1 Cor. xi., Behold how even divine and holy things are injurious to those who in a bad state make use of them.

P. 334. Ps. cxxxii. "He would become bread and milk to us: He came down to the earth and said to His own, 'I am the bread that cometh down,' &c. Therefore it is said, Ps. xxii., 'The poor shall eat,' &c.

P. 57. "He sits at the Father's right hand, nor is to come from any other place than from that to judge the quick and dead: and thus He is to come, as that angel's voice testifies, as He was seen to go into heaven, *i.e.* in the same form and substance, to which He surely gave immortality, without taking away its nature. According to this form He is not to be thought to be diffused through all places. We must beware that we do not so over-assert the Godhead, as to take away the truth of the manhood. But it does not follow that what is in God is as truly everywhere as God is. For God and man are one Person, and both are one Christ: (present) everywhere by that which is the Godhead, but in heaven (only) by that which is the manhood... [P. 60 G.] But doubt not that Christ our Lord, God's only-begotten Son, equal with the Father, and also Son of Man, than Whom the Father is

P. 47 E, on 1 Cor. VIII. "*Scientia inflat,*" &c.

Quid de ipso corpore et sanguine Domini, unico sacrificio, pro salute nostrâ? quamvis Ipse Dominus dicat 1 Cor. xi. (on unworthy eating), Ecce quemadmodum obsunt Divina et sancta male utentibus.

VIII. p. 334 D, Ps. CXXXI. (CXXXII.). "*Poor eat and be satisfied,*" &c.

Panis et lac nobis fieret: descendit ad terram et ait Suis "Ego "sum panis," &c. Ideo illic in Psalmo xxii. "Edent pauperes et saturabuntur."

II. p. 57 M. *Epist. ad Dardanum.* *Whether ubiquity belongs to Christ's body.*

Sedet ad dexteram Patris, nec aliunde quam inde venturus est ad vivos mortuosque judicandos. Et sic venturus est, illâ angelicâ voce testante, quemadmodum ire visus est in cœlum, *i.e.* in eâdem carnis formâ atque substantiâ, cui profecto immortalitatem dedit, naturam non abstulit. Secundum hanc formam non est putandus ut ubique diffusus. Cavendum est ne ita Divinitatem abstruamus hominis ut veritatem auferamus. Non est autem consequens, ut, quod in Deo est, ita sit ubique, ut Deus... Una enim persona Deus et homo est, et utrumque est unus Christus: ubique, per id quod Deus est; in cœlo autem per id quod homo... [P. 60 G.] Christum autem Dominum nostrum, unigenitum Dei Filium, æqualem Patri, eundemque hominis filium, Quo major est Pater,



greater, is both everywhere present as God, and is in the same temple of God as indwelling God, and in some (one) place of heaven, according to the (limited) measure of (His) true body.

P. 65. His object is to prove that sensible appearances are not always to be trusted. "For nothing that is to be seen or perceived by any of our senses happens without being either ordered or suffered by the central and intelligent court of the Supreme Ruler ... If therefore the apostle Paul could preach the Lord Jesus Christ by signs, in one way by using his tongue, in another by a letter, and in another way by the sacrament of His body and blood. For neither do we call Paul's tongue, nor the parchments, nor the ink, nor the significant sounds put forth by the tongue, nor the symbolic marks of letters written on the skins, the body and blood of Christ, but only those substances which received from the fruits of the earth, and consecrated by mystic prayer, we duly take for our spiritual health in remembrance of the Lord's suffering for us: which, when they are brought by men's hands to that visible appearance, are not sanctified to be so great a sacrament without the operation of the invisible Spirit of God. Since God works all this, which is done by the movements of men's bodies in that work, Himself the First Cause of the invisible agencies of His workers (whether they be men's souls, or the services of unseen spirits subject to Himself), what wonder is it if God makes perceptible, by our sense and sight, in this creation of sky and earth, sea and air, to shew by signs and to demonstrate His own character in them, as He Himself knows it ought

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et ubique totum præsentem esse non dubites tanquam Deum, et in eodem templo Dei esse, tanquam inhabitantem Deum, et in loco aliquo cœli propter veri corporis modum.

*Vol. III. 65 B. De Trin. III.*

Nihil enim fit visibiliter atque sensibiliter, quod non de interiore et intelligibili aulâ Summi Imperatoris aut jubeatur aut permittatur... Si ergo apostolus Paulus... potuit tamen significando prædicare Dominum Jesum Christum, aliter per linguam suam, aliter per epistolam, aliter per sacramentum corporis et sanguinis Ejus: Nec linguam quippe ejus, nec membranas nec atramentum, nec significantes sonos linguâ editos, nec signa literarum scripta pelliculis, corpus Christi et sanguinem dicimus, sed illud tantum, quod, ex fructibus terræ acceptum et prece mysticâ consecratum, rite sumimus ad salutem spiritalem in memoriam pro nobis Dominicæ passionis; quod, cum per manus hominum ad illam visibilem speciem perducitur, non sanctificatur ut sit tam magnum sacramentum nisi operante invisibiliter Spiritu Dei. Cum hæc omnia, que per corporales motus in illo opere fiunt, Deus operetur, movens primitus invisibilia ministrorum (sive animas hominum sive occultorum spirituum Sibi subditas servitutes), quid mirum si in creaturâ cœli et terræ, maris et aeris, facit Deus que vult sensibilia atque visibilia, ad Seipsum in eis,



to be signified and exhibited, not by the appearance of the very substance itself, for that is altogether unchangeable," &c.

Is not this flimsy, though in some respects charming, rhetoric? The conclusion wrong, and certainly "not proven."

P. 73. "The same faith is expressed in different outward signs. It is expressed in different signs just as in different words, because words change their sounds as times go on, and also words are nothing else than signs. For words have their force by being signs for things. Take the meaning from a word, and it is an empty sound. All things then were expressed by signs. Did not (the ancients) believe the same truths, by whom these signs were handed down to us, and by whom the same things which we believe were proclaimed before in prophecy? They also were believers, but they believed that the things were to come, but we believe that they have come. Therefore he also says thus, 'They drank the same spiritual drink.' If it was spiritual (it may be) the same; for if bodily, it was not the same. For what did they drink? For they drank of the spiritual rock following (them). For the rock (was typically) Christ. See then. Continue in the faith. The signs were varied. There the rock was Christ. For us that is Christ, which is placed on the altar. And they, for a great sacrament of the same Christ, drank water flowing forth from the rock. What we drink the faithful know. If you mean the visible appearance it is a different thing, if a meaning to be understood by signs, they drank the same spiritual drink.

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sicut Ipse oportere novit, significandum et demonstrandum, non ipsâ suâ, quâ est, apparente substantiâ, quæ omnino incommutabilis est, &c.

VIII. 73 G. *Tractatus in Evang. Joh. XLV. c. X.*

In signis diversis eadem fides. Sic in signis diversis quomodo in verbis diversis, quia verba sonos mutant per tempora, et utique nihil aliud sunt verba quam signa. Significando enim verba sunt. Tolle significationem verbo, strepitus inanis est...Significata sunt ergo omnia. Numquid non eadem credebant (veteres) per quos hæc signa ministrabantur per quos eadem quæ credimus prophetata pronuntiabantur. Utique credebant, sed illi ventura esse, nos autem venisse. Ideo et sic ait, Eundem potum spiritalem biberunt. Si spiritalem, eundem; nam corporalem non eundem. Quid enim illi bibebant? Bibebant enim de spiritali sequente petrâ. Petra enim erat Christus. Videte ergo. Fide manete. Signa variata. Ibi petra Christus. Nobis Christus quod in altari ponitur. Et illi pro magno sacramento ejusdem Christi biberant aquam profluentem de petrâ: nos quod bibamus norunt fideles. Si speciem visibilem intendas, aliud est: si intelligibilem significationem, eundem potum spiritalem biberunt. [Perhaps, however, this explanation of "the same" is not tenable.]

P. 80. "But our bread and cup is not a common thing, but becomes our mystic (bread and cup) by a certain set consecration, and is not by birth. [The Dominican creed in after ages: the Franciscans saying, It is created afresh.] It follows that although it be bread and a cup, it is an aliment of refection, not a sacrament of religion, *i.e.* it does not become such, unless we bless it and give thanks to the Lord in His gift, not only for the spirit but also for the body.

P. 81. "But the Hebrews were celebrating in the victims of cattle, which in many various forms they were offering to God, as so great a thing deserved, a prophecy of the Victim to come, which Christ offered; and for this now Christians celebrate the memory of the same accomplished sacrifice by a sacred oblation and a participation of the body and blood of Christ.

P. 82. "For what priest standing by the altar, in the places where we preserve the bodies of the saints, ever said, We offer to thee, Peter, or Paul, or Cyprian? But what is offered is offered to God ... But how can those who drink themselves drunk at the memorial festivals of the martyrs be approved by us? Certainly it is a far less sin to return drunk from the martyrs' festivals than to sacrifice to martyrs, even were it done fasting ... What we teach persons to do is one thing. It is another what we endure their doing and are obliged to tolerate until we can amend it.

VI. p. 80 F. *Contra Faustum.*

Noster autem panis et calix, non quilibet...sed certâ consecratione mysticus fit nobis, non nascitur. Proinde quod non ita fit quamvis sit panis et calix, alimentum est refectionis, non sacramentum religionis nisi quod benedicimus gratiasque agimus Domino in omni Ejus munere, non solum spiritali, verum etiam corporali.

81 c.

Hebraei autem in victimis pecorum quas offerebant Deo, multis et variis modis, sicut re tantâ dignum erat, prophetiam celebrabant futuræ victimæ, quam Christus obtulit. Unde jam Christiani peracti ejusdem sacrificii memoriam celebrant sacrosanctâ oblatione et participatione corporis et sanguinis Christi.

82 g.

Quis enim antistitem in locis sanctorum corporum assistens altari aliquando dixit Offerimus tibi, Petre, aut Paule, aut Cypriane? Sed quod offertur offertur Deo...Qui autem se in memoriis martyrum inebriant [see Gilly's *Vigilantius* regarding Paulinus of Nola and St Felix] quomodo nobis approbari possunt?...Longe quippe minoris peccati est ebrium redire a martyribus, quam vel jejunium sacrificare martyribus...Aliud est quod docemus, aliud quod sustinemus...et donec emendemus tolerare compellimur.

Ps. 1. "The flesh and blood of this sacrifice gave a promise by typical victims before Christ's coming. In the passion of Christ the promise was fulfilled (paid) by the Truth Himself. After Christ's ascension it was celebrated by a memorial sacrifice (lit. a sacrifice of remembrance) so that the similitude should be offered to God in promise of the True Sacrifice (to come), to Whom (*i.e.* to God) the truth itself was to be given according to promise in the passion of the body and blood of Christ, and was to be offered... Promising by their similitude the True Victim, by which He has reconciled us to Himself in Christ Jesus our Lord. [To some writers the memorial of a sacrifice and a memorial sacrifice most strangely seem equivalent expressions.]

P. 152. "Instead of all those sacrifices and oblations His body is offered, and is administered to communicants.

P. 86. "By this He also appears as priest—Himself offering; Himself also the offering. And of this thing He wished to have a sacred sign in the church's daily sacrifice, since Himself is Head of His own body, and (the church) itself is the body of Himself the Head, itself as much through Himself, as Himself through Himself, customarily offered to God.

P. 82. "Since then works of mercy are true sacrifices which may be referred to God, whether they be towards ourselves or

...*"He that offereth praise," &c. Ps. XLIX. (L).*

Hujus sacrificii caro et sanguis ante adventum Christi per victimas similitudinum promittebant. In passione Christi per Ipsam Veritatem reddebatur. Post ascensum Christi per sacramentum memoriae celebrabatur [See Waterland, p. 477, on the words "a commemorative sacrifice" to which he objects in relation to Christ's natural flesh, p. 447 and 526]... Ut Ei (Deo) offeratur similitudo promittens veritatem sacrificii, cui erat offerenda ipsa reddita Veritas in passione corporis et sanguinis Christi... per earum similitudinem promittens victimam veram, per quam nos Sibi reconciliavit in Christo Jesu Domino nostro, &c. [All regarding the offering on the Cross.]

P. 152 II. *De Civitate Dei, XVIII. 20.*

Pro illis omnibus sacrificiis et oblationibus corpus Ejus offertur et participantibus ministratur.

P. 86 M. *Ib. X. 20.*

Per hoc et sacerdos est. Ipse offerens, Ipse et oblatio. Cujus rei sacramentum quotidianum esse voluit ecclesie sacrificium, cum ipsius corporis Ipse sit caput, et Ipsius Capitis ipsa sit corpus, tam ipsa per Ipsum quam Ipse per Ipsum suetus offerri.

V. *De Civ. Dei, p. 82 G, bk. X, c. 6.*

Cum igitur vera sacrificia opera sint misericordie, sive in nos ipsos sive in proximos, quae referantur ad Deum, opera vero misericordie non

towards our neighbours, but works of mercy are not done for any other object than that we may be freed from misery, and thus may become happy: which does not come to pass by that good thing of which it is said 'But it is good for me to stand fast to God,' it straightway follows that the whole redeemed city, *i.e.* the congregation and fellowship of saints, is offered up to God an universal sacrifice through (our) High Priest, Who also offered Himself in passion for us, according to the form of a servant, that we might be the body of so great a Head. For He offered this form: He was offered in this, because according to this (likeness) He is (now) the Mediator: in this He was a priest and in this a sacrifice, Rom. xii. This is the Christians' sacrifice; for we that are many are one body in Christ: and this sacrifice, that of the sacrament of the altar, well known to the faithful, the church commonly uses, where it is shewn to her, that in that oblation which she offers she herself is also offered.

P. 189. "Otherwise neither would a remembrance of them be made at the altar of God in the communion of the body of Christ.

P. 204. "Nor are they for this to be said to eat the body of Christ, since neither are they to be counted in the members of Christ, John vi. He is shewing what it is to eat the body of Christ and to drink His blood, not as far as a sacrament goes, but in reality. For this is also to abide in Christ, that Christ also may abide in us.

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ob aliud fiant nisi ut a miserâ liberemur, ac per hoc ut beati simus: quod non fit nisi a bono illo de quo dictum est, "Mihi autem adherere Deo bonum est," profecto elicetur ut tota ista redempta civitas, hoc est congregatio societasque sanctorum universale sacrificium offeratur Deo per Sacerdotem magnum, Qui etiam Seipsam obtulit in passione pro nobis, ut tanti Capitis corpus essemus, secundum formam servi. Hanc enim obtulit; in hac oblatum est, quia secundum hanc Mediator est; in hac sacerdos, in hac sacrificium est. Romans xii. Hoc est sacrificium Christianorum: multi unum sumus corpus in Christo; quod etiam sacramenti altaris, fidelibus noti, frequentat ecclesia, ubi ei demonstratur quod in eâ oblatione, quam offert, ipsa offeratur.

P. 189, *bk. XX. c. 9.*

Alioquin nec ad altare Dei fieret eorum memoria in communione corporis Christi.

P. 204, *bk. XXI. c. 25.*

Nec isti ergo dicendi sunt manducare corpus Christi, quoniam nec in membris computandi sunt Christi. John vi. Ostendit quid sit, non sacramento tenus sed reverâ corpus Christi manducare et Ejus sanguinem bibere. Hoc est enim et in Christo manere, ut in illo maneat et Christus.



P. 4. "And our Lord's so great and so wonderful patience (is seen) in the New Testament, in that He so long endured Judas, as if he were good, when He was not ignorant of his thoughts, when He invited Him to the feast in which He commended and delivered the representation of His own body and blood to His disciples.

P. 50. "For Christ was being carried in His own hands, when He says in commending His own body itself, 'This is My 'body.' For He was carrying that body in His own hands. It is the very humility of our Lord Jesus Christ, &c. [P. 51.] 'And 'He was being borne in His own hands.' How, &c.? Because when He was commending His own body itself, He received it into His own hands (as the faithful know) and He was carrying it Himself in a way when He was saying, 'This is my body.'

P. 157. "But when the hour had come, John xiii., on which 'Jesus would pass over from this world unto the Father.' (John) expressed then (in these words) the passing over of the [true] Passover.

P. 185. 1 Cor. x. "Their food then and their drink were in mystery the same as ours: but the same in meaning not in appearance, because Christ Himself was figured to them in the rock, and is manifested to us in the flesh ... having some spiritual

*Vol. VIII. p. 4 F. In Psal. I.*

Et in historiâ N. T. ipsa Domini nostri tanta et tam miranda patientia, quod eum (Judam) tamdiu pertulit tanquam bonum, cujus cogitationes non ignoraret, cum adhibuit ad convivium, in quo corporis et sanguinis Sui figuram discipulis commendavit et tradidit.

*P. 50 K and p. 16 L. Ps. XXXIII. (XXXIV.).*

Ferebatur enim Christus in manibus Suis, quando commendans ipsum corpus Suum ait "Hoc est corpus Meum." Ferebat enim illud corpus in manibus Suis: ipsa est humilitas Domini nostri Jesu Christi, &c. [P. 51.] "Et ferebatur in manibus Suis." Quomodo, &c. Quia cum commendaret ipsum corpus Suum, accepit in manus suas, (quod norunt fideles) et Ipse se portabat quodam modo, cum diceret "Hoc est corpus Meum."

*P. 157 M. Ps. LXVIII. (LXIX.).*

"Cum autem venisset hora quâ transiret Jesus de hoc mundo ad "Patrem" (John xiii.). Expressit ergo transitum paschæ, &c.

*P. 185 E. Ps. LXXVI. (LXXVII.). 1 Cor. X. "same spiritual meat."*

Idem itaque in mysterio cibus et potus illorum qui noster, sed significatione idem, non specie, quia idem Ipse Christus illis in petra figuratus nobis in carne manifestatus est...i.e. spiritale aliquid significantem

meaning, and though all the sacraments were had in common, the grace which is the virtue of sacraments was not common to all."

N.B. The passage seems to mean They all received the same symbolical manna and water, but many of them perished.

*On "Worship His footstool." Vulgate.*

P. 241. "See brethren what He orders us to adore! Is. lxvi. says, 'Earth is My footstool.' Therefore He commands us to adore earth. And how shall we adore earth when the scripture openly says, 'Thou shalt adore the Lord Thy God.' I am doubtful in mind. I fear to adore 'earth,' lest He who made heaven and earth condemn me. Again I fear not to adore the footstool of the feet of my Lord, because the Psalm says to me 'Adore the footstool of His feet.' Tossing as the waves of the sea I turn me to Christ, because it is Himself that I am here seeking, and I discover how earth may without impiety be adored, and His footstool may be adored without impiety. For He took on Himself earth from earth, since flesh is of the earth, and He received flesh from the flesh of Mary. And because He walked here in the flesh itself and gave the flesh itself to be eaten by us for salvation, but none eats that flesh unless He has first adored, it is discovered how such a footstool of the Lord's feet may be adored, and we not only may not sin by adoring, but may sin by not adoring it. But does the flesh then at all make alive? The Lord Himself said, 'The Spirit is He that maketh alive, but the flesh profiteth nothing.' But at the time when the Lord com-

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...Et cum essent omnia communia sacramenta non communis erat omnibus gratia, quæ sacramentorum virtus est. [The same said regarding baptism: and asserted also in the case of baptism by heretics.]

P. 241 v. *Ps. XCIVIII. (XCIX.) "Worship (at) His footstool, for it is holy."*

Videte fratres quid nos jubet adorare! Is. lxvi. "Earth is My "footstool." Ergo terram nos jubet adorare...Et quomodo adorabimus terram cum dicat aperte Scriptura, "Dominum Deum tuum adorabis"... Auceps factus sum. Timeo adorare terram, ne damnet me Qui fecit caelum et terram. Rursum timeo non adorare scabellum pedum Domini mei, quia Psalmus mihi dicit "Adorate scabellum pedum Ejus"... Fluctuans converto me ad Christum, quia Ipsum quero hic, et invenio quomodo sine impietate adoretur terra, sine impietate adoretur scabellum Ejus. Suscepit enim de terrâ terram, quia caro de terrâ est, et de carne Mariæ carnem accepit. Et quia in ipsâ carne hic ambulavit et ipsam carnem nobis manducandam ad salutem dedit, nemo autem illam carnem manducat nisi prius adoraverit, inventum est quemadmodum adoretur tale scabellum pedum Domini, et non solum non peccemus adorando sed peccemus non adorando. Numquid autem caro vivificat? Ipse Dominus dixit..."Spiritus est qui vivificat, caro autem nihil prodest." Tunc

manded this He had spoken concerning His flesh : and He had said 'Except ye eat, &c.' Some disciples were offended with Him, nearly seventy, and said 'This saying is hard. Who can understand?' And they withdrew, &c. They received that saying foolishly. They thought upon it in a carnal way, and imagined that the Lord was going to cut forth some parts from His own body and give them to them, and they said 'Hard is this saying.' They were hard themselves, not the saying. For if they were not hard, if they were gentle, they would say to themselves 'He does not say this to us without cause, without there being some sacrament (mystery) lying concealed in it.' They would remain gentle with Him and not hard, and would learn from Him what, when they departed, those learned that remained... But He instructed them and said to them 'He is the Spirit Who gives life, but flesh profiteth nothing. The words which I spake to you are spirit and life.' Understand in a spiritual sense what I spoke to you. You are not going to eat this body which you see and to drink this blood which they are to shed, who will crucify Me. I have commended to you a certain sacrament. Understood spiritually it will give you life. And if it be needful that that should be visibly celebrated, it must yet be invisibly understood.

P. 246. "We are fed from the cross of Christ, because we eat (His) body itself.

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autem, quando hoc Dominus commendavit, de carne Suâ locutus erat : et dixerat "Except ye eat," &c. Scandalizati sunt quidam discipuli Ei, septuaginta ferme, et dixerunt, "Durus hic sermo. Quis potest intelligere?" Et recesserunt, &c. Acceperunt illud stulte. Carnaliter illud cogitârunt, et putaverunt quod præcisurus erat Dominus particulas quasdam de corpore Suo et daturus illis ; et dixerunt "Durus est hic sermo." Ipsi erant duri, non sermo. Etenim si duri non essent, si mites essent, dicerent sibi, Non sine causâ dicit hoc, nisi quia est ibi aliquod sacramentum latens. Manerent cum Eo, lenes non duri, ediscerent ab Illo quod, illis discedentibus, qui remanserunt didicerunt... Ille autem instruxit illos et ait illis, "Is Spiritus est Qui vivificat, caro autem nihil prodest. Verba quæ locutus sum spiritus est et vita." Spiritualiter intelligite quod locutus sum. Non hoc corpus quod videtis manducaturi estis et bibituri illum sanguinem, quem fusuri sunt qui Me crucifigent. Sacramentum aliquod vobis commendavi. Spiritualiter intellectum vivificabit vos. Et si necesse est illud visibiliter celebrari, oportet tamen invisibiliter intelligi.

P. 246 G. Ps. C. (CI).

Nos de cruce Domini pascimur, quia corpus ipsum manducamus.

On unity, p. 358 D. Ps. cxlii. (cxliii).

P. 247. "For God had given the bread of the precept. For what is the soul's parent but the Word of God?"

P. 280. "I speak to the faithful. If there is anything that the catechumens do not understand, let them remove their dulness. Let them hasten to knowledge.

P. 48. "This is to eat not the food which perishes, but that which endures to eternal life. For what purpose dost thou prepare thy teeth and belly? Believe and thou hast eaten it. [This and much that follows is particularly clear.]

P. 49. "To believe in Him, this is to eat the living bread. He that believes in Him eats, is fed in a way unseen, because also he is born again in a way unseen. He is an infant inwardly. He is inwardly new. He is there satisfied, where he is made new. Anyone can enter into a church against his will: he can approach to the altar against his will: he can receive the sacrament against his will: he cannot believe except willingly. If one could believe with the body, it could be done in the case of unwilling persons; but one cannot with the body believe unto righteousness. I hear the Apostle saying 'With the heart man believes unto righteousness.' And what follows? Yet 'with the mouth confession is

*P. 247 M. "I forget to eat my bread."*

Dederat enim Deus panem præcepti. Nam panis animæ quid nisi Verbum Dei?

See also p. 253 F. On clean offerings, p. 379 G, Ps. cxi.

*P. 280 H. Ps. CIX. (CX).*

[The abolition of Jewish offerings and the setting up of the priest after Melchizedek.]

Fidelibus loquor. Si quid non intelligant catechumeni, auferant pigritiam. Festinent ad notitiam, &c.

*IX. p. 48 A. Tract. XXV. Evan. Joh. c. VI. On "This is the work of God," &c.*

Hoc est ergo manducare cibum, non qui perit, sed qui permanet in vitam æternam. Ut quid paras dentes et ventrem? Crede et manducasti.

*P. 49 B, XXVI.*

Crede in Eum, hoc est manducare panem vivum. Qui credit in Eum manducat, invisibiliter saginatur, quia et invisibiliter renascitur. Infans intus est: novus intus est. Ubi novellatur, ibi satiatur... Intraire quisquam ecclesiam potest nolens: accedere potest ad altare nolens; accipere potest sacramentum nolens; credere non potest nisi volens. Si corpore crederetur, fieret in nolentibus: sed non corpore creditur ad justitiam. Apostolum audi dicentem (Rom. x.) "Corde creditur ad justitiam." Et quid sequitur? "Ore tamen confessio fit



'made unto salvation.' That confession arises from the roots of the heart. Sometimes you hear a man confessing, and you know not his heart is burning. But you ought not to call him a confessor, whom you judge not to be believing. For this is to confess—to say what you have in the heart. But if you have one thing in the heart and say another, you talk, you do not confess. For we do not run to Christ by walking to Him, but by believing in Him: nor do we approach to Him with the body but by the heart's will. Therefore that woman who touched the fringe (of His garment), touched Him more than the crowd that pressed upon Him.

P. 50. "Moses also ate the manna. Aaron also ate it. Phineas also ate it. Many there ate it who pleased the Lord and did not (spiritually) die. Wherefore? Because they understood the visible food to have a spiritual meaning; they spiritually hungered for it: they ate spiritually that they might be spiritually satisfied. For we also have to-day received a spiritual food. But a sacrament is one thing; the virtue of the sacrament is another. How many receive from the altar and die (spiritually) and die by receiving it: for which reason the apostle says he eats and drinks judgment to himself. Was not the sop poison to Judas? And yet he received it, and when he received it the enemy entered into him, not because he received a bad thing, but because being bad himself he received a good thing badly... For how was it the same drink? 'They drank,' he says, 'of the spiritual rock following (them): but

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"ad salutem." De radice cordis surgit ista confessio. Aliquando audis confitentem et nescis ardentem. Sed non debes vocare confitentem, quem judicas non credentem. Hoc est enim confiteri—dicere quod habes in corde. Si autem aliud in corde habes, aliud dicis, loqueris non confiteris... Non enim ad Christum ambulando currimus, sed credendo: nec motu corporis sed voluntate cordis accedimus. Ideo illa mulier quæ fimbriam tetigit, magis tetigit, quam turba quæ pressit. [These blessed verities were the food of many in darker times.]

P. 50 M.

Manducavit manna et Moyses. Manducavit manna et Aaron. Manducavit manna et Phineas. Manducaverunt ibi multi qui Domino placuerunt et mortui non sunt (*i.e.* spiritually). Quare? Quia visibilem cibum spiritaliter intellexerunt, spiritaliter esurierunt, spiritaliter gustaverunt ut spiritaliter satiarentur. Nam et nos hodie accepimus visibilem cibum. Sed aliud est sacramentum; aliud est virtus sacramenti. Quam multi de altari accipiunt et moriuntur, et accipiendo moriuntur: unde dicit apostolus "Judicium sibi manducat et bibit." Nonne buccella Dominica venenum fuit Judæ? Et tamen accepit; et cum accepit, in eum inimicus intravit, non quia malum accepit, sed quia bonum male malus accepit... Quomodo enim eundem potum? "Bibebant," inquit, "de spiritali sequente petrâ; petra autem erat Christus." Inde panis,

'the rock was Christ.' The bread was from Him; the drink was from Him. The rock was Christ in a sign. It was the true Christ in the word and in the flesh. And how did they drink? The rock was struck by the rod twice. The twice striking signifies the two pieces of wood which formed the cross. 'This is the bread, &c.' But it (means) that which belongs to the sacrament's virtue, not to the visible sacred sign. He that eats inwardly, not (by his mouth) without, he who in his heart eats, not he who presses with his teeth. 'And the bread which, &c.' Since the flesh (carnal men, or the mouth) would receive this, which he called bread (and) flesh, that is called flesh, which flesh cannot (lit. does not) receive: and all the more does flesh not receive it, because it is called flesh. For they were horrified at (the thought of eating) it. They said that this was an important matter to them. They thought it an impossibility. 'My flesh,' said He, 'is life for the world.' The faithful know Christ's body; if they do not count it nothing that it is Christ's body... The body of Christ cannot live but by the Spirit of Christ... In this true food and drink, *i.e.* in the body and blood of the Lord, it is not so: for both he that does not take it has not life, and he that takes it has life, and that eternal too. ('True' here must mean antitypical, not the natural flesh)... 'Abide in Me, &c.' Through this he that abides not in Christ and in whom Christ abides not, without doubt eats not His flesh spiritually, and does not drink His blood, although he may carnally and visibly press with his teeth the sacrament (sacred sign) of the body and blood of Christ, but rather unto judgment to himself eats and drinks the sacrament of

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inde potus. Petra Christus in signo. Verus Christus in verbo et in carne. Et quomodo biberunt! Percussa est petra de virgâ bis. Gemina percussio duo ligna crucis significat. "This is the bread, &c. not die." Sed quod pertinet ad virtutem sacramenti, non quod pertinet ad visibile sacramentum. Qui manducat intus, non foris, qui manducat in corde, non qui premit dente... "And the bread, &c. is My flesh," &c. Hoc quando exeret caro (*i.e.* men yet in the carnal body) quod dixit, "panem" "carnem," vocatur caro, quod non capit caro. Et ideo magis non capit caro, quia vocatur caro. Hoc enim exhorruerunt. Hoc ad se multum esse dixerunt; hoc non posse fieri putaverunt. "Caro Mea est, inquit, pro mundi vitâ." Norunt fideles corpus Christi, si corpus Christi non negligent esse... Non potest vivere corpus Christi nisi de Spiritu Christi. [P. 50 P.] In hoc vero cibo et potu (*i.e.* corpore et sanguine Domini) non ita est, nam et qui eam non sumit non habet vitam; et qui eam sumit habet vitam, et hanc utique æternam... "Abides in Me and I in him." Per hoc qui non manet in Christo et in quo non manet Christus, procul dubio nec manducat spiritualiter carnem Ejus, nec bibit Ejus sanguinem, licet carnaliter et visibiliter premit dentibus sacramentum corporis et sanguinis Christi; sed magis tantæ rei sacramentum ad iudicium sibi manducat et bibit, quia immundus

so great a thing (the *res sacramenti*), because he has presumed (though) unclean to approach to the sacraments of Christ, which no one worthily takes, but he that is clean. 'Blessed are the pure in heart, &c.'

P. 51. "What then does He mean when He says, 'When ye shall see the Son of Man, &c.'? For there would have been no question to settle, if He had said 'When ye shall have seen the 'Son of God ascending,' &c. [Did He not ascend as the Son of man, *i.e.* in human form?] Beloved, be this then fulfilled with us to eat the flesh and blood of Christ not only in the sacrament, which many wicked also do, but let us eat and drink even to the participation of the Spirit, so that we may abide as members in His body, that we may flourish by His Spirit, and not be offended, even if many now eat and drink the sacraments with us for a time, who will in the end have eternal torments. [An encomium of Laurence the martyr then follows.]

P. 80. "Both Peter and Judas received from one bread, and yet what part has a believer with an unbeliever? For Peter received it to life, Judas to death. For in the sense in which his odour of money was good, in that sense his food (in the supper) was good. As then a good odour; so good food makes the good alive; it makes the bad die. But if he brings judgment on himself, not on thee, bear with the bad thou that art good, that thou mayest come to the rewards of the good, lest thou be sent to the punishment of the bad... Since He conversed with His own

præsumpsit ad Christi accedere sacramenta, quæ aliquis non digne sumit, nisi qui mundus est. Matt. v. "Blessed are the pure in heart," &c.

IX. 51 A. Ps. XXVII.

Quid sibi ergo vult, cum ait, When ye see the Son of man ascend, &c.? Nulla enim esset quæstio si ita dixisset, Si videritis Filium Dei ascendentem, &c. [Was it not possible to say either, as Christ was both?...] Hoc ergo totum ad hoc nobis valeat, dilectissimi, ut carnem Christi et sanguinem non edamus tantum in sacramento quod et multi mali, sed usque ad Spiritus participationem manducemus et bibamus, ut in Domini corpore tanquam membra maneamus, ut Ejus Spiritu vegetemur, et non scandalizemur, etiam si multi modo nobiscum manducant et bibunt temporaliter sacramenta, qui habebunt in fine æterna tormenta.

IX. p. 80 F. John, T. 50, c. XIII.

De uno pane et Petrus et Judas accepit; et tamen quæ pars fidei cum infideli? Petrus enim accepit ad vitam, Judas ad mortem. Quomodo enim ille odor (lucris) bonus, sic ille cibus bonus; sicuti ergo odor bonus ita cibus bonus bonos vivificat, malos mortificat. I Cor. xi. Si judicium sibi, non tibi, tolera malum bonus, ut venias ad præmia bonorum ne mittaris in pœnam malorum. [G and H, much about Peter repre-

disciples in the forty days about the presence of the body [what an adding to God's words!] and conducted on by them, seen, not followed, He ascended into heaven, and is not here. For He sits there at the Father's right hand; and He is here, for the presence of His (Divine) greatness has never been withdrawn [or He has never retired from it]. Otherwise. According to the presence of His (Divine) majesty we always have Christ (here). According to the presence of the flesh it was rightly said (by Him) to His disciples, 'But Me ye will not have always.' For the church had Him according to the fleshly presence for a few days; now she has Him by faith and sees not with her eyes. Therefore if it was so said, 'But Me ye will not have always,' there is, as I think, no question at all remaining; as it has been solved in two ways.

P. 85. "It was said by St John, 'when supper was now made.' He means 'now prepared.'

P. 94. "The dwelling in His people is spiritual and is given to their minds inwardly.

P. 100. "But to all His own, unto the consummation of the age, He is to be (present) with a spiritual presence.

sending the church, and the church having the keys after and through him.] I. Quoniam conversatus est secundum corporis presentiam quadraginta diebus cum discipulis Suis; et eis deducentibus, videndo non sequendo ascendit in cœlum et non est hic. Ibi enim sedet ad dexteram Patris et hic est; non enim recessit presentia majestatis. Aliter. Secundum presentiam majestatis semper habemus Christum; secundum presentiam carnis recte dictum est discipulis, "Me autem non semper habebitis." Habuit enim Illum ecclesia secundum presentiam carnis paucis diebus; modo fide tenet, oculis non videt. Ergo si ita dictum est, "Me autem non semper habebitis," quæstio, sicut arbitror, jam nulla est; quæ duobus modis soluta est.

P. 85 D, T. 55.

Cœnâ igitur factâ, dictum est, jam paratâ, &c.

P. 94 K, T. 78. *On His dwelling in His people.*

Illâ spiritalis est, atque intrinsicè mentibus redditur, &c.

P. 100 M, T. 92.

Omnibus autem Suis usque in consummationem sæculi futurus presentia spiritali.

P. 160 G, Augustine asks Mary to intercede for him, "intervenire pro me," see too p. 196 M: but there, and p. 174, he declares his full rest in Christ as Saviour.



P. 10. "But how are we to understand that which Christ says John vi. 'He that eateth,' &c.? Can we at all here accept that He means those also, of whom the apostle says 1 Cor. xi., since 'they eat and drink judgment to themselves,' when they eat His flesh itself and drink His blood itself? Did Judas at all, the impious seller and betrayer of his Master, although he ate and drank with the rest of the disciples (as Luke the evangelist declares more openly than the other evangelists) the first sacrament itself of His flesh and blood, that was ever made by His hands—[What does Augustine mean by using this word 'con-ficere' of Christ Himself at the institution? It does not mean consecrated.]—(did Judas I say) abide in Christ and Christ in him? Finally do many, that even with a pretence of heart-feeling eat that flesh and drink that blood, do they at all abide in Christ and Christ in them? But assuredly there is a certain difficulty about the eating of that flesh and drinking of that blood, in what manner he that has eaten and drunken abides in Christ and Christ in him. Therefore it is not true that in whatever way each one may have eaten Christ's flesh and drunk His blood he abides in Christ and Christ in him; but only in a certain appointed kind of way, which way also He Himself had before His eye when He was saying this.

P. 25. Whether ἐπιούσιος "daily" in the Lord's prayer means supersubstantial.

P. 39. On John's Gospel. "But let those that do not yet eat and do not yet drink at such feasts hasten at His invitation.

X. *In Matt. Sermo XI. p. 10.*

Illud autem quod ait John vi., "He that eateth My flesh," &c., quomodo intellecturi sumus? Numquid etiam illos hic poterimus accipere de quibus dicit apostolus 1 Cor. xi., "that they eat and drink judgment "to themselves" cum ipsam carnem manducant et ipsum sanguinem bibant? Numquid et Judas Magistri venditor et traditor impius, quamvis primum ipsum manibus Ejus confectum sacramentum carnis et sanguinis Ejus cum cæteris discipulis (sicut apertius Lucas evangelista declarat) manducaret et biberet, mansit in Christo aut Christus in eo? Multi denique, qui vel corde ficto carnem illam manducant et sanguinem bibunt, numquid manent in Christo aut Christus in eis? Sed profecto est quidam modus manducandi illam carnem et bibendi illum sanguinem, quomodo qui manducaverit et biberit, in Christo manet et Christus in eo. Non ergo quocumque modo quisque manducaverit carnem Christi, et biberit sanguinem Christi, manet in Christo et in illo Christus, sed certo quodam modo, quem modum utique Ipse videbat quando ista dicebat.

P. 115. Daily bread. 196 c.

P. 25 H, In Lucam. On ἐπιούσιος, as supersubstantialis.

P. 39 B, In Johannem. Exhortation to communicate, with this phrase, Qui autem nondum manducant et nondum bibunt ad tales epulas

P. 55. John vi. "Did you think I am going to divide this body, which you see, into parts and cut apart My limbs and give them to you?... That eating of which I speak is 'being refreshed,' but you are refreshed by it in such a manner that what you are refreshed by does not diminish and fail. That 'drinking,' what is it but to live? Eat life. Drink life. You will have life: and the life is entire. But then that will be, *i.e.* the life will be, to each one Christ's body and blood, if that which is received visibly in the sacrament is in the truth itself spiritually (or by the spirit) eaten and spiritually drunk. For let us hear the Lord Himself saying 'He is the Spirit that gives life, but the flesh does not profit at all, &c.' 'But there are some,' He said, 'that do not believe.' They said themselves 'Hard is this saying. Who can hear it?' It is hard, but to the hard; incredible, but to those that believe not.

P. 89. "There is no room truly for doubt that the dead are helped by the prayers of holy church and by the sacrifice of salvation and by the alms which are obtained for their souls, so that the Lord deals with them with greater mercy than their sins have merited. For the universal church observes this practice, delivered from the fathers, that prayer be made for them that have died in the habit of communicating in the body and blood of

invitati festinent, seems to furnish the idea so well brought out in the exhortation to the negligent. See p. 123 D and L.

P. 55 n, *De verbis, Serm. II. John VI.* "Does this offend you?" &c.  
 "If then ye shall see," &c.

Putastis quia de hoc corpore quod videtis partes facturus sum et membra Mea concisurus et vobis daturus?... Illud manducare refici est, sed sic reficeris, ut non deficiat unde reficeris. Illud bibere quid est nisi vivere? Manduca vitam, bibe vitam. Habebis vitam, et integra est vita. Tunc autem hoc erit, *i.e.* vita, unicuique erit corpus et sanguis Christi, si, quod in sacramento visibiliter sumitur, in ipsa veritate spiritualiter manducetur, spiritualiter bibatur. Audimus enim Ipsum Dominum dicentem "Spiritus est qui vivificat, caro autem non prodest quicquam," &c. "Sed sunt," inquit, "quidam qui non credunt." Ipsi dicebant "Durus est hic sermo. Quis potest eum audire?" Durus est, sed duris; incredibilis, sed incredulis.

P. 89 L.

Orationibus vero sanctæ ecclesiæ et sacrificio salutari et elemosynis quæ pro eorum spiritibus erogantur non est dubitandum mortuos adjuvari, ut cum eis misericordius agatur a Domino quam eorum peccata meruerunt. Hoc enim a patribus traditum universa observat ecclesiæ, ut pro eis qui in corporis et sanguinis Christi communione defuncti sunt,

Christ, when they are being commemorated at their own place in the list (the diptychs), and that it should be also noted that that was offered for them, &c. for such as so lived, that these things may be useful to them.

P. 260. "This saint's spirit finally became illustrious by this great gift of virtues; so that resting on the office of the sacred ministry, he, who was purposing to follow our Lord the Son of God in His passion, previously ministered to believers the cup of the same Christ for their salvation. And having happily inebriated his mind by drinking the sacred cup he fearlessly approached the madness of his raging enemy; who was also full of cruelties against Christ, and in moderation endured it, and smiled calmly on him, &c.

P. 260. Sermon on the Holy Innocents. "The souls of the just rightly rest under the altar because the body of the Lord is offered upon it."

cum ad ipsum sacrificium loco suo commemorantur oretur, ac pro illis quoque id offerri commemoretur, &c. &c. talibus, qui ita vixerint, ut possint eis hæc utilia esse.

X. p. 260 H. *In St Vincentium. 2.*

Hujus denique spiritus tanto virtutum munere claruit, ut, sacri ministerii fultus officio, qui Filium Dei Dominum nostrum secuturus esset in passione, ejusdem Christi calicem credentibus prius ministraret ad salutem. Cujus haustu feliciter mente inebriatus, rabidi hostis atque in Christum sævientis insaniam interritus adiit, modestus sustinuit, securus irrisit, &c.

P. 260 H. *On the Holy Innocents, Sermo 3.*

Recte sub altari justorum animæ requiescunt quia super altare corpus Domini offertur.

(S.) DIDYMUS, BLIND MONK OF ALEXANDRIA. B. 309. D. 396.

The only Christian father of this name, though Socrates the historian mentions a monk with this name in Egypt. The date of this Didymus' life and death are fixed by calculation partly taken from Jerome. He became blind at five years of age: but his powers and patience raised him to the post of professor of theology in that great commercial city of the south. He taught Jerome, Rufinus, Palladius and Isidore of Pelusium. He both became renowned as one of the most learned men of his day, and he shewed

the superiority of his powers and learning by appreciating the teaching of Origen, from whom all who knew Greek largely borrowed; while some that borrowed, jealously turned their heel against their unrivalled teacher. Not so acted Didymus: and his honesty drew on him a portion of the Anti-Origen hatred. Singular it is that a blind professor has left us what is said to be the best of all the treatises on the Trinity, and a work on the Spirit, which Jerome honoured with a Latin translation, thus acknowledging and paying a part of his debt to the author. His commentaries on the canonical epistles survive: their Latin translation is also by the hand of Jerome.

P. 721. "But we find that the Israelites used to celebrate the day of unleavened bread to the honour and glory of the holy and thrice-desired passover, *i.e.* of Christ in a type: so they happened to keep among them as a feast the day of the pentecost to the glory and honour of the saving and revered sojourn of the Holy Spirit in a figure. And not this only: but they were mystically foreshewing through the feast of tabernacles the assemblies (often used for communions) of the holy churches and of the martyrs' days, times which bring us through faith and excellent works unto the Heavenly tabernacles, &c.

P. 906. Phil. ii. 8. "That is, 'He endured until the cross.' For He did not simply say 'until death.' And on behalf of whom do we besides give thanks as to a protector who has both the first and sole right to it? To him that reluctantly and from some constraint, as if managed by another, suffered on our behalf? or to one of such a kind as He to Whom we accomplish the thrice-desired and most-thought-of passover, in a day indeed, but rather in

*Didymus, Opera, Migne, De Trin. p. 721, bk. II. c. 16.*

Ἐβρίσθημεν δὲ ὅτι καθάπερ τὴν τῶν ἀζύμων ἡμέραν εἰς τιμὴν καὶ δόξαν τοῦ ἁγίου καὶ τριποθέτου πάσχα, τοῦ Χριστοῦ τυπικῶς, ἐπετέλουν Ἰσραηλίται. οὕτω καὶ τὴν παρ' ἐκείνου ἡμέραν τῆς πεντεκοστῆς εἰς τιμὴν καὶ δόξαν τοῦ σποτηρίου καὶ σεπτῆς ἐπιδημίας τοῦ ἁγίου Πνεύματος ἐν εἰκόνι εορτάζοντες ἐτύγγαλον. Καὶ οὐ τοῦτο μόνον, ἀλλὰ μυστικῶς διὰ τῆς εορτῆς τῶν σκηνοπηγῶν τὰς σιναΐδας προηγόρευον τῶν ἁγίων ἐκκλησιῶν καὶ μαρτυρίων, αἵτινες ἀρῶσιν ἡμᾶς διὰ πίστεως καὶ καλλιέργειας ἐπὶ τὰς οὐρανίους σκημὰς κ.τ.λ.

*Ek. III. c. 21, p. 906. On Philip. II. 8, "He humbled himself," &c.*

Τοῦτασται ἀνασχόμενος ἕως σταυροῦ. Οὐ γὰρ ἄπλως ἔφη μέχρι θανάτου, and John viii. 12 and xi. 15 and x. 17, 18. Καὶ ὑπὲρ τίνος λοιπὸν ἐχαριτωσάμεν ὡς κηδεμόνι καὶ τὸ πρῶτον καὶ μόνον κύρος ἔχουσι; τῷ ἀπροθύμῳ καὶ ἐκ τινος βίας, ὡς αἱ ἀπ' ἄλλον δαικόμενοι, ὑπὲρ ἡμῶν παθόντι; ἢ ἀπὸ ὅτου τὸ τριποθέτου καὶ προμνηστέου πάσχα ἐκάστον ἔτους, ἡμέρας



each year's season, by faith, trembling while we partake of His body and His blood? But they that were deemed worthy to receive the loftiest and the whole dispensation's mystery, know what I mean. For the worship and the thanksgiving are owing to Him that has supplied some good thing by His own sentiment and without change of desire and care.

P. 1429. "See if it be fat (of the victim) that fills the soul, that of the sacrifices which Wisdom slew, and if the true food be the flesh of the Word, and if richness gladdening the inner man be the wine that is gathered from the true vine, and if the true drink be the blood of Wisdom. For he that says these things, called to partake of the table made ready by Wisdom, Who slew Her own sacrifice, and mingled Her own wine, filled already with the Divine entertainment, and looking forward, thus said, 'My soul 'shall be filled with marrow and fatness, &c.'"

[Has not this great blind teacher a clearer perception of the fundamental spiritual truths than most of the great fathers of the fourth century?]

μὲν οὖν, μᾶλλον δὲ καὶ ὄρας ἐκάστης, τῇ πίστει ἐπιτελοῦμεν, ἔμφοβοι μετέχοντες τοῦ σώματος καὶ τοῦ αἵματος Αὐτοῦ; Ἰσασι δὲ οἱ τοῦ ἀκροτάτου καὶ διαιωνίου μυστηρίου καταξιωθέντες ὃ λέγω. Τὸ γὰρ σέβας καὶ ἡ εὐχαριστία ὀφείλεται τῷ οἰκείᾳ γνώμῃ καὶ ἀμεταμελήτως ἰδίον τι ἀγαθὸν παρασχομένῳ.

The note gives a passage from Chrysostom, Orat. III. v. Jud. vol. I. p. 611, which will be found in the extracts from Chrysostom. Only the author of the note prudently omits the words οὐ νηστεία ἐστίν meaning there is no fast at the Lord's supper, from fear, as I suppose, that it should seem to clash with his own desired habit of receiving the communion fasting. But he might have inserted it and drawn a distinction, as is done by Augustine, between fasting till reception and not the entire day.

P. 1429. *Psalm LXVII.* 6, "My soul shall be filled with marrow," &c.

"Ὅρα εἰ στέαρ ἐστὶ πληροῦν τὴν ψυχὴν ἢ ἔσφαξε θύματα ἢ Σοφία, καὶ ἡ ἀληθινὴ βρώσις σὰρξ τοῦ Λόγου, καὶ πόσις εὐφραίνουσα τὸν ἔσω ἄνθρωπον ὁ τρυγώμενος οἶνος ἐκ τῆς ἀμπέλου τῆς ἀληθινῆς, καὶ ἀληθινὴ πόσις τῆς Σοφίας τὸ αἷμα. Κληθεῖς γὰρ ὁ ταῦτα λέγων εἰς τὸ μετασχεῖν τοῖς ἐτοιμασθείσης τραπέζης ὑπὸ τῆς Σοφίας σφαξάσης τὰ Ἐαυτῆς θύματα καὶ τὸν Ἐαυτῆς κερασάσης οἶνον ἐμφορηθεῖς ἦδη τῆς Θείας ἐστίασεως καὶ προσδοκῶν αὐτῷ εἶπεν, "My soul," &c. κ.τ.λ.

(T.) JEROME, PRESBYTER AND MONK AT BETHLEHEM. B. 345.

D. 420.

Sophronius Eusebius Hieronymus of Stridon in Dalmatia: for he too shines among the Eusebiuses, "the devout," a name that

for popularity rivalled that of the Gregories, "the vigilant." He began by being a great traveller. Treves was his spiritual birth-place. He became also a great transcriber of books, both Latin and Greek. He was baptized at Rome under Liberius, but resided at Aquileia till 27 years of age. He cultivated the acquaintance of the good, ever contending against the Arians; and was appointed secretary to Papa (father) Damasus, who earnestly stirred him up to write a commentary on the Scriptures. He was also much noted for his influence over several Roman ladies. Wearied, however, of the metropolis, and, as some say, moved by scandalous reports, he retired for security and peace to a monk's cell at Bethlehem, retaining his authority both over some that followed him to Palestine as well as over some that did not. There, afar from the smoke and riches and noise of the Western metropolis, he could macerate and chastise his body, and spoil his own temper with his fasts and vigils at his pleasure. But he was also a hard student, and in Hebrew too: so that he trod in the steps of Origen, and put the church of all time under great obligations. The Latin Vulgate, though often since modified, is identified with his name. It superseded the "Itala," called "the old" since Gregory. Origen's works were much under his eye, alternately disparaged and commended. To him came continually confidential letter-bearers, as Vigilantius came from Sulpitiu Severus to Paulinus at Nola, and thence to him. Copyists also came continually to make transcripts of his latest writings, and this Jupiter was not sparing of his thunders against such persons as he wished to check or put down. But his imperial rescripts are the sources in some cases of all our knowledge of those whom he assailed. Eminent cases of this are Vigilantius and Jovinian, whose great crimes in his eyes were questioning the propriety of the saint-worship and relic-worship that prevailed very extensively, and which the amiable Paulinus the ex-senator of Rome unwisely encouraged, particularly towards Felix.

He seems to have lived as a monk in Chalchis long before. If one may venture such a remark regarding so great a man, he writes from his cell at Bethlehem like one to whom the noble Roman ladies, Paula, Eustochium, and Fabiola, had long listened with the greatest reverence, receiving the droppings from those thin lips for oracles. Thus the habit of self-reliance grew upon him until he had learned to dictate to all men: and but few dared

to provoke his anger. His judgments might have been better rounded under other circumstances. Possibly we might even have escaped these three repetitions of the phrase "making the body of Christ." Yet there is a grandeur and almost a nobleness in the hasty dashes of his pen; and it makes us think at what clear and mighty truths he might have arrived. His was just the mind to have broken the Judaizing yoke from the neck of the church, and to have driven the whole church onward into the due freedom and simplicity of the new covenant. As it was, he but stands as a kind of Dr Johnson with his rough rebukes, and a tendency to wilful prejudice, a very imperfect representation of the lovingness of Christianity. He learned his good Latin style from Donatus the commentator upon Virgil.

P. 85. "I have briefly answered in another letter concerning vigils, and passing the night in the martyrs' churches frequently. But if you think that they are to be rejected lest we should seem to be often celebrating the passover, and not to keep solemn vigils after a year is past; for the same reason the sacrifices must not be offered on the Lord's day to Christ, lest we should be frequently celebrating the Lord's passover, and should begin not to have one passover, but very many. Therefore we must give up vigils for the days of the passover, &c., &c.

P. 125. "We know nothing of peace without charity or communion without peace. Matt. v. If we cannot offer our gifts without charity how much less can we receive Christ's body? With what conscience shall I draw near to Christ's eucharist and answer, 'Amen,' when I am in doubt about the charity of him that offers it to me?

*Adversus Vigilantium, II. p. 85.*

De vigiliis et pernoctationibus in basilicis martyrum sæpe celebrandis in alterâ epistolâ...respondi breviter. Quod si eas existimas respuendas, ne sæpe videamur pascha celebrare et non solennes post annum exercere vigiliis; ergo et die Dominico non sunt Christo offerenda sacrificia, ne resurrectionis Domini crebro pascha celebremus et incipiamus non unum pascha habere sed plurima...Non vigilemus itaque diebus paschæ ne, &c. &c.

*Adv. Johan. Hierosol. Ep. LXII., II. p. 125.*

Ignoramus absque charitate pacem, sine pace communionem. Matt. v. 25. Si munera nostra absque pace offerre non possumus, quanto magis et Christi corpus accipere? Quâ conscientia ad eucharistiam Christi accedam et respondebo, Amen, cum de charitate dubitem porrigentis?

P. 95. "How are we to take Matt. xxvi. 29? Some build up the fable of the millennium from this passage, contending that Christ will during that time reign in a bodily form, and drink wine, which from that time to the world's consummation He will not have drunk... If then the bread that came down from Heaven is the Lord's body and the wine which He gave to His disciples is the blood of the new covenant, &c., &c. Let us repel Jewish fables, and go up with the Lord to the great supper-room 'strewn' and cleansed, and receive from Him, up above, the cup of the new covenant; and there let us be inebriated with the wine of sobriety, Rom. xiv., celebrating the passover with Him. Nor did Moses give us the living bread, but the Lord Jesus, Himself both guest and feast: Himself eating and being eaten. We drink His blood; and without Himself we cannot drink it: and we every day tread the red must in His sacrifices from the produce of the true vine and of the vineyard of Soree (Isaiah v. 2), which is interpreted 'chosen;' and from these we drink new wine in the kingdom of God the Father, by no means in the oldness of the letter, but in the newness of the Spirit, singing a new song which none can sing except in the church's kingdom which is the kingdom of the Father. The patriarch Jacob also desired to eat this bread, Gen. xx. For as many as are baptized in Christ put on Christ and eat angels' bread and hear the Lord declaring, John iv. Let us then do the will of the Father Who sent us and fill up His work and Christ will drink His own blood with us in the church's kingdom.

*To Hedibia, III. p. 95.*

Quomodo accipiendum Matt. xxvi. 29? Ex hoc loco quidam mille amorum fabulam struunt, in quibus Christum regnaturum corporaliter esse contendunt et bibiturum vinum, quod ex illo tempore usque ad consummationem mundi non biberit... Si ergo panis, qui de cælo descendit, corpus est Domini, et vinum quod discipulis dedit, sanguis illius est novi testamenti, &c. &c.; Judaicas fabulas repellamus et ascendamus cum Domino cenaculum magnam stratum atque mundatum et accipiamus ab eo sursum calicem novi testamenti. Ibi que cum Eo pascha celebrantes inebriemur ab eo vino sobrietatis, Rom. xiv. 17. Nec Moyses dedit nobis panem vinum, sed Dominus Jesus, Ipse conviva et convivium: Ipse comedens et Qui comeditur. Illius bibimus sanguinem; et sine Ipso potare non possumus; et quotidie in sacrificiis Ejus de gemine vitis vere et vineæ Soree, que interpretatur electa, rubentia munda calcamus, et novum ex his vinum bibimus de regno Patris, nequaquam in vetustate literæ sed in novitate Spiritus, cantantes canticum novum, quod nemo potest cantare nisi in regno ecclesiæ quod regnum Patris est. Hunc panem et Jacob patriarcha comedere cupiebat, Gen. xxviii. 20. Quotquot enim in Christo baptizamur Christum induimus, et panem comedimus angelorum, et audimus Dominum prælieantem, John iv. 34. Faciamus igitur voluntatem Ejus, Qui misit nos Patris, et impleamus opus Ejus, et Christus nobiscum bibet in regno ecclesiæ sangui-



P. 146. Gen. xliii. “‘And they drank and were inebriated ‘with him.’ It is an idiom of the Hebrew tongue to put ebriety for satiety, Psalm xxiii. 5 : and of earth with rain, Ps. lxiv. (lxv.) 11.

P. 208. On Is. lxv. “The chiliasts think that all these things are to be fulfilled in the 1000 years, believing the kingdom of God to be food and drink, not understanding what is said John vi. ‘Work not for food that perisheth,’ but for the bread of life and of truth and Christ’s flesh; and desiring to eat of the tree of life, concerning which the Saviour speaks, ‘I am the bread that ‘came down from Heaven,’ and Eccles. and Prov. xx. ‘Open thine ‘eyes and be satisfied with bread,’ and Ps. xxxvi. and Matt. xxvi. But if we accept it of simple bread, how shall we be able to explain that? ‘He shall not kill the just soul with bread’ (extremely different from the Vulgate). For how many saints die destroyed by persecution and want! How many of the just starve and are torn asunder by the cruelties of the wicked!

Is the fact of this Commentary being dedicated to a lady, Eustochium, any excuse for its superficial and ineffective reasoning?

P. 212. “On the restoration of sacrifice.

P. 215. “All lovers of pleasure rather than lovers of God (love) to be sanctified in gardens and at the thresholds of houses,

nem Suum. [Two ladies from the far end of France sent a young man to get answers from Jerome to this and other difficulties. Jerome is rather excited by his antipathy to the fables of Papias.]

P. 146, in Genes. XLIII. 34, “*Et biberunt et inebriati sunt cum eo.*”

Idioma linguæ Hebraicæ est ut ebrietatem pro satietate ponat [Ps. xxiii. 5]. Ps. lxiv. 11 earth and rain.

Vol. V. p. 208. In Isaiah LXV. “*My servants shall eat,*” &c.

Quæ omnia χλιαστὰι in mille annis putant esse complenda, cibum et potum regnum Dei esse credentes, nec intelligentes quod scriptum est, John vi. 27, “Operamini non cibum qui perit” sed panem vitæ et veritatis et carnem Christi, et fructum ligni vitæ comedere cupientes, de quo Salvator loquitur “Ego sum panis Qui de cælo descendi.” Et Eccles. Prov. xx. “Aperi oculos et saturare panibus” et Psalm xxxvi. 35 et Luke xxii. 30, on “eating at His table,” &c. Quod si de simplice pane accipiamus, quomodo illud explanare poterimus, “Non interficiet pane “animam justam,” &c. Ps. xxxvi. 10? Quanti enim sancti in persecutione moriuntur et egestate confecti! Quanti justi esuriunt et impii crudelitibus distenduntur!

P. 215. On Is. LXVI.

Omnes voluptatis magis amatores quam amatores Dei sanctificari in hortis et in liminibus, quia mysteria veritatis non valent introire; et

because they are not able to enter into the mysteries of truth; and love to eat the food of impiety, while they are not holy in body and spirit, nor do they eat the flesh of Jesus nor drink His blood, of which He speaks Himself, John vi. and 1 Cor. v. Christ the Passover, Who is not eaten out of doors, but in one house and within.

P. 233. Mal. i. "That is shewbread, which, as Hebrew traditions say, ye were bound to sow yourselves, to reap down yourselves, to grind yourselves, to bake yourselves; and now ye take any whatever from the midst of (the people); and answer hastily, &c. For while the sacraments are being violated He to Whom the sacraments belong is violated ... 'The table, &c.' The word of the Lord rebukes the negligent bishops and presbyters and deacons, or (since we all are a priestly and royal people) all that were baptized in Christ and are reckoned under Christ's name, for which the name of God may be despised. 'We pollute bread,' i.e. Christ's body, when we draw near to His altar unworthily, and in an unclean state drink His clean blood, and say 'The temple of 'the Lord is despised:' not that anyone dares to say this, but the works which sinners do despise God's table. And we can also say the thing differently. The church's doctor (teacher), who makes spiritual bread and divides it with the people, if either for human glory or the secular gains that follow glory, he speak among the people and flatter the rich and pay honour to sinners and as James says takes them up that come to him with gold rings, and repels

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comedere cibos impietatis dum non sunt sancti corpore et spiritu; nec comedunt carnem Jesu neque bibunt sanguinem Ejus; de quo Ipse loquitur, Joh. vi. 55 et 1 Cor. v. 7. (Pascha Christus), Qui non foris sed in domo una et intus comeditur.

*Vol. VI. p. 233. Malachi I. "Ye offer polluted bread," &c.*

Panes videlicet propositionis, quos, juxta traditiones Hebraicas, ipsi serere, ipsi demetere, ipsi molere, ipsi coquere debebatis [with the co-operation of the Levites this was possible]; et nunc sumitis quoscunque de medio et voce temeraria respondetis, &c. &c. Dum enim sacramenta violantur, Ipse, Cujus sunt sacramenta, violatur... "The table of the "Lord," &c. Corripit sermo Divinus episcopos atque presbyteros et diaconos negligentes, sive (quoniam genus sacerdotale et regale sumus) omnes qui, baptizati in Christo, Christi censemur nomine, cur despiciant nomen Dei... "Polluimus panem," i.e. corpus Christi, quando indigni accedimus ad altare et solidi mundum sanguinem bibimus et dicimus "Mensa Domini despecta est" (non quod hoc aliquis audeat dicere, &c. sed opera peccatorum despiciunt mensam Dei). Possumus et aliter dicere: Doctor ecclesie qui spirituales conficit panem et cum populis dividit, si, vel propter humanam gloriam vel luera sæculi quæ gloriam consequuntur, loquitur in populis, et divitibus blandiatur et honoret peccatores et juxta Jacobum ii. 2 suscipiat eos, qui cum annulis aureis

poor saints, he despises God's name and pollutes the bread of doctrine and casts contumely at God Himself, thinking the table of His Scriptures all one and the same with the temples of idols and of this world's doctrine.

P. 168. Ps. cxlv. " 'He gives food to the hungry.' If it be simply understood, He edifies the hearer. You know because you hunger after knowledge. Let us hunger after Christ, and He Himself gives us Heavenly bread. 'Give us, &c.' They that say this will hunger. They who desire bread hunger... 'He gives 'food to the hungry.' Some one thinks that he means the mysteries by heavenly bread. And this indeed we accept, because Christ is true flesh. But let us say this in another sense also. Christ's bread and His flesh are the word of God and Heavenly doctrine. Whoever then shall have received that bread and been satisfied with it—what shall happen to him? What? &c. If our soul shall be refreshed with that bread, *i. e.* the word of God and Heavenly doctrine, immediately our feet, which have been bound up, are loosed; 'The Lord looseth the fettered,' as of Lazarus, as of the woman bound 18 years. The fetters themselves are the same as their (evil) works since they are the same sins which also seize our breasts and tie our feet... Whoever is fettered cannot run in Christ's race... See the order. 'He gives food to the 'hungry.' First we hunger: then we receive food. But when we have been filled, our feet are loosed that were fettered.

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ad se veniunt, et pauperes sanctos repellat, nomen Dei despicit et panem polluit doctrinarum et in Ipsum Deum jactat contumelias, mensam scripturarum Ejus mensis idolorum secularisque doctrinæ putans esse communem.

*Vol. VIII. p. 168. In Psalmum CXLV.*

"Dat escam esurientibus." Si simpliciter intelligatur, ædificat audientem. Scis quia esuris... Esuriamus Christum, et Ipse nobis dat cœlestem panem. "Give us this day," &c. Hoc qui dicunt esurient. Qui panem desiderant esuriunt... Dat escam esurientibus. Putet aliquis quod panem cœlestem de mysteriis dicat. Et hoc quidem accipimus, quia vera caro Christi est. Cæterum dicamus et aliter. Panis Christi et caro Ejus sermo Divinus est et doctrina cœlestis. Quicumque panem istum acceperit et saturatus fuerit, quid fiet? Quid? "The Lord looseth "men," &c. Si animam nostram iste panis refecerit, *i. e.* sermo Divinus et doctrina cœlestis, statim pedes nostri, qui colligati fuerunt, solvuntur. "Dominus solvit compeditos"—case of Lazarus—of the woman bound eighteen years... Ipsi sunt compedes quæ et opera. Siquidem eadem peccata quæ et cervices nostras excipiunt et ligant pedes... Quicumque compeditus est in Christo stadio currere non potest... Videte ordinem. Dat escam esurientibus. Primum esurimus, deinde accipimus cibum. Cum autem saturati fuerimus, solvuntur pedes nostri, qui compediti fuerant.

P. 201. Titus ii. "Is it not that anything is clean or unclean only according to the character of the eaters: and becomes clean to the clean and unclean to the contaminated souls? Otherwise does not even the blessed bread and cup benefit unbelievers of whatever kind and polluted persons? Because he that shall eat of that bread and drink of that cup unworthily eats and drinks judgment to himself. All things have been purged by Christ's coming. What He has made clean we cannot make common. But we must use consideration, lest in handling these things we give occasion to that heresy, which, &c. according to the Revelation, ii. 20; and the apostle Paul himself also writing to the Corinthians thinks that we may feed on things offered to idols, because all things are clean to the clean ... Therefore it is in us whether the things we eat are clean or no. For if we are clean, the creature is clean to us. But if we are unclean and unbelievers, all things become common to us, whether through heresy dwelling in our hearts, or through consciousness of sins.

P. 253. "If we eat of one bread with idolaters, we are made of one body with them. Israel after the flesh used to offer carnal victims: as the spiritual Israel offers spiritual sacrifices to Christ... As the Jews eating their victims were partakers with the altar of God, so heathens eating of their own sacrifices are made partakers of the altars of their idols.

*Vol. IX. p. 201, Ep. Titus, Cap. II. "To the pure," &c.*

Non quod vel mundum sit aliquid vel immundum, sed pro qualitate vescentium; et mundum mundis et immundum contaminatis fiat? Alioquin infideles quosque atque pollutos etiam panis benedictus et calix Dominicus non juvat? quia "qui indigne comederit de pane illo et de calice biberit iudicium sibi manducat et bibit." Adventu Christi purgata sunt omnia. Quæ Ille mundavit, nos communicare non possumus. Sed considerandum ne, ista tractantes, occasionem illi heresi demus, quæ juxta Apocalypsim ii. 20, et ipsum quoque apostolum Paulum scribentem ad Corinthios, 2 Cor. viii. 10, putat de idolothytis esse vescendum quia munda omnia sunt mundis... In nobis itaque est edere munda vel immunda. Si enim mundi sumus munda nobis est creatura. Si autem immundi et infideles, fiunt nobis universa communia, sive per inhabitantem cordibus nostris heresin sive per conscientiam delictorum.

P. 204, on περιούσιον and ἐπιούσιον.

P. 253, 1 Cor. X.

Si cum idololatriis de uno pane comedimus unum cum illis corpus efficiamur. Carnalis Israel carnales hostias offerebat sicut spiritualis spiritualia sacrificia offert Christo... Sicut illi (Jews) edentes hostias participes Divini altaris, ita isti (heathens) similiter idolorum.



P. 255. 1 Cor. xi. "If ye wish to be filled, eat at home: for sanctification also consists in a little. 'Despise ye, &c.' making it a place of couches for feasts... Blessing it also when He was about to suffer, Christ left behind Him for us a commemoration or memory. In the same manner as if a person who is setting out to travel abroad leaves behind him for him whom he loves some pledges, that as often soever as his friend shall see it, he may be able to remember his benefits and friendship, which pledge he, if he has perfect love, cannot see without great desire (or regret) or without tears... 'He remains in Me and I in him.' And from this whoever either eats Christ's body or drinks His blood ought to recognize his own position, that he may not do anything unworthy of Him Whose body he has been made. Both the old and the new covenant are dedicated with blood, because a testament (will) cannot be firm without the testator's death. For on this account also, when we are receiving (this sacrament) from the priests, we are admonished that it is the body and blood of Christ, that we may not live in a way of ingratitude for its benefits... (St Paul) does not call back from the holy thing (or place) the unworthy, but him who is unworthily receiving it... Wherefore the idle must cease from his vices, that he may receive the holy body of the Lord in a holy manner.

P. 3. "But when one's earnest pursuit is in any respect lessened by want of ease, it is lessened by so much as is taken away from it. And where it is lessened, it cannot be called perfect.

*In 1 Cor. XI. p. 255. "Have ye not houses," &c.*

Si vultis saturari, domi manducate. Sanctificatio enim etiam in parvo consistit. "Despise ye the church," &c. Facientes eam triclinium epularum. [The following is in Pelagius nearly.] Benedicens etiam passurus, ultimam nobis commemorationem sive memoriam dereliquit. Quemadmodum si quis peregre proficiscens aliquod pignus ei quem diligit derelinquit, ut, quotiescunque illud viderit, possit ejus beneficia et amicitias memorari, quod ille si perfecte dilexit, sine ingenti desiderio non potest videre vel fletu. [See this beautiful idea taken on the much more beautiful line of a nobleman and his wife by Zwingel in Part III.] ...In Me manet et Ego in eo. Unde agnoscere se debet quisquis Christi aut corpus edit aut sanguinem bibit, ne quid indignum Ei faciat Cujus corpus effectus est. Et vetus et novum [testamentum] per sanguinem dedicatur quia sine morte firmum esse non potest testamentum. Nam et ideo, cum accipimus a sacerdotibus, commonemur quia corpus et sanguis est Christi, ut beneficiis Ejus non existamus ingrati... Non indignum sed indigne accipientem revocat a sancto... Unde oportet otiosum cessare a vitiis ut sanctum Domini corpus sancte accipiat.

*Frankfurt, 1684. I. p. 3 c, Ep. ad Heliodorum.*

Ubi autem per inquietudinem aliquid aufertur ex studio, minus fit ab eo, quod tollitur. Et ubi minus est, perfectum non potest dici. Ex

From this calculation that sum arises, that one cannot be a perfect monk in one's own native country. But not to will to be perfect is to be a laggard. But driven from this step, you will appeal to the clergy. Can I dare to say anything (better) concerning these who certainly continue in their own cities? Far be it from me to say anything unfavourable of the men, who succeeding to the apostles' step of honour, with their sacred mouth make the body of Christ; by whom we also are (made) Christians; who, having the keys of the kingdom of the Heavens, do in a certain way judge (us) before the day of judgment, &c.

*Letter to Fabiola on the robes of the Priests.*

P. 39. "We shall have to give account also for an idle word: and every word tends to put the speakers in danger which edifies not the hearers. If I shall have done this—if I shall have said anything deserving to be reprehended, I leave my holy limits and pollute the word of Christ, in which I plume myself. How much more a pontiff (archbishop) and a bishop, who ought to be free from the charge (of evil) *ἀνέγκλητον*, and of so great virtues, as always to move habitually in holy things, and to be prepared to offer victims for the people, separated for God and men, and with sacred mouth making the flesh of the Lamb, who has his own God's holy oil on him.

P. 177. "'The priests have polluted, &c.' The priests also, who serve with the eucharist, and distribute the blood of the Lord to His peoples (congregations), act with impiety towards

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hac supputatione illa summa nascitur, monachum perfectum in patria sua esse non posse. Perfectum autem esse nolle, delinquere est. Sed de hoc gradu pulsus, provocabis ad clericos. An de his aliquid audeam dicere, qui certe in suis urbibus commorantur? Absit ut de his quidquam sinistrum loquar: qui apostolico gradui succedentes, Christi corpus sacro ore conficiunt, per quos et nos Christiani sumus; qui claves regnorum caelorum habentes quodammodo ante diem iudicii iudicant, &c.

*I. Ep. Lib. III. p. 39 D. Ad Fabiolam de vestitu Sacerdotum.*

Pro otioso quoque verbo rationem reddituri sumus; et omne quod non aedificat audientes in periculum vertitur loquentium. Ego si fecero, si dixerò quippiam quod reprehensione dignum est, de sanctis egredior, et polluo vocabulum Christi, in quo mihi blandior. Quanto magis pontifex et episcopus, quem oportet esse sine crimine, tantarumque virtutum, ut semper motetur in sanctis, et paratus et victimas offerre pro populo, sequester Dei et hominum, et carnes Agni sacro ore conficiens, qui sanctum oleum Dei sui super eum est. (Mosaic terms. Christian meaning.)

*VII. p. 177. Zephaniah III. 4. "Sacerdotes polluerunt," &c.*

Sacerdotes quoque, qui eucharistiae serviunt, et sanguinem Domini populis Eius dividunt, impie agunt in legem Christi, putantes *εὐχαριστίαν*

Christ's law, in thinking that it is the words and not the life of him that prays to the Spirit to come, that make the eucharist, and that only the solemn prayer is needed and not the merits of the priests, though it is said of them 'And the priest in whom a blemish is, shall not approach to offer offerings to the Lord.'

P. 163. "But who is He, say they, who is so great and so good, that He can by the price of Himself redeem the whole world?...How much rather possible in the case of the Son of God that He should have cleansed with His own blood not one city, but the whole world! Truly the blood and flesh of Christ is to be understood in two senses; either of the spiritual and Divine (of which He Himself said 'My flesh is truly food, &c.,' and 'Unless ye eat the flesh of the Son of Man, &c.,') or the flesh and blood, (the first of) which was crucified, and (the latter of) which was shed by the lance of the soldier. In accordance with this division and in His holy things we receive a difference regarding the blood and flesh, so that there is one flesh and blood which is to see the salvation of God, and another flesh and blood which cannot possess the kingdom of God. But as a consequence after the redemption by Christ's blood we are said to have received the remission of sins. Because, unless we have been redeemed, it is in vain to forgive us our sins (lit. to give), nor can we previously receive the pardon of (our) offences and cease to be slaves, unless He that was once the conqueror by blood, has received the price for us.

P. 199. "How then ought there eminently to be in the bishop [meaning, as he shews in the context, a presbyter] mildness,

imprecantis facere verba non vitam, et necessarium esse tantum solemnem orationem, et non sacerdotum merita; de quibus dicitur, "Et sacerdos in quo fuerit macula non accedet offerre oblationes Domino."

IX. 163 c, *Eph. I. 7.* "In Whom we have redemption," &c.

Sed quis iste, aiunt, tantus et talis, qui possit pretio suo totum orbem redimere?...Quanto magis in Dei Filio possibile judicandum est quod cruore Suo non urbem unam sed totum purgaret orbem. Dupliciter vero sanguis Christi et caro intelligitur, vel spiritualis illa atque Divina (de qua Ipse dixit "Caro Mea vere est cibus," &c. and "Unless ye eat," &c. John vi. 55) vel caro et sanguis, quæ crucifixæ est, et qui militis effusus est lancea. Juxta hanc divisionem et in sanctis Ejus, diversitas sanguinis et carnis accipitur, ut alia sit caro quæ visura est salutare Dei, alia caro et sanguis quæ regnum Dei non queant possidere. Consequenter autem post redemptionem sanguinis Christi remissionem accepisse dicimur peccatorum: quia, nisi redempti fuerimus, frustra nobis peccata donantur. Nec ante, veniam accipere possumus delictorum et servi esse cessamus, nisi pretium pro nobis creentus quondam victor acceperit.

P. 199 c, *Ep. ad Titum I.*

Quomodo itaque mansuetudo, patientia, sobrietas, moderatio, absti-



patience, sobriety, moderation, abstaining from gain, hospitality also and benignity and self-continnence above (lit. among) all the laity! Thus also a chastity of his own and I may almost say a priest's modesty, so as not only to abstain from the work of uncleanness, but also from glances of the eye; and that the mind of him who will have to make the body of Christ should be free from the wandering of thoughts.

P. 31. "Would that our renunciation of the world were voluntary and not a necessity for us: and that an eager desire of poverty brought us glory rather than that our having to bear it caused us torture. But when we consider the miseries of this time and the swords raging on every side, it seems that he is rich enough that is not compelled to be a slave. The holy Exuperius, bishop of Toulouse, in imitation of the widow of Sarepta, starves himself to feed others, and with a face growing pale in fastings is troubled about the hunger of others, and has disposed of all his substance on the objects of Christ's compassion. He deems no riches equal to the Lord's body which he carries in a wicker basket, and His blood in a glass cruet." See the Paris Dictionary of Christian Antiquities, p. 246, Discoveries of de Rossi.

"On the walls of one of these rooms is seen, twice traced over, the likeness of a fish swimming in the waves, and carrying on its back a basket with (little) loaves at the top, and within it an object red and long, shewing itself very clearly across the lattice-work of the case [and] which can only be a little glass vessel full of wine,

nentia luci, hospitalitas quoque et benignitas præcipue debent esse in episcopo (*i. e.* presbytero) et inter cunctos laicos continentia! Sic et castitas propria et (ut ita dixerim) pudicitia sacerdotalis, ut non solum ab opere se immundo absteineat, sed etiam a jactu oculi, et cogitationis errore mens, Christi corpus conjectura, sit libera.

*Ep. ad Rusticum I. p. 31 a.*

Utinam quod renunciamus sæculo voluntas sit, non necessitas, et paupertas habeat expetita gloriam, non illata cruciatum. Cæterum, juxta miseras hujus temporis et ubique gladios sævientes, satis dives est qui servire non cogitur. Sanctus Exuperius Tolosæ episcopus, viduæ Sareptensis imitator, esuriens pascit alios, et ore pallente jejuniis fame torquetur alienâ, omnemque substantiam Christi visceribus erogavit. Nihil illo ditius qui corpus Domini canistro vimineo, sanguinem portat in vitro. [See in the Dictionnaire des Antiquités Chrètiennes, p. 246, Découvertes de De Rossi.]

Sur les parois de l'une de celles-ci (chambres) se voit, deux fois retracée, l'image d'un poisson nageant dans les flots, et portant sur son dos une corbeille avec des pains au-dessus, et en dedans un objet rouge et allongé, se distinguant très nettement à travers le treillis de la ciste, et qui ne peut être qu'un petit vase de verre plein de vin... Double symbole



... a double symbol of Jesus Christ—the bread and the fish.” [P. 245.] Fish roasted: Christ suffered: and Bede on John xxi. 9, ἰχθῦς, Greek for fish; Anagram Iesus Christ, God’s Son the Saviour. [ICH. TH. U. S.]

P. 57. “The sixth order of elders is what is given to the priests, who are called presbyters, who preside over God’s church, and make the sacraments. There is no difference (interval) between them and bishops in the making of the body and blood of Christ; and the bishops are bound to accept the eucharist that has been long ago blessed by the presbyters, if custom shall so require, and they are to know that they so communicate with Christ and His fulness... We must believe that baptism is perfected in every soul, and that the body of Christ is perfect in every priest’s consecration. If a presbyter consecrates Christ, when he blesses the sacraments on God’s altar, ought he not to bless the people, for he also has deserved to consecrate Christ?”

This may be taken as a specimen of the current opinion. Else how should it have survived?

P. 87. “On celebrating the passover (*i.e.* Easter). Here you must first know that the day of the Lord’s birth is not celebrated in the sacrament, but that we are only reminded that He was born... But the sacrament has to do with another celebration, and there is thus a calling into remembrance of the other event...not to omit the other things to which the Gospel bears witness. The

de Jésus-Christ—le pain et le poisson. [P. 245.] Piscis assus: Christus est passus. Bede in John xxi. 9, ἸΧΘΥΣ, Ἰησοῦς Χριστὸς Θεοῦ Υἱὸς Σωτήρ.]

*The Letter on the Seven Orders (not Jerome’s), IV. p. 57.*

Sextus seniorum ordo est qui sacerdotibus datur, qui presbyteri dicuntur, qui præsunt ecclesiæ Dei, et Christi sacramenta conficiunt... Nulla in conficiendo corpore Christi ac sanguine inter eos et episcopos distantia est; et eucharistiam jam pridem per presbyteros benedictam, si usus exegerit, episcopi accipere debent, ac se Christo et plenitudini Ejus communicare cognoscere...Credendum est in omni animâ baptisma esse perfectum et in omni sacerdote corpus Christi esse perfectum...Si presbyter Christum consecrat cum in altari Dei sacramenta benedicit, benedicere populo non debet qui Christum etiam meruit consecrare?

*P. 87, De celebratione Paschæ (not Jerome’s).*

Hic primum oportet ut noveris diem natalem Domini non in sacramento celebrari, sed tantum in memoriam revocari quod natus sit... Sacramentum autem est in aliâ celebratione, cum rei gestæ ita rememoratio fit...ut cætera quæ evangelium attestatur, non omitamus...Tertiâ

passover is celebrated on the moon's third week: *i.e.* as this day shall occur from the 14th to the 21st.

P. 181. "Monks' rules. Egypt. After nine o'clock they assemble to the communion. Psalms are resounding, &c. Afterward they go to the table.

P. 257. "Here he not only had Christ Himself in his own hands many times on the altar, but he also ate (Him) with his own mouth."

All the last four are not the less important indications of the times, in that we know not their authors.

hebdomadâ lunæ pascha celebratur, *i.e.* qui dies occurrerit a quartâ decimâ in vigesimam primam.

*Regula Monachorum (on the three kinds of daily life in Egypt), p. 181.*

Post nonam horam in communionem concurritur, Psalmi resonant, &c. &c. Post hæc ad mensam [for common food].

*(Last days of Jerome), p. 257.*

Hic Ipsum non solum manibus propriis habuit multotiens in altari, sed et ore proprio manducavit.

(U.) EPIPHANIUS, ARCHBISHOP OF SALAMIS. B. 310. D. 404.

The town of his see was also called Constantia. It was the metropolis of Cyprus. He was born at Eleutheropolis, a place unhappily named for the birthplace of a bishop who was always not only a hammer of heretics, but also a fixed opponent of free thought even in its best sense. His chief treatise Anchoratus (*ἀγκυρωτός*), *i.e.* fastened by an anchor, was written before he became bishop. For he was thirty years a monk and he may be thought to bear the characteristics of that profession through all his course. When Hilarion raised the standard of monachism in Palestine Epiphanius returned to it from Egypt to be head of one of the monasteries. While presiding there he was applied to by a body of Christians in Paphlagonia for a manual of Christian instruction. How different in shape must their manuals have been from ours! The Greek preface to the work tells us that he has given the names of eighty heresies. He teaches in it the Nicene doctrine, the unisubstantiality, *ὁμοουσιότης*, of the Father

and Son. He also wrote a work entitled *Κιβωτός* or *Πανάριον* (is not this panarium?), a shorter treatise in which he calls Origenists *ἀσχροπολούς*, doers of base deeds, which to those that have a memory for classical stories amounts to "immoral." In short he was a fierce opponent of Origen: but then Jerome thought it right to come to the rescue: and Epiphanius assailed the great and meek orator Chrysostom also. But Epiphanius not only advances boldly in defence of the cardinal verities of our salvation, but he is also loud and not at all measured in the praises of Mary, as the mother of God, in a strain that would almost satisfy modern Pio-Nono-ultramontanes. But then it must be allowed that a teaching, approaching to this, was rapidly becoming so popular as to become almost an essential element of orthodoxy. This is certainly one of the worst symptoms in several of the chief fathers of the fourth century. When one finds it prevailing one can hardly wonder if very gross heresy, like that of this father on the Lord's supper, flourished at its side. But alas! his tenets were not only taken up but developed by men in the latter part of the century of a far higher and more powerful mental order! Think of Cyril of Alexandria. It is impossible not to rate his power high.

P. 344. "In that the truth may in every way put thee to utter shame, Christ does not celebrate the mystery at the commencement of the passover, that you may not deny this; but on the contrary the Gospel says that He supped having taken this and this. And He said 'this *is*' this and this, and left no ground for slippery reasoning. For it shewed that after He had eaten the passover that was customary among the Jews, that is, after having supped, He came to the mystery.

"And He reclined and the twelve with Him, &c.' The Saviour reclined, O Marcion, and the twelve apostles with Him.

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*Vol. I. p. 344. Cologne, 1682.*

After arguing under Schol. 61 of Bk. i. against heresies, that our Lord's eating the Paschal lamb proves against Marcion that the law was not the work of an evil demiurge, and concluding thus, *ἵνα γὰρ κατὰ πάντα τρόπον κατασχύνῃ σε ἡ ἀληθεία, οὐκ ἐν τῇ ἀρχῇ (i.e. τοῦ πάσχα) ποιεῖ τὸ μυστήριον (i.e. the Lord's supper) ἵνα μὴ ἀρνήσῃ· ἀλλὰ φησι μὲν τὸ δειπνῆσαι λαβὼν τὰδε καὶ τὰδε. Καὶ εἶπε "Τοῦτό ἐστι τὰδε καὶ τὰδε," καὶ οὐκ εἶασε τόπον τῇ ῥαδιουργίᾳ. Ἔδειξε γὰρ ὅτι μετὰ τὸ βεβρωκέναι το πάσχα τὸ κατὰ τοὺς Ἰουδαίους, τούτεστι μετὰ τὸ δειπνῆσαι, ἦκεν ἐπὶ τὸ μυστήριον: then on Schol. 62,*

"Καὶ ἀνέπεσε καὶ οἱ δώδεκα" κ.τ.λ. Ἀνέπεσεν ὁ Σωτὴρ, ὦ Μαρκίων, καὶ οἱ δώδεκα ἀπόστολοι μετ' Αὐτοῦ. Εἰ ἀνέπεσε καὶ συνανέπεσον, οὐ δύναται

If He reclined, and they reclined with Him, one reading cannot have its meaning both one and another, even if both by its own value and the manner of its use it could bear the difference. For you will grant that either the twelve also reclined in (mere) seeming, or that Christ Himself also had flesh in verity and in verity reclined. And He said 'With desire I have desired, &c.' that He might shew the passover typified beforehand in the law before His passion, and so became the strong evidence of His own passion, and was called more complete evidence. And it shews, as also the holy apostle (Paul) says, 'The law became the conductor 'of us in our youth to Christ.' The law was not contrary to Christ.

Schol. 63. Marcion had omitted from his quotation "I will "no more, &c." "He put this out and used a crafty device for the purpose, namely that he might avoid making anything to be eatable or drinkable in the kingdom of God, not knowing, cattle-tender as he is, that spiritual and heavenly things may bear correspondence to earthly things, partaken of in a way that we know not. For the Saviour again testifies and says, 'Ye shall sit 'at My table eating and drinking in the kingdom of heaven.' Or he cut out again these things, with the purpose, that is, of making the things (of this kind) that were done under the law, not to have any place in the kingdom of heaven.

P. 355. "If the apostle confesses the passover and does not deny that the Christ was slain, the passover was not contrary to Christ; Who legally sacrificed a sheep as the passover in verity and

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μία λέξις τὴν σημασίαν ἔχειν ἑτέραν καὶ ἑτέραν, κἄν τε τῇ ἀξίᾳ καὶ τρόπῳ ἔχοι τὴν διαφορὰν. \*Ἡ γὰρ δώσεις καὶ τοὺς δώδεκα δοκήσει ἀναπεπτοκείαι, ἢ καὶ Αὐτόν, ἀληθείᾳ σάρκα ἔχοντα, ἀληθινῶς ἀναπεπτοκείαι. And "With "desire I have desired," &c. ἵνα δείξῃ πάσχα πρὸ τοῦ πάθους Αὐτοῦ ἐν τῷ νόμῳ προτυποῦμενον, καὶ γινόμενον τὸ βέβαιον Αὐτοῦ τοῦ πάθους, καὶ ἐντελέστερον προσκαλούμενον. Καὶ ἐποδείκνυσιν, ὡς καὶ ὁ ἅγιος ἀπόστολος φησιν, Gal. iii. "παιδαγωγὸς ἡμῖν γέγονεν ὁ νόμος εἰς Χριστόν." Οὐκ ἀλλότριος Χριστοῦ ὁ νόμος.

Schol. 63, on Marcion's leaving out "I will not any more eat of it," &c. Τοῦτο περιέλιπε καὶ ἐρραδιώρησεν, ἵνα δῆθεν μὴ ποιήσῃ ἐν τῇ βασιλείᾳ τοῦ Θεοῦ βρωτὰ ἢ ποτὰ. Οὐκ εἰδώς, ὁ κτηνώδης, ὅτι ἀντιμίμημα τῶν ἐπιγείων θίναται εἶναι πνευματικὰ καὶ ἑπουράνια, μεταλαμβάνόμενα ὡς ἡμεῖς οὐκ οἴδαμεν. Μαρτυρεῖ γὰρ πάλιν ὁ Σωτὴρ καὶ λέγει, ὅτι καθύστερον ἐπὶ τῆς τραπέζης Μου ἐσθιόντες καὶ πίνοντες ἐν τῇ βασιλείᾳ τῶν οὐρανῶν. \*Ἡ παρέκοψε πάλιν ταῦτα ἵνα δῆθεν ποιήσῃ τὰ ἐν τῷ νόμῳ μὴ ἔχοντα τόπον ἐν τῇ βασιλείᾳ τῶν οὐρανῶν.

*Do. (ex Ep. ad Cor.) on Schol. V. p. 355.*

Εἰ πάσχα ὁ ἀπόστολος ὁμολογῇ καὶ τιθέντα τὸν Χριστόν οὐκ ἀργεῖται οὐκ ἀλλότριον τὸ πάσχα τοῦ Χριστοῦ, τοῦ κατὰ νόμον πάσχα πρόβατον



not in seeming; of which sheep Christ was the antitype, in no mere seeming sacrificed, nor suffering without (real) flesh. For how could He be slain as a sacrifice in spirit? It is manifest that He could not, being indeed unable to be slain in sacrifice without flesh. But if He was in verity (so) slain, He is confessed in verity through the apostle's indisputable confession. Surely then from all this the law has been clearly shewn to be not contrary to the antitype, being passed during the time until Christ the more perfect and manifest sheep was slain, Whom the real (*i.e.* sensible) sheep preceded, slain in sacrifice in the other ancient times. But Christ was slain in sacrifice, the passover for us.

P. 1003. "From which those that dared to say that the Lord was changed into another form of flesh and bones can again be convicted. For He said not 'as ye behold Me being flesh and 'bones,' but having them.

P. 449. "Tripped up from this, they not only with great agitation anticipated two days as to the eating of the passover, but also by adding on too the one day in excess, were overthrown themselves in every way ... But Christ suffers on the 13th (the 14th) before the Calends of April, as they had passed the limit of one evening (for the feast), *i.e.* on the 14th of the moon in the midst of the night. For they anticipated in eating the passover, as the gospel says, and as we often stated. [I cannot harmonize

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θύοντος ἀληθινῶς καὶ οὐ δοκίσει, οὐ πρόβατου τύπος ἦν, ὁ οὐ δοκίσει θύομενος Χριστός, οὐδὲ ἄνευ σαρκὸς πάσχων. Πῶς γὰρ ἠδύνατο πνεύματι θέσθαι; Δήλον, οὐκ ἠδύνατο μὴ δυναμένου δὲ ἄνευ σαρκὸς τυθῆναι. Τυθέντος δὲ ἐν ἀληθείᾳ, ἐν ἀληθείᾳ ὁμολογεῖται διὰ τῆς τοῦ ἀποστόλου ἀναμφιλέκτου ὁμολογίας. Οὐκοῦν ἐκ παντὸς σαφῶς ἀποδέδεικται οὐκ ἀλλότριος ὁ νόμος τύπῳ, φερόμενος χρόνῳ μέχρι τοῦ ἐντελεστέρου καὶ ἐναργοῦς προβάτου τυθέντος ἐν ἀληθείᾳ Χριστοῦ, οὐ προῆγεν ἐν τοῖς παλαιοῖς χρόνοις ἄλλοις θύομενον τὸ πρόβατον τὸ αἰσθητόν. Ἡμῖν δὲ τὸ πάσχα ἐτύθη Χριστός.

*In Luke XXIV. 39, Bk. III. 1003.*

Ἐξ ὧν καὶ ἐλέγχεσθαι πάλιν δύνανται οἱ τολμήσαντες εἰπεῖν εἰς σάρκα καὶ ὅστέα ἀλλοιωθῆναι τὸν Κύριον. Οὐ γὰρ εἶπε, "καθὼς Ἐμε θεωρεῖτε σάρκα καὶ ὅστέα ὄντα," ἀλλ' "ἔχοντα."

*Adv. Hæres. Bk. II. p. 449.*

Ἐνεκεν τοίνυν τούτου (a Jewish chronological calculation, see also Bk. III. p. 823) τότε σφαλέντες, οὐ μόνον προέλαβον θορυβοῦμενοι τὰς δύο ἡμέρας βεβρωκότες τὸ πάσχα, ἀλλὰ καὶ τὴν ὑπερβατόν προσθέντες μίαν ἡμέραν, κατὰ πάντα τρόπον αὐτοὶ σφαλέντες. In the previous section Epiphanius had said πάσχει δὲ ἐν τῇ πρὸ δεκατριῶν καλανδῶν Ἀπριλλίων, ὑπερβεβρωκότων αὐτῶν μίαν ἑσπέραν, τούτεστιν ἐν τῇ τεσσαρεσκαίδεκάτῃ τῆς σελήνης νυκτερινῇ μέσῃ. Προέλαβον γὰρ καὶ ἔφαγον τὸ πάσχα, ὡς φησι τὸ εὐαγγέλιον καὶ ἡμεῖς πολλάκις εἶπομεν. Ἐφαγον οὖν τὸ πάσχα πρὸ δύο

this and the next sentences with the gospels.] They ate then the passover two days before the time of eating it, *i.e.* on the third in the evening, which ought to have been eaten on the fifth in the evening. Thus the fourteenth day and the fifth were one. But the economy of the truth (no doubt) wrought all these things for us most accurately in the manner (best) for our salvation. Whence the Saviour Himself, having fulfilled the passover, went out unto the mountain after having eaten, having desired it earnestly: and there He ate the Jewish passover with the disciples, not having sacrificed it in another way, but Himself perhaps with the others having sacrificed it, that He might not destroy the law, but might fulfil it; and did thus after having passed the thirtieth year at the time when He was baptized."

He makes our Lord suffer on the third passover after His baptism; but this is not our subject. But this passage could not be omitted.

P. 593. "And you see that the natural body itself rose from the dead a spiritual body, as also that our Lord raised not another body, but the one He had itself, and not another different from what He had, but He changed that which He had itself into spiritual thinness, and made it spiritual, and made the whole one together, entering in though the doors had been closed. [The N. T. does not say this.]

P. 1094. "How Zaccheus indeed, having died a little before, continued (before his death) praying with no one at all in the hill-country about Jerusalem. But also for this supposed reason that

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ἡμερῶν τοῦ φαγεῖν, τοῦτεστι τῇ τρίτῃ ἑσπέρας, ὅπερ ἔδει τῇ πεμπτῇ ἑσπέρας. Τεσσαρεσκαιδεκάτῃ οὕτως ἦν ἡ πεμπτή. This section continues Ἡ δὲ οἰκονομία τῆς ἀληθείας ἀκριβέστατα τὰ πάντα ἡμῶν σωτηριωδῶς εἰργάσατο. Ὅθεν καὶ αὐτὸς ὁ Σωτήρ, τὸ πάσχα τελειώσας, ἐξῆλθεν εἰς τὸ ὄρος μετὰ τὸ βεβρωκέναι ἐπιθυμία ἐπιθυμήσας· καὶ ἐκεῖ τὸ πάσχα τὸ Ἰουδαϊκὸν μετὰ τῶν μαθητῶν ἔφαγεν, οὐκ ἄλλως ποιήσας, ἀλλὰ καὶ αὐτὸς μετὰ τῶν ποιούντων ἴσως ποιήσας, ἵνα μὴ καταλύσῃ τὸν νόμον ἀλλὰ πληρώσῃ, καὶ οὕτως μετὰ τὸ ὑπερβῆναι τὸ τριακοστὸν ἔτος ὅτε ἐβαπτίσθη κ.τ.λ.

P. 593.

Καὶ ὁρᾷς ὅτι αὐτὸ τὸ σῶμα ψυχικὸν αὐτὸ πνευματικόν, ὡς καὶ ὁ Κύριος ἡμῶν, ἀνέστη ἐκ τῶν νεκρῶν, οὐκ ἄλλο σῶμα ἐγείρας, ἀλλ' αὐτὸ τὸ ὄν, καὶ οὐχ ἕτερον παρὰ τὸ ὄν, αὐτὸ δὲ τὸ ὄν εἰς λεπτότητα μεταβαλὼν πνευματικὴν, καὶ πνευματικόν, ὅλον σπενδύσας· εἰς ἐρχόμενος θνητῶν κεκλεισμένων κ.τ.λ. [This is combated in a Norwich lecture printed at the close of this Part II.]

Bk. III, p. 1094.

Ὡς Ζακχαῖος μὲν πρὸ βραχέως τελανήσας ἐν τῇ ὀρείῃ τῇ περὶ τὰ Ἱερουσόλυμα οὐθένι ὅλως σπενδύσας διετέλεισεν. Ἀλλὰ καὶ διὰ τὴν αὐτὴν

he rashly touched the holy mysteries, and though he was a layman he was putting his hand to the sacred work.

P. 60. "All (communicants) then have that which is according to His likeness, but not that which is according to His nature. For men have not that which is according to His nature in an equal degree with God. For God is incomprehensible, not to be grasped by the understanding, being a spirit, and above every spirit, and light above every light. But we do not deprive men of the things which God has defined. But God is true, Who in grace endowed man with that which is according to His image, and with whatever of the like He has. For we see indeed that the Saviour took (bread) into His own hands, as it is in the Gospel, that He rose up in the supper and spake these things, and gave thanks and said, This is My (body) before you. And we see that it is not equal, nor like either to His likeness in flesh, or to His unseen Godhead, or to the characters of His limbs. For the one is round and destitute of perception, as to its power. And He chose in grace to say, This is My (body) before you. And none disbelieves the word. For he that believeth not in Him truly there, as (Paul) said, 'falleth out from grace.' But whatever we may have heard, we shall believe that it is of Him. But we know that our Lord is entire perception, entirely perception, entirely God, entirely a source of motion, entirely energy, entirely unutterable, and yet has in grace presented this to us. [Note, "This is My body before you" is a free translation of the Greek, which literally is, "This is this thing," pointing to it.] For that which is the property of all was confessed in the case of that flesh also, viz. that that body

ὑπόθεσιν τολμηρῶς ἁγίων μυστηρίων ψαύειν, καὶ ἱερουργίαν, λαϊκὸς ὢν, ἐπε-  
χείρει: and other cases of irregularity of other kinds.

Cologne, 1682. II. p. 60, *Anchoratus*.

Ἐχουσιν οὖν πάντες τὸ κατ' εἰκόνα, ἀλλ' οὐ κατὰ φύσιν. Οὐ γὰρ κατ' ἰσότητα Θεοῦ ἔχουσιν οἱ ἄνθρωποι τὸ κατ' εἰκόνα. Ὁ γὰρ Θεὸς ἀκατάληπτος, ἀπερινόητος, πνεῦμα ὢν, καὶ ὑπὲρ πάντων πνεῦμα, καὶ φῶς ὑπὲρ πάντων φῶς. Ἄ δὲ Αὐτὸς διώρισεν οὐκ ἀποστεροῦμεν. Ἀληθὴς δὲ ἐστὶν ὁ μετὰ χάριτος τὸ κατ' εἰκόνα τῷ ἀνθρώπῳ δωρησάμενος, καὶ ὅσα ἐστὶν ἀπὸ τῶν ὁμοίων. Ὁρῶμεν γὰρ ὅτι ἔλαβεν ὁ Σωτὴρ εἰς τὰς χεῖρας Αὐτοῦ, ὡς ἔχει ἐν τῷ εὐαγγελίῳ, ὅτι ἀνίστησεν ἐν τῷ δείπνῳ καὶ ἔλαβε τάδε, καὶ εὐχαριστήσας εἶπε, Τοῦτό Μοῦ ἐστὶ τὸδε. Καὶ ὀρῶμεν ὅτι οὐκ ἴσον ἐστὶν, οὐδὲ ὅμοιον, οὐ τῇ ἐν σάρκι εἰκόνι, οὐ τῇ ἀοράτῳ Θεότητι, οὐ τοῖς χαρακῆρσι τῶν μελῶν. Τὸ μὲν γὰρ ἐστὶ στρογγυλοειδὲς καὶ ἀναισθητὸν, ὡς πρὸς τὴν δύναμιν. Καὶ ἠθέλησεν χάριτι εἰπεῖν, Τοῦτό Μοῦ ἐστὶ τὸδε. Καὶ οὐδεὶς ἀπιστεῖ τῷ λόγῳ. Ὁ γὰρ μὴ πιστεύων Αὐτὸν ἀληθινόν, ὡς εἶπεν, ἐκπίπτει ἀπὸ τῆς χάριτος. Ὅτι δὲ ἀκούσῃμεν, πιστεύομεν ὅτι ἐστὶν Αὐτοῦ. Τὸν δὲ Κύριον ἡμῶν οἶδαμεν ὅλον αἰσθησῖν, ὅλον αἰσθητικόν, ὅλον Θεόν, ὅλον κινουῖντα, ὅλον ἐνεργοῦντα, ὅλον ἀκατάληπτον, ἀλλὰ μετὰ χάριτος ἡμῖν τοῦτο δεδωρημένῳ. Τὸ γὰρ πάτων ἴδιον καὶ ἐπ' ἐκείνης τῆς σαρκὸς ὁμολογήθη, ὅτι ἄρτῳ ἐκείνῳ τὸ σῶμα διεκρα-



was maintained in strength by bread. But the body (of Christ) was transmuted by the indwelling of God the Word into Divine excellence and worth. I do well then to believe that now also [*i.e.* in the Lord's supper] bread being consecrated by the Word of God is transmuted into the body of God the Word [lit. the God Word, *i.e.* the Divine Word]. For also that body was bread in its power, but it was consecrated by the tabernacling in it of the Word, that tabernacled in the flesh. Surely then since bread in that body was transmuted and transmuted into a Divine power, now also through the bread an equal wonder comes to pass ... Since then the flesh also of that (Jesus) which received God received this portion unto its own constitution, but the manifested Word on this account mingled Himself with the fated nature of man, that human nature might by communion with the Godhead be deified with it, on this account by the dispensation of grace He sows Himself through the flesh in all that have believed, who by bread and wine consist; fully mingling Himself with the bodies of them that have believed, that man also by his unification with that which is immortal might become partaker of His incorruption. But He gives these things by the power of the blessing [or consecration of the elements] having transelemented the nature of the elements that appear to our senses into that (body of Himself)."

τέιτο. Τὸ δὲ σῶμα τῆ ἐνοικήσει τοῦ Θεοῦ Λόγον πρὸς τὴν Θεϊκὴν ἀξίαν μετεποιήθη. Καλῶς οὖν καὶ ἵν τῷ Λόγῳ τοῦ Θεοῦ ἀγιαζόμενον ἄρτον εἰς σῶμα τοῦ Θεοῦ Λόγον μεταποιεῖσθαι πιστεύομαι. Καὶ γὰρ ἐκεῖνο τὸ σῶμα ἄρτος τῆ ἀνάμει ἡμ, ἡγάσθη δὲ τῆ ἐπισκηνώσει τοῦ Λόγον τοῦ σκηνώσαντος ἐν τῆ σαρκί. Οὐκοῦν ὅθεν ὁ ἐν ἐκείνῳ τῷ σώματι μεταποιηθεὶς ἄρτος εἰς Θεῖαν μερίστη δύναμι, διὰ τοῦ ἄρτον καὶ ἵν τὸ ἴσον γίνεται... Ἐπεὶ οὖν τοῦτο μέρος καὶ ἡ Θεοδόκος ἐκείνου σὰρξ πρὸς τὴν σύστασιν ἐαυτῆς παρεδέξατο, ὁ δὲ φανερωθεὶς Λόγος διὰ τοῦτο κατέμιξεν Ἐαυτὸν τῆ ἐπικέρῳ τῶν ἀνθρώπων φύσει, ἵνα τῆ τῆς Θεότητος κοινωνίᾳ συναποθεώ(ρη)θῃ τὸ ἀνθρώπινον, τοῦτον χάριμ πᾶσι τοῖς πεπιστευκόσι τῆ οἰκονομίᾳ τῆς χάριτος Ἐαυτὸν ἐνσπείρει διὰ τῆς σαρκός, οἷς ἡ σύστασις ἐξ οἴνου τε καὶ ἄρτον ἐστι, τοῖς σώμασι τῶν πεπιστευκότων κατακιρνάμενος, ὡς ἂν τῆ πρὸς τὸ ἀθάνατον ἐνωσει καὶ ἀνθρώπος τῆς ἀφθαρσίας μέτοχος γένοιτο. Ταῦτα δὲ δίδωσι, τῆ τῆς εὐλογίας ἀνάμει, πρὸς ἐκεῖνο μεταστοιχείωσας τῶν φαινομένων τὴν φύσιν. [May we write *στρογγυλοῖδες* ?]

His argument, if we call it so, is that "this," the bread, is not like the body of Christ or His Godhead, for it is not living matter. Yet He graciously termed it His body. Therefore it was changed into likeness. He then that does not believe it to be Christ's true (natural) body, has given up "the faith," because he will not believe: for did not Christ say, "My flesh is true meat, &c."? God is in His nature quite different; but it has graciously pleased Him



to give us "this," the bread and wine; and as bread in our bodies replenishes our bodies, being by assimilation changed into body, so (only more wonderfully) the bread in this sacrament is changed into Christ's body. But as Christ's body was filled with power by the Godhead dwelling in it, so His body, received by us in the supper, transforms all our body into the likeness of His body, though not into the likeness of His Godhead.

(V.) JOHN NEPOS SYLVANUS, 44TH BISHOP OF JERUSALEM.

D. 412.

Peter Wastel, Doctor of Theology, published at Brussels in 1643, in a first folio volume, a Latin translation of what he deems to be the genuine works of this Greek bishop, whose name is known to everyone on account of the attacks made upon him by Epiphanius, because he would not wholly denounce Origen's writings. It is equally well known that Jerome, perhaps from a previous quarrel against his bishop, took the side of Epiphanius, though he afterwards came round to approve and recognize his diocesan. Dr Wastel has added a second folio of *Vindiciæ*, containing his arguments in behalf of these supposed works of this bishop, at every point shewing both their genuineness and the excellence of the bishop's character. Supposing the first point proved, it is still not possible to praise his theology in many of his sayings: but it is not possible that the fourth extract is the genuine work of this John. For it bears clear evidence that the author had read the *Celestial Hierarchies* of the Pseudo-Dionysius, which is by general consent ascribed to a later writer in the fifth century, for John died A.D. 412. On the hypothesis of Dr Wastel it is particularly gratifying to the lover of patristic theology to find a bishop in this age a divine so far advanced towards sound theology. He is free from St Jerome's fatal expression, "making the body of Christ," and as to Origen, this bishop repudiated his errors while he acknowledged his marvellous value, and he stood firm as a rock on Origen's behalf, when he was urged not by his suffragan Epiphanius alone, but also by Jerome, to condemn Origen altogether. It is indeed greatly to the honour of theologians that not even the fierce violence of that powerful monk

was able to move this patriarch of the holy city from justice and the love of the truth. One is conscious therefore of a bias in favour of Dr Wastel's laborious *Vindiciæ*. John was the successor to Cyril in that famous bishopric. What a change it must have been to the flock of Christ in that city to have Cyril's extreme opinions replaced by the holy moderation and quiet thoughtfulness that appear in this volume. One would be glad to deem it genuine. Any inventor would probably have adopted "conficere."

In consideration of the ill-treatment this bishop had to endure, I might, like his editor, write him down patriarch, as Jerome did Cyril. All men know how he received Bishop Epiphanius into his house and pulpit, and heard him there break out into a violent attack on his admired friend Origen, and how Jerome, seemingly for the sake of the pleasure of turning against John his own bishop, turned round to join in assailing Origen, whom he had previously defended. Dr Wastel gives the legitimizing licences of the proper authorities of his day, and a copy of Latin verses to himself, and also the treatise on the regulation of monasteries, which Aymericanus, Patriarch of Antioch, caused to be translated from Greek into Latin in the 12th century, apparently to aid his brother Berthold in founding or refounding the Carmelite order. The authority for this is Cyril, third prior of that order, who is commemorated in the Roman Breviary on the 6th day of March. The legend of this Cyril's having converted and baptized the Sultan of that day, and then having left the East from a difference with the Patriarch of Constantinople about the Procession, need not prejudice us against his account of Aymeric's translation of one of the remaining treatises of this Bishop of Jerusalem. The first volume moreover contains portions of commentaries on the Gospels and on Job, and a considerable number of homilies. Baronius is quoted, vol. II., as laughing with good reason at the asserted antiquity of the Carmelite order, in that this Cyril makes John of Jerusalem and also Cyril of Alexandria to have been members of it. The annals of Baronius do not contain any allusion to any extant works of Archbishop John of Jerusalem. At least I have found none, but as Dr Wastel published his work in 1643, and Baronius died in 1609, it could only have been in the preliminary stages of the discussion, and probably after his completion of his great work, that Baronius could have said the things that Dr Wastel thinks that he eludes or overthrows.

I do not wish to be deemed an established believer in the authenticity of these assumed works of the celebrated Archbishop John, whose name they bear. But it is clearly my part not to pass them over. Everyone will form his own conjecture whether they were written on the idea of magnifying the Carmelite order, and so are pure fictions. That scholars like Vossius and Fronto Ducæus lent aid of some kind in putting them forth warrants us in giving attention to them. The two folio volumes have come to me from the Portuguese library at Coimbra, bound in one. So I leave to Dr Wastel the work of defending them. He at least seems to be quite in favour of their genuineness. But fraud may have reigned in this order in the 12th century, as it reigned in the Charlemagne bishops at the end of the eighth and at the beginning of the ninth centuries. It is enough for me to have pointed to the discussion, *digito monstrasse*, and to have referred to Dr Wastel and Baronius upon it. The laborious enquiry is not within the lines of this subject; but conviction of its truth diminishes.

P. 298. Dan. ix. “‘In the midst of the year the continual ‘sacrifice shall be taken away, &c.’ That the sacrifice which had been in continual use might be taken from the midst, and that there might be offered (in its stead) a sacrifice of praise and a sacrifice of works of righteousness, and a sacrifice of peace by the eucharist to the end of time; because the custom of the Jews in offering sacrifices is never to be restored. [Jerome held that they were to be restored.]

P. 424. “‘See how rich and how lucid is his interpretation of the mystic table (see Malachi i.) which is the unbloody sacrifice, but he calls the holy prayers that are offered after the host, a pure offering of incense: for this kind of incense is a refreshment to God; not that kind of incense which is taken from earthly roots,

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*Brussels, 1643. P. 298, Com. in Matt. XXIV. 15.*

Daniel ix. In dimidio anni auferetur jube sacrificium, &c... Ut illud sacrificium quod jugiter fuerat in usu, tolleretur de medio, et offeretur sacrificium laudis, et sacrificium justitiæ in operibus, et sacrificium pacis per eucharistiam usque in finem sæculi; quia Judaica consuetudo de sacrificiis offerendis nunquam est reparanda.

P. 424.

Vide quam luculenter, quamque dilucide mysticam interpretatus est mensam (Malachi i.) quæ est incruenta hostia, “‘thymiana vero purum” appellat sacras preces quæ post hostiam offeruntur: hic enim suffitus Deum refocillat, non is qui a terrenis radicibus sumitur sed qui a puro

but that which is exhaled from a pure heart. 'Therefore let my prayer be directed in Thy sight as incense.' You see how it is granted that that angelic sacrifice should become known in every place. You see how no limits of circumscription are prescribed to that altar, or to that song, 'In every place is incense to be offered to My name.' It is therefore a pure victim, at first indeed a mystic table, a sacrifice heavenly, and above all things to be venerated.

P. 377. Luke xxii. 1. "The Jewish festivals were a shadow of our blessings: and therefore if you should enquire of a Jew regarding the passover and unleavened bread, he will not do you much good by only commemorating his deliverance from Egypt. But should anyone enquire of me, he will not be told of Egypt or Pharaoh, but of release from sin and from the darkness of the devil, not through Moses but through the Son of God.

Ver. 17. "'And He took the cup and gave thanks.' Remember therefore, when you are seated at table, that after your repast you have to pray: and that on that account you should eat with sobriety, that you may not be oppressed with food and unable to bend the knee and make supplication to God. Let us not then turn straight after eating to bed, but to prayer. For evidently Christ meant this, that not sleep nor the couch, but prayer and reading of the sacred scriptures should follow after eating.

Ver. 22. "'But lo! the hand of him that is betraying Me is 'with Me at table.' And, though a partaker of the sacred mysteries, he was not changed by it. For his wickedness only

corde exhalatur. "Dirigatur igitur oratio mea tanquam incensum in "conspectu Tuo." Vides ut ubique locorum concessum est illud angelicum sacrificium inclarescere. Vides nullis finibus circumscriptum neque altare neque canticum: "In omni loco thymiana offertur nomini Meo." Est igitur hostia pura, prima quidem mystica mensa, cœleste summeque venerandum sacrificium.

*P. 377, Com. in Lucam XXII. 1.*

Umbra nostrorum fuerunt festa Judaica. Et ideo si quæsiveris a Judæo de paschâ et azymis, nil magni proferet commemora s liberationem ab Ægypto. Si quis autem a me quæsierit, non audiet Ægyptum nec Pharaonem, sed absolutionem erroris et tenebrarum diaboli, non per Moyssen sed per Filium Dei.

Ver. 17. "Et accepto calice gratias egit;" memento ergo cum ad mensam sederis, quod post mensam oportet te orare: atque ideo ventrem impleas sobriè, ne gravatus nequeas genuflectere et supplicare Deo. Non igitur post escas ad lectum, sed ad orationem vertamur. Evidenter enim hoc Christus significavit, quod post escas non somnus, non cubile, sed oratio et sacrarum lectio scripturarum succedere debeat.

Ver. 22. "Veruntamen ecce manus tradentis Me Mecum est in "mensâ." Et, participes existens mysteriorum, conversus non est. Fit



becomes more monstrous; both because he approached the mysteries with such a purpose in his mind, and that when he approached them he was not made better by fear, or by the benefit, or by the honour.

P. 497. Hom. 43. "*On the eucharist at the dedication* (translator not known). It is no defence for you to say that you cannot be saved even in the midst of business: but these great hindrances befall us, because we are not frequently engaged in communion with God. See you not those that wish to obtain some dignity from an earthly sovereign, how they beset him, how they stir up others to patronise their case with him, that they may get what they seek? I would say this to those who leave the fellowship and congregation of the saints, and are engaged at the time of the terrific feast in the assemblies of vain eloquence. Man, what are you doing? 'Lift up' (said the deacon) 'your mind and heart,' and you have said 'We have them set on the Lord.' Do you not reverence and blush with shame? And yet at that very hour you are found uttering a lie. O, the table has been garnished with the mysteries, and the Lamb of God is being sacrificed for thee. The Priest is troubled for thee. The blood with its spiritual nature flows back from the sacred table. The six seraphim stand by, covering their faces with their wings; all disembodied excellencies intercede together with the Priest, for thee. A spiritual fire comes down from the sky. The blood in the cup has been drawn from His spotless side for thy purification; and thou blushest not, reverencest not, and art not confounded,

enim scelus ejus immanius; tum quia tali proposito imbutus adiit mysteria, tum quia adiens melior factus non fuit nec metu, nec beneficio, nec honore, &c.

P. 497. *Hom. XLIII., de Euch. in enceniis (incerto interprete).*

Non est defensio quod dicis te non posse etiam in medio negotiorum salvari: sed hæc gravia nobis accidunt, quia in Divinis conventibus frequentes non sumus. An non videtis volentes dignitatem a terreno rege accipere, quomodo assident, quomodo alios ad patrocinandum incitant, ut potiantur eo quod quærent? Hoc ego dixerim ad eos qui sanctorum communionem et congregationem relinquunt, et sub horum terribilis mensæ in vaniloquentiæ conventiculis occupati sunt. Quid facis, homo? "Sursum mentem et corda," et dixisti "Habemus ad Dominum." Non revereris et erubescis? Et illâ ipsâ horâ mendax inveniris. Papæ, mensa mysteriis instructa est, et Agnus Dei pro te immolatur. Sacerdos pro te angitur. Sanguis spiritualis ex sacrâ mensâ refluit; Seraphin adstant sex, alis faciem tegentia; omnes incorporeæ virtutes pro te cum sacerdote intercedunt. Ignis spiritualis e cælo descendit. Sanguis in cratere, in tuam purificationem ex immaculato latere haustus est. Et non erubesceris, revereris et confunderis, neque

nor dost thou (by communicating) make God propitious to thee. ... With what confidence wilt thou approach to the mysteries hereafter? O with what a polluted conscience!... Dost thou see the bread? The wine? Is it like other food? Away with the thought! Think it not. For just as if wax, that is held to the fire, is assimilated to it, nought of the substance remains and nothing escapes; so here also deem the mysteries to be consumed in the substance of the body. For this reason also when you approach deem not that you receive the Divine body from a man's hand, but that you take fire, as Isaiah said, from the tongues of the very Seraphim ... Think that the blood of salvation is flowing out as it were from His Divine unpolluted side; and thus draw near and receive it with pure lips. Wherefore brethren, I pray and beseech you, let us not absent ourselves from the churches, nor be occupied in other conversations. Let us stand trembling and fearing with eyes cast down but with a soul new-born, in voiceless groaning and in heartfelt rejoicing, &c. Thus stand by God as if you were going to draw near to an earthly king. Much more must you stand by the heavenly king, with fear. I often say this, nor will I cease saying it, until I find you put right.

P. 499. Hom. 43. *On the Ascension of our Lord Jesus Christ.* Gerard Voss translated it into Latin. "He Who sits at the Father's right hand is the same Who was born in the womb of the virgin without human seed. This is the Lord of glory Who was taken up to heaven with joy and sits at

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Deum tibi propitium facis?...Cum quâ postea fiduciâ ad mysteria accedes? O quam pollutâ conscientiâ!...Num vides panem? num vinum? num sicut reliqui cibi, &c.? Absit. Ne sic cogites. Quemadmodum enim si cera, igni adhibita, illi assimilatur, nihil substantiæ remanet, nihil superfluit, sic et hic puta mysteria consumi corporis substantiâ. Propter quod et accedentes, ne putetis quod accipiat Divinum corpus ex homine, sed ex ipsis Seraphim forcipe ignem, quem scilicet Esaias vidit, vos accipere...Reputate sanguinem salutarem quasi e Divino et impolluto latere effluere, et ita, approximantes, labris puris accipite. Quocirca, fratres, oro vos et obsecro ne absimus ab ecclesiis neque in aliis colloquiis occupati simus. Stemus trementes et timidi demissis oculis, renatâ autem animâ, gementes sine voce, jubilantes corde, &c. &c. Sic assistite Deo, quasi terrenum regem accessuri. Multi magis cœlesti regi cum timore adstare oportet. Hoc sæpe dico, et dicere non cessabo, donec correctos videam.

P. 499, Hom. XLIII. *In Ascensionem D. N. J. C.* Gerardo Vossio interprete.

Idem Qui ad dextram sedet Patris, Qui in utero virginis sine semine natus est...Hic est Dominus gloriæ, Qui assumptus est in cælum in

the heavenly Father's right hand, the very angels and powers being put under Him. May He Himself take up our unwearied prayers, &c.

P. 528. *Hom. on S. Thomas.* (Fronto Ducas translated it.)

“When I heard this, I cleansed my mind from unbelieving and stripped myself of the feeling of doubt. I took to me a believing perception. I touched His body rejoicing and trembling. I opened the soul's eye wide, as I received it in the fingers of my hand, and I discerned, laid hold of, saw two different operations; and while with my hand indeed I held His body, yet with my soul I perceived God; and I found out both the external wonder and the internal dreadfulness: the appearance stupendous, the possession admirable. I therefore cried out and in a state of ecstasy at what I had received in my hand, ‘My Lord and my God.’ For nowhere beheld I the servant: nowhere appeared any form of humiliation. And that which was of the same nature with me was brilliant and shining with Divinity. And that (man's nature) which was borne had been exalted, and that which He bare appeared glorified, and while such opposite things were apprehended, but one Person was the object of adoration.

To Arius. “God is neither so unjust nor so undiscerning as to trust you with His own flesh! You have not laid hold of what you refused to believe; you have not handled Him Whom you have come to hate, &c.

*Note.* This is cited in the sixth Synod (of the Carmelite fraternity I suppose).

jubilo, et sedet ad dextram cœlestis Patris, subditis ipsis angelis et potestatibus. Ipse indefessas nostras preces suscipiat, &c.

P. 528, *Hom. LII. in S. Thomasin.* *Frontone Duceo interprete.*

Hæc audiens purgavi animam ab incredulitate et ambigam sententiam exui. Credulum sensum assumpsi. Tetigi corpus gaudens et tremens. Expandi cum digitis animæ oculum et duas de cætero operationes cognovi prehendi et aspexi: ac manu quidem corpus tenui, animâ vero Deum percepi; et quod exterius mirabile erat inveni; quod interius formidabile; quod apparebat ingens; quodque tenebatur admirandum. Exclamavi ergo, et quod comprehenderam obstupescens, “Dominus meus et Deus meus.” Nusquam enim servum intuebar; nusquam species humilis apparebat. Et quod ejusdem mecum erat naturæ elucebat; et Divinitus effulgebat. Et quod ferebatur exaltatum erat, et quod ferebat glorificatum apparebat. Cumque res diversæ intelliguntur una erat persona quæ adorabatur.

Address to Arius. Non adeo iniquus est Dominus non adeo imprudens, ut suam tibi carnem credat: nonprehendisti quod repudiasti: non attractâsti Quem odisti, &c.

*Note.* Hæc citantur in Synodo VI.



P. 184. "Let us now see what are 'holy things,' and what are 'pearls.' Baptism is 'a holy thing.' Therefore it is not to be given except to those that have faith. The grace of Christ's body is holy. Therefore it is to be given to those only who have already been made sons of God by baptism and by the imposition of hands (at confirmation). The blessed bread (and wine) are 'holy things.' Therefore they are to be bestowed upon those who have by faith been made able to receive and retain [such] blessings. Also the mysteries of the truth are 'pearls,' because as pearls are enclosed in shells and placed in the depths of the sea, so also Divine mysteries, inclosed in words, are placed in the high (or deep) places of the sense of the holy Scriptures. But what the priest gives from his own hand has not only been sanctified, but is also that which maketh holy. Since not only is that given which is seen, but also that which is understood (to be there). But one may cast remnants of the sanctified bread to animals also, because it does not sanctify the (unfit) receiver. But if that which is received from the priest's hand is of the same kind as that which is eaten at the table, all would eat (it) from the table, and none would receive it from the priest's hand. Whence the Lord also did not only bless the bread in the way, but gave it from His own hand to Cleophas and his companion. And Paul in his voyage not only blessed the bread, but bestowed it from his own hand on Luke and the rest of his own disciples. But what is bestowed from the hand is neither (commonly) to be given to animals nor bestowed on unbelievers, because it not only has been made holy, but it is also that which makes holy, and sanctifies the recipient.

*Commentaria in Matt. VII. 6. P. 184.*

Nunc videamus quæ sint "sancta" et quæ sint "margaritæ"... Sanctum est baptismum. Propterea non est dandum nisi fidem habentibus. Sancta est gratia corporis Christi. Propterea illis solis danda est, qui jam per baptismum facti sunt filii Dei et per impositionem manus. Benedictus panis [et vinum], "sancta" sunt. Propterea illis porrigenda sunt, qui capaces facti sunt benedictionum per fidem. Item mysteria veritatis "margaritæ" sunt: quia sicut margaritæ inclusæ eccliesis posite sunt in profundum maris, sic et Divina mysteria, in verbis inclusa, posita sunt in altitudinem sensus Scripturarum sanctarum. Quod autem sacerdos de manu suâ dat non solum sanctificatum est sed etiam sanctificatio est: quoniam non solum hoc datur quod videtur, sed etiam illud quod intelligitur. De sanctificato autem pane licet et animalibus jactare, quia non sanctificat accipientem. Si autem tale est quod de manu sacerdotis accipitur, quale est quod in mensâ manducatur, omnes de mensâ manducarent et nemo de manu sacerdotis acciperet. Unde et Dominus in viâ non solum benedixit panem, sed de manu suâ dedit Cleophas et socio ejus. Et Paulus navigans non solum benedixit panem sed de manu suâ porrexit Lucæ et cæteris discipulis suis. Quod autem de manu porrigitur, nec animalibus dandum est nec infidelibus porrigendum, quia non solum sanctificatum, sed etiam sanctificatio est, et sanctificat accipientem.



P. 414. "But with the rich it is not so. But when a mother has borne a son, she immediately entrusts him (to nurses) without, and pride cuts away the marks of piety. She who has been made a mother blushes at acting as a nurse. But Christ did not so. He is Himself our nourisher. Therefore He both feeds us for food with His own flesh, and for drink He has pledged us with His own blood. Therefore the sheep 'lay in His bosom.'...

"The number of sacrifices was altogether great and without measure under the law, but the new grace that comes on embraces all these in one sacrifice, establishing one victim and the true one. But we have various sacrificings in ourselves, not after the way in which they go under the law; but such as are becoming to the grace of the gospel. Do you wish to know these victims which the church still retains, since the tribute according to the gospel again goes up to God without blood, without smoke, without altar and the rest of the Jewish apparatus, and is the clean and spotless sacrifice? Hear the holy Scripture openly setting forth to thee this difference and diversity. There is the first sacrifice which I spake of, that spiritual and mystic gift, of which St Paul says, 'Be ye imitators of God as beloved sons,' &c., Ephes. v. There is another sacrifice, that of the martyrs, and what does the Scripture testify of this? Hear Paul, 'I beseech you brethren,' &c., Rom. xii. You have the first victim, which is called that of salvation. You have the second, that of the martyrs. The third, that of prayer, 'Let my supplication be directed,' &c. The fourth is that which is offered in praise, that is by hymns, 'Sacrifice to God the sacri-

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*Hom. I. in Psalmum L. p. 414.*

Apud divites autem non est ita. Sed, cum generaverit filium, statim cum tradit foris, et pietatis insignia abscondit superbia. Erubescit fieri nutrix quæ facta est mater. Christus autem non ita; Ipse nutritor est noster. Ideo et pro cibo propriâ nos carne pascit, et pro potu Suum sanguinem nobis propinavit. Ovis ergo in gremio Ejus cubabat...

Omnino magnus erat et modo carens numerus sacrificiorum in lege; quæ omnia nova gratia superveniens uno complectitur sacrificio, unam et veram statuens hostiam. Habemus autem in nobis ipsis varias immolationes, non quæ juxta legem incedunt, sed quæ decent evangelicam gratiam. Visne has cognoscere victimas quas habet ecclesia, cum sine sanguine, sine fumo, sine altare cæterisque cæremoniis munus evangelicum rursus ascendit ad Deum, quodque sit sacrificium mundum et immaculatum? Audito sanctam Scripturam tibi palam exponentem hanc differentiam ac varietatem. Est igitur primum sacrificium, quod ante dixi; spirituale illud et mysticum donum, de quo Paulus ait, "Imitatores estote Dei tamquam filii dilecti," &c. Ephes. v. Alterum sacrificium est martyrum; et quæ testatur hoc Scriptura? Audi Paulum "obsecro vos, fratres," &c. Rom. xii. Habes primam hostiam quæ dicitur salutaris. Habes secundam martyrum. Tertiam precatationis, "Dirigatur deprecatio mea," &c. Quarta est quæ offertur laude, hoc est

'fice of praise.' The fifth is by righteousness, 'Then shalt thou accept the sacrifice of justice.' The sixth is offered by almsgiving. He says, 'It is a clean and spotless sacrifice to visit the poor and orphans in their affliction.' The seventh takes place in joy (or festivity), &c."

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per hymnos, "Sacrifica Deo sacrificium laudis." Quinta est per justitiam, "Tunc acceptabis sacrificium justitiæ." Sexta offertur per eleemosynam, "Sacrificium, inquit, mundum et immaculatum visitari pauperes et orphanos in afflictione ipsorum." Septima fit in jubilo, &c. &c.

(W.) POPES FELIX II., DAMASUS, AND SIRICIUS. A.D. 358, 364, AND 384, RESPECTIVELY.

The first of these Bishops of Rome, named Felix, was the final deposer of Paul of Samosata, in the time of Aurelian, and saw a fierce persecution from the Roman people against the Christians. This Felix lived also in the quieter time of Constantine, and yet he lost his head for denouncing the emperor as no Christian, because he inclined to the Arian side. This was a reversing of the case of Ambrose. His episcopacy lasted one year three months and three days. It is singular that his one remaining utterance on the Lord's supper is the very same which we see in the works of Jerome, "make with their sacred mouth the body of Christ."

The episcopate of Damasus over Rome lasted less than twenty years. The period was stormy. Doctrine and discipline ministered both unceasing questions and fiery factions. He at first employed Jerome as his secretary, and on his removal to the cell at Bethlehem corresponded with him as a friend. A few lines also in a sonnet to a martyr shew that he thought like the rest upon the bodily presence of Christ in the Lord's supper. But there is a much more interesting and beautiful tribute to his sister Irene, who died before she reached her 24th year. It is simple and touching to read how he misses her.

Siricius, succeeding with the sanction of Valentinian, was moved by Jerome to assail Jovinian, who, together with Vigilantius, had become unpopular, not by certain errors into which each fell, but by resisting the superstitions of the time. These noble Protestants were so far triumphantly put down, that their writings have almost entirely perished, and we only know them through

the fierce attacks upon them both in Jerome's extant letters. It is Siricius who at this time deported the Manicheans from Rome. Siricius also acted very arbitrarily to Flavian, the noble Bishop of Antioch: but Chrysostom succeeded in pacifying him in that instance. He died in 398. He was born at Tivoli, the beautiful Tibur, with its temple of the Sibyl, and the headlong river Anio, and the white sulphurous Nar. One short sentence shews the direction of his sympathies.

P. 18. "We have gladly received your sacred synodical letter, and straightway ordered it to be recited in the synod, article by article, and we enjoined on all intently to gather its words. And while we were hoping and desiring to rejoice over them, our harp was turned to mourning, and our singing into lamentation, and all the joy of the whole synod was changed into sadness, because it was not becoming that those, who daily with sacred mouth make the body of Christ, should suffer so great persecution.

P. 392.

"A faithful Levite first caught (the crown of) martyrdom,  
Tarsicius bearing the holy sacraments of Christ,  
When a maddened hand was seeking to reveal (holy) things  
to the profane,  
He preferred to lose his life himself by slaughter  
Rather than to betray to the dogs that pursued him the  
heaven-given limbs (of Jesus).

P. 1136. "It was also added that some Christians, an abomination even to speak of, passed over to apostasy, and were profaned

*Migne, p. 18, Letter I. To the Bishops in Synod at Alexandria.*

Sacram vestram synodicam epistolam...libenter suscepimus atque instanter in synodo recitari per singula jussimus, et omnes intenti ejus colligere verba præcepimus: super quæ dum lætari sperabamus et cupiebamus, versa est in luctum cithara nostra, cantatus in plorationem, et omne totius synodi gaudium in mœrorem translatus est, quia non decuerat ut hi, qui corpus Christi quotidie sacro conficiunt ore, tantam paterentur persecutionem.

P. 392.

Martyrium primus rapuit Levita fidelis...  
Tarsicium sanctum, Christi sacramenta gerentem...  
Cum malesana manus peteret vulgare profanis,  
Ipse animam potius voluit dimittere cæsus  
Prodere quam canibus rapidis celestia membra.

P. 1136. *Siricius, Letter I. c. 3.*

Adjectum est etiam, quosdam Christianos ad apostasiam, quod dici

by contamination with the worship of idols and their sacrifices. And these we order to be cut off from the body and blood of Christ, by Whom, long since redeemed, they were to have been born again."

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*nefas est, transeuntes, et idolorum cultu ac sacrificiorum contaminatione profanatos. Quos a Christi corpore et sanguine, Quo, dudum redempti, fuerant renascendi, jubemus abscindi.*

(X.) SULPITIUS SEVERUS OF AQUITAINE. FL. ABOUT 400.

He was called the Gallic Sallust. He took to himself the former of his names. He shines with the praise of Gibbon and of Bayle. The former calls him "able and correct," see Dr Gilly's *Vigilantius*, Gibbon *Hist.* III. 26. Bayle says that Aquitania was then the flower of all Gaul, containing the best poets, orators and teachers of rhetoric in all the empire. And as to the character of Sulpitius, Dr G. says that though he concedes to the arguments of a writer in Mr Rose's *British Mag.*, that Bishop Martin of Tours sank into an impostor, he does not look upon Sulpitius as other than an over-credulous historian. In 394, Sulpitius spent some time with the bishop at Marmontier: and his exploits in the way of false miracles degraded Sulpitius into a recorder of the wonders to which Martin and the Egyptian hermits alike laid claim. Cyprian's letters shew that the same thirst for legends was rife in his region of Africa. Sulpitius' life of Martin was one of the most popular. He did much to raise the style of church building, in which Paulinus, who afterwards settled at Nola, was still more eminent. Sulpitius was the first patron and instructor of *Vigilantius* of Calagorris in Gaul, who went from him as a messenger, bearer of letters to Paulinus at Nola, and thence to Jerome at Bethlehem; where he became closely intimate with Jerome during his stay, but was assailed by him with the utmost abuse when he afterwards resided in the Cottian Alps, which lie south of Mount Cenis and were part of the diocese of Claud, Bishop of Turin. Jerome tried thus to write down *Vigilantius* for ever, being moved thereto by a request from Riparius, a neighbouring pastor, who was offended at the opposition of *Vigilantius* to the worship of the relics of saints and other sins that had by that time become



generally popular, and which were receiving large countenance from Jerome himself. Dr Gilly was drawn to write his interesting book on *Vigilantius* by his own researches in the region of the Waldenses, which he identifies with Jerome's expression "*inter Adriæ fluctus Cottique regis alpes:*" in the region that lies between that range of mountains and the sea. Jerome politely terms him "that monster" II. p. 568.

Gregory of Tours is the rich authority for all the wonders attributed to St Martin, Bishop of Tours; but that Gregory lived late in the sixth century, whereas Sulpitius was the coëval of the extraordinary man. Wonders grow in the course of centuries, and Martin is of the fourth century. Sulpitius left dialogues, letters and history, or what is called history: but his mind was filled with the tales of monks, and Dr Gilly, as has been said, credits him for honesty at the expense of judgment. His *Life of Martin* had a great run with the Roman booksellers.

*Life of St Martin.*

P. 522. "So great patience against all injuries indeed he had taken to himself, that, though he was the high-priest (*i. e.* in his diocese), he was wronged with impunity by the lowest of his own followers." To which the note of Horn is, "High-priest, *i. e.* Bishop. Very many other names of the Jewish ritual passed over from the synagogue to the church of Christ after the first and second centuries; as priests, Levites, altars, sacrifices, days of unleaven, utterly unknown in the times of the apostles."

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*De Vitâ S. Martini, p. 522. Leyden, 1654.*

Tantum quippe adversum omnes injurias patientiam adsumperat, ut, cum esset summus sacerdos, impune etiam ab infimis ipsius læderetur. Horn's note on summus sacerdos, *i. e.* Episcopus. Plurima alia Judaici ritus nomina a synagogâ in ecclesiam Christi post primum et alterum sæculum migrârunt, ut sacerdotes, Levitæ, altaria, sacrificia, azyma—temporibus apostolicis plane incognita.

(Y.) PACIAN, BISHOP OF BARCELONA. D. 391.

He wrote against Novatians, on repentance, and on baptism. Dupin calls his works masterpieces of their kind.

P. 1083. Exhortation to repentance. "I will speak concerning those believers (*i.e.* Christians), who blushing at their own remedy shew an undesirable modesty, and with defiled body and polluted mind receive the communion; who most timid in the sight of men, but most shameless before the Lord, contaminate with profane hand and polluted mouth the altar that is to be feared by departed saints also and angels. Thirdly, my speech shall be concerning these; who having well confessed and opened their crimes, either know not or refuse the remedies of penitence and the very acts of administering confession.

Lev. xii. 12. "Are things like that antiquated (*lit.* ancient), and do they never take place now? What then? Has God ceased to care for us? or has He retired out of the sight of the world, and does He from heaven behold no one? Is His patience the fruit of ignorance? Far be it, you will say. He sees then what we do; but also He waits and endures and allows time for repenting, &c. You are beheld by the Lord. You can appease Him, if you will (*i.e.* by religious rites, which were coming to be considered as religion)."

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*Migne, 1083, § 2. Parænesis ad Pœnitentiam.*

De his fidelibus dicam qui, remedium suum erubescentes, male verecundi sint, et inquinato corpore ac pollutâ mente communicant; in conspectu hominum timidissimi, ante Dominum vero impudentissimi, profanis manibus et polluto ore contaminant sanctis quoque et angelis altare metuendum. Tertia, de his erit sermo, qui, confessis bene aperitisque criminibus, remedia penitentiae, actusque ipsos exomologeseos administrandæ aut nesciunt aut recusant. [So urgently were men driven to confession.]

*Comment. on 1 Cor. XI. 27—32.*

On Lev. xii. 12, Antiquane ista sunt, et modo non fiunt? Quid ergo? Desiit Deus pius curare? an ultra conspectum mundi recessit, et neminem spectat e cœlo? An patientia Illius ignorantia est? Absit, inquires. Videt ergo quæ facimus, sed utique expectat, et patitur, et penitentiae tempus indulget, &c. Spectaris a Domino. Potes illum placare, si velis.

(Z.) EPHRAIM THE SYRIAN. D. 387.

A man of the highest mark. He was called "Pillar of the church and doctor of the universe," for Gregory of Nyssa says that he is known where Basil's name has not been heard. I find a charm about his writings which must I think very deeply im-

press the Christian that wants to be holy. As a writer he strikes home to the heart almost more than Chrysostom with all his unparalleled oratory. Latimer and all the best and most searching divines of the period of the Reformation can hardly be said to surpass some of the strokes by which he both humbles and animates, debases and elevates, man. It might be well said that he is above his age, were it not that he is of that high class which is above particular times and belongs to none. Not that he wholly escaped the superstitious views of contemporaries, but he took the infection very lightly, and did not throw his power into any of the dominant errors, except only in his utter misapprehension of woman's position in the Divine scheme of society, and in the consequent inference that monachism is the true path to elevation of character. Forgetting that fatal mistake, we regard him as bringing out a spirituality which justifies the ways of God in those days, and as exhibiting those special excellencies which create an atmosphere around a man, in which he walks and lives, as if to shew to others that God intended this earth to be a lower kind of heaven. He taught the women of Edessa to sing the hymns of the church in order to wean them from the music of the heathen. He confronted those heretics, whose books he most feared. But it is curious how the extracts, from pp. 192 and 196, concur with many great writers of this century in investing this sacrament with a kind of horror or shuddering (*φρίκης, φρίσσω*, shudder with cold, corresponding, I presume, with the Latin word "frigus").

The extract from p. 345 gives a much more Scriptural view of the holy supper; the only question being whether it ascribes a little too much of sanctifying force to the sacrament in itself: but the great beauty of what soon follows for about two folio pages made it hard to suspend compiling.

The last extract—a portion of the noble protest of a man who felt himself very near death, against being improperly honoured after it—is so pathetic and so powerful in its brief vehemence that it reminds us of Shakespeare's anathema against any profaner of the quiet of his grave. But the Syrian Ephraim's anathema is on behalf of God and holy things, and we may well believe it was attended to. I find it hard to believe Eusebius right in saying that the Greek of this is all a translation from the Syriac executed by other hands; and that Ephraim knew no

Greek but wrote in Syriac only. Neither Rudigier in the *Dict. Enc.*, nor the *Dict. Universel*, seems to hold any such opinion. The six vols. of the Roman edition are three Syriac with Latin and three Greek with Latin. The Greek of the Oxford edition does not read like a translation.

There is a life of Ephraim Syrus in Greek at the close of this Oxford edition which says that from a child he was remarkable for abstaining from ill actions. If this be held to indicate that he spent his after-life in an unusually holy manner, it adds weight to the strong expressions of humility which he inserts in the chapter, headed "His will." From this an extract bearing on the Lord's supper will be taken; and he speaks with warm affection about his followers. He had been the new evangelist of Syria. But he charges them most solemnly not to use myrrh for him after his death, or to give him ornamental grave-clothes. He says "I am "a sinner as I said (to you). Let no one then call me a saint " (*μακαρίσῃ*). All my conduct is known to God, and all the "wickednesses which I did. I have been polluted in mine "iniquities and have been cast away in my sins. For what offence "is not in me? (*οὐ κέῖται ἐν ἐμοί;*) because all lawlessnesses and "injustices are carefully laid up in my mortal body." It is just possible that a touch of Manicheism is to be traced here. But if not, it is only St Paul's and David's contrition over again. He says he leaves no worldly effects, for he had so taken his master's words. He begs his disciples for his sake to glorify God by goodness and kindness.

P. 123. "Hunger afflicts them not, for they have been filled with the bread of life, (*i.e.*) Christ coming down from the holy heavens.

P. 192. "Blessed is he that approaches with fear and trembling and dread (shuddering) to the undefiled mysteries of the Saviour, and has well known that he received in himself life that cannot be destroyed.

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Oxford, 1807. P. 123.

Ἦεῖν αὐτοῖς οὐ θλίβει· εἰσι γὰρ πεπληρωμένοι ἐκ τοῦ ἄρτου τῆς ζωῆς, Χριστοῦ καταβαίνοντος ἐξ ἀγίων οὐρανῶν.

P. 192. *Beatitude 17.*

Μακάριος ὁ προσηχόμενος μετὰ φόβου καὶ τρόμου καὶ φόβου τοῖς ἀχράντοις μυστηρίοις τοῦ Σωτῆρος, καὶ ἐπεγνωκός ὅτι βίον ἀκατάλυτον ἐδέξατο ἐν ἑαυτῷ. *In λειτουργία πνευματικῇ, spiritual worship, &c.*



P. 196. "The immortal and terrific mystery (lit. to be shuddered at).

P. 345. "Let us also zealously affect this life and this manner (of life), walking in the royal way, not turning out of it to the right or to the left. Let us be at leisure therefore for quietness, for fasting, for watching, for prayer, for tears, for pungent contritions, for working with our hands, for meeting with the holy fathers, for obedience to the truth, for the hearing of the holy Scriptures, that our understanding may not be made as dry land. But especially let us make and present ourselves in a state worthy of participating in the undefiled and holy mysteries, that our soul may be wiped clean both of the unbeliefs that are produced in us and of filthy reasonings, and that the Lord having come to dwell in us may rescue us from the evil one ... The ancients used to offer calves and rams and lambs to the Lord, all spotless; but let us offer our own body to the Lord in the Holy Spirit, not blemishing it with things that have been forbidden, or defiling it with any (unholy) thought (lit. reasoning), that the sacrifice of ourselves (or our sacrifice) may not become unacceptable. But as to the way in which (we are) to receive holiness, enough for those at least that have a sober understanding is the memory of God, the rays of which enlighten all the heart. But those whose souls are still in a weak condition require (also) for this object examples to promote zeal, and the rectification of the same virtue. But let the example be (provided) in (some) such way.

P. 196. *Beatitude 20.*

Τοῦ ἀθανάτου καὶ φρικτοῦ μυστηρίου. Going before God is death to a law of works. P. 198, true and beautiful.

P. 345.

Τούτον τὸν βίον καὶ τὸν τρόπον ζηλώσωμεν καὶ ἡμεῖς, ἐν τῇ βασιλικῇ ὁδῷ βαδίζοντες, μὴ ἐκκλίνοντες μήτε εἰς τὰ δεξιὰ μήτε εἰς τὰ ἀριστερά. Σχολάσωμεν τοιγαροῦν τῇ ἡσυχίᾳ, τῇ νηστείᾳ, τῇ ἀγρυπνίᾳ, τῇ προσευχῇ, τοῖς δάκρυσι, ταῖς κατανύξεσι, τῷ ἔργοχειρῷ, τῇ συντυχίᾳ τῶν ἁγίων πατέρων, τῇ ὑπακοῇ τῆς ἀληθείας, τῇ ἀκροάσει τῶν ἁγίων γραφῶν ὅπως μὴ χερσωθῇ ἡμῖν ἡ διάνοια. Μάλιστα δὲ τῆς μεταλήψεως τῶν ἀχράντων καὶ ἁγίων μυστηρίων ἀξίους ἑαυτοὺς παραστήσωμεν, ὅπως τῶν τικτομένων ἀπιστιῶν τε καὶ ῥυπαρῶν λογισμῶν διασμηχθῇ ἡμῶν ἡ ψυχή, καὶ ἐνοικήσας ἐν ἡμῖν ὁ Κύριος ῥύσεται ἡμᾶς τοῦ πονηροῦ... Οἱ ἀρχαῖοι μόσχους καὶ κριοὺς καὶ ἀμνοὺς πάντα ἄμωμα προσέφερον τῷ Κυρίῳ, ἡμεῖς δὲ τὸ ἐαυτῶν σῶμα προσενέγκωμεν Κυρίῳ ἐν Πνεύματι ἁγίῳ, μὴ μωμῶντες τούτο ἐν τοῖς ἀπηγορευμένοις, ἢ ῥυποῦντες ἐν τινι λογισμῷ, ἵνα μὴ ἀπαράδεκτος γένηται ἡμῶν ἡ θυσία. Τὸ δὲ ἐν τινι τρόπῳ δέξασθαι τὴν ἀγιωσύνην, ἀρκεῖ τοῖς γε νοῦν ἔχουσι νηφάλειον ἢ τοῦ Θεοῦ μνήμη, ἧς αἱ ἀκτῖνες φωτίζουσι πᾶσαν καρδίαν. Οἱ δὲ ἐτι ἀσθενῶς διακείμενοι, πρὸς τὴν τοιαύτην ἔννοιαν χρήζουσι τινῶν ὑποδειγμάτων πρὸς ζῆλον καὶ κατόρθωσιν τῆς αὐτῆς ἀρετῆς. Ἔστω δὲ τὸ ὑπόδειγμα τοιοῦτο. What follows is very interesting, but is not pertinent to our subject.

P. 367. "For in fear I adjure you, holy men settled in the city of the Edesenes, by the faith of the immortal God, that cannot be changed by you, not to forget, &c. And do not suffer (my body) to be laid in the house of God or under the altar. But if anyone should dare to lay me under the altar, may he not see the heavenly altar. For it is not fitting to a worm that has put off corruption that he should be deposited in the temple and holy place of the Lord."

## P. 367.

Ἐν φόβῳ γὰρ ὑμᾶς ὀρκῶ, ἄνδρες ὅσοι καὶ κάτοικοι πόλεως Ἐδεσηνῶν, τὴν ἀπαράλλακτον ὑμῖν τοῦ ἀθανάτου Θεοῦ πίστιν, ἵνα μὴ λήθην ποιήσθε, κ.τ.λ. Καὶ μὴ εἰσῆγτε εἰς οἶκον Θεοῦ τεθῆναι ἢ ὑπὸ θυσιαστήριον. Ἐἴ τις δὲ πολμήρη θείναι με ὑπὸ θυσιαστήριον, μὴ ἴδῃ τὸν οὐράνιον θυσιαστήριον· οὐ γὰρ καθήκει σκώληκι, σαπρίαν ἀποβαλόντι, κατατεθῆναι εἰς ναὸν καὶ ἅγισμα Κυρίου, κ.τ.λ.

The paper from which this extract is taken is headed "The holy Ephraim's will," and it contains many interesting indications of the highest kind of piety, with a small admixture of the spirit of the age.

## (AA.) ST MACARIUS, A MONK OF EGYPT. D. 390.

At the age of thirty he retired into the desert of Scete or Scetis (I know not if this be a corruption of Scythia or comes of ἀσκητή): and he was at thirty called "the old young man." He is said to have had very scant advantages of acquiring either Christian doctrine or philosophy. But anyone that reads his exuberant, extremely correct, and luminous style, is reminded of the most philosophical Greek Christian writers of that age: I mean of such as Gregory of Nyssa, and Caesarius the less, brother of Gregory of Nazianzum. His point of difference from them is his very pronounced evangelical Protestantism, which is only qualified by his using the dangerous common terms of the time to describe the holy supper itself. But I find in him no other glimpse of the prevalent unscriptural exaggerations of doctrine in relation to this sacrament. We are told that he died at ninety, *i.e.* just sixty years after entering the desert as a monk, and that he died in 390. These round numbers make us suspect that the information is not exact. Palladius, in his *Historia Lausiaca*,

printed with Macarius, gives accounts of the usual wonders ascribed to very eminent ascetics: but if Macarius could speak we should expect him to disown nearly all. Macarius was exiled from Egypt about the time of his death by the persecution of the Arian emperor Valens, and by Lucius, Bishop of Alexandria. His name is now borne both by a convent and by the whole district in which he lived. The resulting reflection is—How much was lost to the age when a man of such mental powers, and who had arrived at opinions so much in harmony with God's Word and Spirit, shut himself up for sixty years in a desert, when he should have been set on a candlestick in a good position for multitudes to see his light! Well said Isaac Taylor of this age, that when Satan failed to prevent many influential persons from receiving the light of the gospel, his second thought was how to wall them up in convents and conceal them in deserts, that they might not enlighten their own lands.

Sermon 47. Allegorical explanation of some things that were done under the law. "IV. But God said to Moses to take a lamb without spot, and to kill it, and to anoint the lintels and the doors with its blood, that the angel that destroys the firstborn of the Egyptians may not touch them, &c. And He commands them thus with all diligence to eat the Lord's passover at even, and not to break a bone from the Lord, &c. But all these things are a mystery (allegory) for the soul, which was ransomed by the presence of Christ (on earth). For Israel is (to be) interpreted (as) the mind that seeth God. It is being freed then from slavery to darkness, *i.e.* from the Egyptian (evil) spirits, &c. [VIII.] The lamb must be slain and sacrificed, and the doors anointed with its blood. For Christ, the true and good and spotless Lamb, was slain, and the lintels of the heart were anointed with His blood, that His blood that was poured out upon Christ's cross may be to

*Homilia XLVII. Explicatio allegorica quorundam sub lege factorum.*

Δ'. Εἶπε δὲ ὁ Θεὸς τῷ Μωυσεῖ, ἄρνα λαβεῖν ἄμωμον, καὶ σφάζει, καὶ τὸ αἷμα αὐτοῦ χρίσαι ἐπὶ τῶν φλιῶν καὶ τῶν θυρῶν, ἵνα μὴ ὁ ὀλοθρέων τὰ πρωτότοκα τῶν Αἰγυπτίων βίγη αὐτῶν κ.τ.λ. καὶ οὕτω μετὰ πάσης σπουδῆς ἐσθίειν πρὸς ἐσπέραν κελεύει τὸ πάσχα Κυρίου, καὶ μήτε ὄστον ἀπὸ τοῦ Κυρίου συντρίψαι, κ.τ.λ. Ταῦτα δὲ πάντα μυστήριόν ἐστι ψυχῆς, τῆς ἐν τῇ παρουσίᾳ τοῦ Χριστοῦ λυτρωθείσης. Ἰσραὴλ γὰρ ἐρμηνεύεται ὁ τοῦ ὄρων τὸν Θεόν. Ἐλευθεροῦται οὖν ἀπὸ τῆς δουλείας τοῦ σκότους, ἀπὸ τῶν Αἰγυπτίων πνευμάτων... Η'. Σφαγήναι δεῖ τὸ ἄρμιον, καὶ τυθῆναι, καὶ τὸ αἷμα αὐτοῦ χρισθῆναι ἐπὶ τῶν θυρῶν. Χριστὸς γὰρ, τὸ ἀληθινὸν καὶ ἀγαθὸν καὶ ἄμωμον ἄρμιον, ἐσφάγη, καὶ τὸ αἷμα αὐτοῦ ἐχρίσθη ἐπὶ τῶν φλιῶν τῆς καρδίας, ὅπως γένηται τὸ ἐγχυθῆν ἐπὶ τοῦ σταυροῦ τοῦ Χριστοῦ τῇ μὲν ψυχῇ



the soul indeed a source of life and redemption [*i.e.* the passover is a type of the crucifixion, of which the Lord's supper too is a representation].

The book on love. XXIX. "Consider, I pray you, these visible rites to be types and shadows of hidden things: the visible temple (a type) of that of the heart, the priest of the True Priest of the grace of Christ: and so all through in order. As then in this visible Church, this priest would not go on accomplishing the Divine mystery of both the body and blood of Christ, until first the readings and the singings of psalms and whatever (*κεί τις*) is to follow in the order of the church are ended. (But) then even if all the ecclesiastical rule (canon) be added, but the mystical thanksgiving of the offering by the priest and the participation (communion) of the body of Christ does not take place, both the ecclesiastical ritual is not fulfilled and the service of the mystery is deficient. So, I pray you, consider the true Christian's matters. For if he should have rightly accomplished fasting and watching and singing psalms, and the whole exercise, and every virtue, but the mystical energy of the Spirit be not fulfilled on the altar of his heart by grace in all perception (of Divine truth) and spiritual rest (from evil), all such continued service of religious exercise would be unaccomplished, and all but idle, as not having the great joy of the Spirit mystically working (or wrought) in the heart. [XXX.] The fasting is a good thing, the watching is a good thing, in like manner the religious exercise (discipline), and the spending of the life in a foreign soil, and such like preludes of a polity for the

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*εἰς ζωὴν καὶ ἀπολύτρωσιν κ.τ.λ.* as in 1 Cor. v. No allusion to the passover being a type of the Lord's supper; and see IZ'.

*Liber de Charitate, KΘ'.*

Τὰ φαινόμενα ταῦτα τύπους οἶον μοι καὶ σκίας τῶν κρυφίων εἶναι τὸν ναὸν τὸν ὁρώμενον τοῦ τῆς καρδίας ναοῦ, τὸν ἱερέα τοῦ ἀληθινοῦ ἱερέως τῆς τοῦ Χριστοῦ χάριτος· καὶ ἐφεξῆς οὕτως. Ὡσπερ οὖν κατὰ τήνδε τὴν ὁρατὴν ἐκκλησίαν ἂν μὴ πρότερον αἱ ἀιαγνώσεις, αἱ ψαλμωδίαί τε καὶ τίς ἐστὶν ἀκολουθία τοῦ ἐκκλησιαστικοῦ βαθμοῦ προχωρήσειεν, αὐτὸ τὸ Θεῖον μυστήριον τοῦ σώματος τε καὶ αἵματος τοῦ Χριστοῦ τὸν ἱερέα ἐπιτελεῖν οὐκ ἀκολουθόν. Εἶτα καὶ πᾶς μὲν ὁ ἐκκλησιαστικὸς κανὼν ἐπιτεθείη, ἢ μυστικὴ δὲ τῆς προσφορᾶς ὑπὸ τοῦ ἱερέως εὐχαριστία καὶ ἡ κοινωνία τοῦ σώματος τοῦ Χριστοῦ μὴ γένηται, οὔτε ὁ ἐκκλησιαστικὸς ἐτελειωρηγῆθη θεσμὸς καὶ ἑλληνίχῃ ἐστὶν ἡ λατρεία τοῦ μυστηρίου. Οὕτω μοι καὶ τὰ τοῦ Χριστιανοῦ γόει· ἂν γὰρ ἰησοῦν μὲν καὶ ἀγρυπνίαν καὶ ψαλμωδίαν ὄλην τε ἀσκήσῃ καὶ ἀρετὴν πᾶσαν κατορθωκῶς εἴη, ἢ μυστικὴ δὲ τοῦ Πνεύματος ἐνεργεία τῷ θεοσιαστηρίῳ τῆς αὐτοῦ καρδίας ὑπὸ τῆς χάριτος κατ' αἰσθησὶν πᾶσαν καὶ πνευματικὴν ἀνάπαισιν μὴ ἐπιτελοῖτο, ἀτελής ἢ τοιούδε πᾶσα τῆς ἀσκήσεως ἀκολουθία καὶ σχεῖ ὄν ἀργή, οὐκ ἔχουσα τὴν τοῦ Πνεύματος ἀγαλλίασιν μυστικῶς ἐν τῇ καρδίᾳ ἐνεργουμένην. Δ'. Καλὸν ἢ ἰησοῦν, καλὸν ἢ ἀγρυπνία, ὁμοίως ἢ ἀσκήσις, καὶ ἢ ἐπὶ ξείνης διαγωγῇ, καὶ προοίμια ταῦτα πολιτείας Θεοφίλου·



love of God; but it were most infatuated to have confidence simply in such things as these. For at times we are put into a participation of some grace by them.

Sermon I. P. 461. "For the Divine nature has also its bread of life, viz. Him that said, 'I am the bread of life,' and 'the living water,' and 'wine making man's heart glad,' and 'the oil of gladness,' and all the variety of the food of the Heavenly Spirit and Heavenly raiment of light coming to us from God. In these is the soul's eternal life. Woe to the body when it stands fixed in its own nature, because it is being corrupted and dying; and woe to the soul, if it stand fast to its own nature alone, and trust in its own works only, not having the communion (fellowship or participation) of the Holy Ghost, &c. For as with those that are sick, when the body can no longer take food, men despair of them, and all weep that are related to them, friends, kindred, and beloved ones, so weep God and the holy angels for the souls that are not being nourished with the heavenly food of the Spirit and living in incorruption, &c."

ἀλόγιστον δὲ ἀπλῶς τοῖς τοιοῦτοις ἐπιθαρρῆν. Ἔστι γὰρ ὅτε καὶ χάριτός τινος ἐν μετοχῇ καθιστάμεθα.

*Homilia I. p. 461.*

Ἐχει γὰρ ἡ Θεία φύσις καὶ ἄρτον ζωῆς, τὸν εἰπόντα, Ἐγὼ εἰμι ὁ ἄρτος τῆς ζωῆς· καὶ τὸ ὕδωρ ζῶν· καὶ, οἶνον εὐφραίνοντα καρδίαν ἀνθρώπου· καὶ ἀγαλλιᾶσεως ἔλαιον, καὶ παμποίκιον τροφὴν οὐρανίου Πνεύματος καὶ ἐνδύματα φωτὸς οὐράνια ἐκ τοῦ Θεοῦ τυγχάνοντα. Ἐν τοῦτοις ἔστιν ἡ αἰώνιος ζωὴ τῆς ψυχῆς. Οὐαὶ σώματι, ὅποταν εἰς τὴν ἑαυτοῦ φύσιν ἐστήκη, ὅτι διαφθείρεται καὶ ἀποθνήσκει· καὶ οὐαὶ ψυχῇ, εἰ εἰς τὴν ἑαυτῆς φύσιν μόνον ἔστηκε, καὶ εἰς τὰ ἑαυτῆς ἔργα μόνον πέποιθε, μὴ ἔχουσα Θείου Πνεύματος κοινωνίαν κ.τ.λ. Ὡσπερ γὰρ ἐπὶ τῶν ἀσθενούντων ἐπὶ μὴκέτι τὸ σῶμα δύνηται λαβεῖν τροφὴν, ἀπελπίζουσιν αὐτοὺς, καὶ κλαίουσι πάντες γνήσιοι φίλοι συγγενεῖς καὶ ἀγαπητοὶ, οὕτω κλαίει ὁ Θεὸς καὶ οἱ ἅγιοι ἄγγελοι τὰς ψυχὰς μὴ τρεφομένας τροφὴν οὐράνιον τοῦ Πνεύματος, καὶ ἐν ἀφθαρσίᾳ ζήσασας κ.τ.λ.

(BB.) AMPHILOCHIUS, BISHOP OF ICONIUM. ALIVE 394.

It is not without good cause that he is placed by Theodoret among the most eminent champions of orthodox truth. To read the following first two extracts will win for him a favourable opinion. Such lucid reasoning is not common. He and Didymus took rank with Basil and Gregory of Nazianzum in other local Councils as well as in the Second General. Amphilochius, the

fellow countryman and the admired friend of Basil and of Gregory, is one of those few of whom we mourn that we have so little of what they said and wrote, and not a little of that uncertain. He was alive in 394. The year of his death and his length of life are not known.

P. 104. "Cast not the passions of the flesh upon the Word that is above passion. For I, O heretic, am God and man: God, as the wonders guarantee; man, as the sufferings testify. Since then He is God and man, tell me who was it that suffered? If (thou sayest) God suffered, thou speakest blasphemy: but if the flesh suffered, why dost thou refuse to attach the suffering (properly passivity) to Him to Whom thou ascribest fear? For if it be that another suffers, it is not another that fears; and when man is being crucified, God is not disturbed.

P. 105. "And the temple of His body has been loosed (as a tent) according to the occasion of the suffering in the three days tomb, He willing (that it should be so). And again He raised it up and was united to it, by an ineffable and unutterable word: not mingled with it or carried off into flesh, but preserving in Himself unconfounded the propriety of the two natures of different substances.

P. 589. "For He has put forth His unfailing good things in His holy churches and at the oratories and at the martyrs' chapels, as in the other heavenly places, and from the things which the King of kings and Lord of lords Himself has given and daily gives

*Migne, p. 104, Sententiae, &c. VII.*

Μὴ τὰ πάθη τῆς σαρκὸς τῷ ἀπαθεί προσρίψῃς Λόγῳ· Θεὸς γάρ εἰμι καὶ ἄνθρωπος, αἰρετικέ· Θεὸς, ὡς ἐγγυᾶται τὰ θαύματα· ἄνθρωπος, ὡς μαρτυρεῖ τὰ παθήματα. Ἐπεὶ οὖν Θεὸς ἐστὶ καὶ ἄνθρωπος, εἶπὲ, τίς ὁ παθὼν; Εἰ ὁ Θεὸς ἔπαθεν, εἶπας τὸ βλάσφημον· εἰ δὲ ἡ σὰρξ ἔπαθε, τί μὴ τὸ πάθος προσάπτεις, ᾧ τὴν δειλίαν ἐπάγεις; Ἄλλον γὰρ πάσχοντος, ἄλλος οὐ δειλιᾷ· καὶ, ἀνθρώπων σταυρομένον, Θεὸς οὐ ταραττέται. [Enough to prove Amphiloehius a sound logician; he is distinct where many are confused.]

*P. 105, IX. On "Destroy this temple."*

Καὶ λέγεται τοῦ σώματος ναὸς κατὰ τὸν τοῦ πάθους καιρὸν ἐν τῷ τριημέρῳ ταφῇ βουλομένον· καὶ πάλιν ἀνέστησεν αὐτὸν, καὶ ἠγάπη αὐτῷ, ἀρήϊτῳ καὶ ἀφρῖστῳ λόγῳ· οὐ κεκραμένος αὐτῷ ἢ ἀποσεσαρκωμένος· ἀλλ' ἀποσώζων ἐν αὐτῷ τῶν δύο φύσεων τῶν ἑτερουσίων ἀσύγκυτον τὴν ιδιότητα.

*P. 589.*

Ἐν γὰρ ταῖς ἀγίαις Αὐτοῦ ἐκκλησίαις καὶ τοῖς εὐκτηρίοις καὶ μαρτυρίοις, ὡς ἐν ἄλλοις οὐρανοῖς, τὰ ἀέκλειπτα Αὐτοῦ προύθηκεν ἀγαθὰ, καὶ, ἀφ' ὧν Αὐτὸς οὗτος ὁ Βασιλεὺς τῶν βασιλευόντων καὶ Κύριος τῶν κυριευόντων δέδωκε

to each, from these (I say) He receives, piously and holily offered, an unbloody sacrifice, and He has all the gifts that (can come) from men."

τε καὶ ὁσήμεραι δίδωσιν ἑκάστοις, ἀπὸ τούτων εὐσεβῶς καὶ ὁσίως προσφερομένην δέχεται ἀναίμακτον θυσίαν, καὶ πάντα ἔχει τὰ παρ' ἀνθρώπων γέρα.

(CC.) PALLADIUS. B. 368. D. 431.

The history of monkish life in the Nitriac convents situated in the delta of the Nile is inestimable to those that are in the least endowed with the love of realizing the past. Cassian's reports of the clerical meetings in the Scetic and Scythiac deserts whet the appetite for more: and even the few passages here extracted with reference to the Lord's supper indicate that there is a large amount of interesting life-details in this work dedicated to Lausius the governor of Cappadocia and called from him the Lausiatic history, a name utterly un-descriptive of the subject of it. Palladius too was not a native of Cappadocia, but, like Paul, of Galatia. Modern writers are not agreed as to the time when our author became Bishop of Helenopolis in Bithynia. But one writer has laboured entirely to remove from the fame of Palladius all the harsh charges of his being a Pelagian or being touched with what some almost equally abhorred and which they termed Origenism. Palladius is however guilty of not entirely admiring Jerome at every point and of being exceedingly intimate with Rufinus, one of Jerome's foes. There is a history of St Chrysostom which is assigned to another Palladius, and which was translated into Latin and printed at Venice. It is a question whether that work was not written by the deacon Palladius, who was sent in 431 by Pope Celestin to Ireland; who may have prospered in that mission, though the glory of St Patricius passes all others in the Irish church history: and this Palladius rose in Scotland to be premier bishop, and died at Fordune near Aberdeen about 450, as Prosper of Aquitaine declares. I wonder how many Scotchmen are brought up with the knowledge that the 6th of July is sacred to him. But alas there is doubt which of these two men of old was Bishop of Helenopolis. So that the Lausiatic history is the only ground on which we can without a misgiving go to meet the first Pal-

ladius. To him we owe our knowledge of the fact that monks diligently worked at secular occupations before the time of the first St Benedict; and he has preserved a part of the monastic regulations of St Pachomius, who was born in 282, and who went after Palamon into the desert, and who was only 20 years later than St Anthony the wild prince of anchorets.

P. 1148. "But the holy Apollos having held much discourse with us concerning discipline and government many times in private, and concerning the receiving of the brethren, said that we are to pay worship to the brethren that come to us. For thou didst not worship them but God: for 'thou sawest,' he says, 'thy brother, 'thou sawest the Lord thy God.' We have received from Abraham that also at times we ought to constrain our brethren to rest with us: we have learned from Lot's having constrained the angels; and that the monks ought, if possible, to communicate of the mysteries every day. For he that lengthens his own time of abstaining from these things lengthens his time of keeping away from God. But he that does this frequently, frequently receives the Saviour. For the voice that saves says, 'He that eateth My 'flesh and drinketh My blood dwelleth in Me and I in him.' This then is expedient for the monks (thus) frequently making to themselves a remembrance of the suffering that saves them, to be also day by day ready to produce themselves in such a state as to be worthy always for the receiving of the holy and heavenly mysteries; since in this way we are counted worthy of the remission of sins also. But, he says, it is not lawful to break the universal fasts without any necessity. For the Saviour is betrayed

*Historia Lausiaca post S. Macarii Opera. Migne. P. 1148.*

Πολλὰ δὲ περὶ ἀσκήσεως καὶ πολιτείας ἡμῖν διαλεχθεῖς (ὁ ἅγιος Ἀπολλῶς) κατὰ μόνας πολλάκις καὶ περὶ τῆς ὑποδοχῆς τῶν ἀδελφῶν, ἔλεγεν ὅτι δεῖ τοὺς ἔρχομένους τοὺς ἀδελφοὺς προσκυνεῖν. Οὐ γὰρ αὐτοὺς ἀλλὰ τὸν Θεὸν προσεκινήσας· ἴδες γάρ, φησι, τὸν ἀδελφόν σου, ἴδες Κίριον τὸν Θεόν σου. Παρὰ τοῦ Ἀβραάμ παρειλήφαμεν (εἰ καὶ)<sup>1</sup> ὅτι δεῖ ἐσθ' ὅτε τοὺς ἀδελφοὺς πρὸς ἀνάπανσιν παραβιάζεσθαι· παρὰ τοῦ Ἀὐτ' μεμαθήκαμεν παραβιασαμένον τοὺς ἀγγέλους, καὶ ὅτι δεῖ, εἰ δυνατόν, τοὺς μοναχοὺς καθ' ἑκάστην ἡμέραν τῶν μυστηρίων κοινωνεῖν. Ὁ γὰρ μακρῖνων ἑαυτοῦ ἀπὸ τούτων μακρύνεται ἀπὸ Θεοῦ. Ὁ δὲ συνεχῶς τοῦτο ποιῶν τὸν Σωτῆρα συνεχῶς ὑποδέχεται. Ἡ γὰρ σωτήριος φωνὴ φησιν, Ὁ ἐσθίων Μον τὴν σίρκα καὶ πῖνον Μον τὸ αἷμα μένει ἐν Ἐμοὶ καὶ γὼ ἐν αὐτῷ. Τοῦτο οὖν συμφέρει τοῖς μοναχοῖς, ὑπόμνησιν τοῦ σωτηρίου πάθους συνεχῶς ποιουμένοις καὶ μεθ' ἡμέραν ἐτοιμοὺς εἶναι παρασκευάζειν ἑαυτοὺς τοιοῦτους ὡς ἀξίους εἶναι πάντοτε πρὸς τὴν τῶν ἁγίων καὶ οὐρανίων μυστηρίων ὑποδοχὴν, ἐπεὶ καὶ ἀφέσεως ἀμαρτιῶν οὕτω καταξιούμεθα. Τὰς δὲ καθολικὰς νηστείας, φησι, μὴ ἐξὸν λύνειν ἄνευ πάσης ἀνάγκης.

<sup>1</sup> Perhaps εἶναι.



(i.e. by agreement) on the fourth day, but on the preparation-day He is crucified (i.e. the Friday, the day before the Jewish Sabbath). He then that breaks these joins in the betraying and crucifying of Jesus. [P. 1149.] For the brethren with him used not to partake of the food before they had partaken of the eucharist of Christ. But they did this at the ninth hour of the day: then when they were thus refreshed they sat down, listening as he taught all the precepts till the first sleeping-time.

P. 1029. *Concerning Abbot Or.* "But the man when he saw us and became very joyful saluted and embraced us. And having with his own hands washed our feet he turned himself to our instruction; for he was very experienced in the Scriptures, having received this grace from God. And having opened many heads of Scripture to us and delivered the orthodox faith he directed us to the prayers. For it is the habit with the great saints not to have any supply for the flesh put forth before supplying the spiritual food to the soul. And this is the communion of Christ. Having partaken then of this and given thanks he next directed us to the table, himself always reminding us of the important things, sitting and saying to us such things as tended to salvation.

P. 1063. *Concerning Macarius of Egypt.* "This marvellous man Macarius related to us this strange thing (for he was presbyter by the bishops' appointment) saying, I observed by myself at the time of the distribution of the mysteries of Christ that

Ἐν γὰρ τετράδι ὁ Σωτὴρ παραδίδοται, ἐν δὲ παρασκευῇ σταυροῦται. Ὅσιν ταύτας λύων συμπαραδίδοσι τὸν Σωτῆρα καὶ συσταυροῖ. [P. 1149.] Οἱ γὰρ σὺν αὐτῷ ἀδελφοὶ οὐ πρότερον τῆς τροφῆς μετελάμβανον πρὶν ἢ τῆς εὐχαριστίας τοῦ Χριστοῦ κοινωνήσωσι. Τοῦτο δὲ ἐποίουν κατὰ τὴν ἐννάτην ὥραν ἡμερίου· εἶθ' οὕτως διατηθέντες ἐκάθητο, ἀκούοντες αὐτοῦ διδάσκοντος πάσας τὰς ἐντολάς ἄχρι πρωθυπνίου.

P. 1029. Περὶ τοῦ ἀββᾶ Ὁρ.

Ἰδὼν δὲ ἡμᾶς ὁ ἀνὴρ καὶ περιχαρῆς γενόμενος ἠσπάσατο καὶ περιεπτύξατο. Νύσας δὲ τοὺς πόδας ἡμῶν χερσὶν οἰκείαις, πρὸς διδασκαλίαν ἐτρέπετο. Ἐμπειρος γὰρ ἦν λίαν τῶν Γραφῶν, Θεόθεν τὴν χάριν ταύτην δεξάμενος. Πολλὰ δὲ τῶν Γραφῶν λύσας ἡμῖν κεφάλαια καὶ τὴν ὀρθόδοξον πίστιν παραδοὺς, ἐπὶ τὰς εὐχὰς προετρέπετο. Ἔθος γὰρ τοῖς μεγάλοις μὴ προϊέσθαι τι τῆς σαρκός, πρὶν τὴν πνευματικὴν τροφὴν τῇ ψυχῇ παραδοῦναι. Αὕτη δὲ ἐστὶν ἡ τοῦ Χριστοῦ κοινωνία. Μεταλαβόντες οὖν ταύτης καὶ εὐχαριστήσαντες ἐπὶ τὴν τράπεζαν προετρέπετο αὐθις ἡμᾶς, αὐτὸς αἰὲ τῶν σπουδαίων ὑπομμνήσκων, καθήμενος καὶ λέγων ἡμῖν τὰ πρὸς σωτηρίαν.

P. 1063. Περὶ Μακαρίου Αἰγυπτίου.

Τοῦτο τὸ παράδοξον ὁ θαυμασίος οὗτος ἀνὴρ Μακάριος ἡμῖν διηγῆσατο (ἦν γὰρ τῇ χειροτονίᾳ τῶν ἐπισκόπων πρεσβύτερος) λέγων Ἐπεσημηνάμην ἐγὼ κατὰ τὸν καιρὸν τῆς διαδόσεως τῶν τοῦ Χριστοῦ μυστηρίων ὅτι Μακαρίῳ

I never gave the offering to the ascetic Macarius, but an angel used to take it from the altar and give to him. But I only saw the knuckles of the hand of him that was giving the communion to him.

P. 1163. *Of Abbot John.* "This man at first standing for three years under one of the rocks, always praying, continued without sitting down altogether, not having slept more than as much of sleep as he could snatch standing only, partaking of the eucharist on the Lord's day only, the elder bringing it to him there, he used to live on nothing else. And indeed on one of the days Satan transformed himself into the presbyter's likeness and quickly goes away to him representing himself as ready to give him the Communion. But the blessed John recognized him and said to him, 'Father of all deceit and all craftiness, enemy of all 'righteousness, dost thou not cease deceiving the souls of the 'Christians, but darest to assail them even with the undefiled 'mysteries themselves?' But he answered him, 'I should have 'gained more than a little, had I mastered thee. For I in this 'way deceived one of thy own brethren, and I drove him, passing 'out of his mind, into madness. And many righteous persons 'after praying much were hardly powerful enough to bring him to 'his senses.' And the devil when he had said this departed, &c.

P. 156. "The abbot Daniel the Pharanite related that the father abbot Arsenius said concerning a monk, a dweller in Scetis,

τῷ ἀσκήτῃ οὐδέποτε ἔδωκα ἐγὼ τὴν προσφορὰν, ἀλλ' ἄγγελος αὐτῷ ἐπιδίδου ἀπὸ τοῦ θυσιαστηρίου λαμβάνων. Μόνον δὲ τὸν ἀστράγαλον τῆς χειρὸς ἐθεώρουν τοῦ ἐπιδίδοντος τούτῳ τὴν κοινωίαν.

P. 1163. Περὶ ἀββᾶ Ἰωάννου.

Οὗτος τὸ πρῶτον ἐστὼς ἐπὶ τρισὶν ἔτεσιν ὑπὸ πέτραν τινα, πάντοτε προσερχόμενος, διετέλεσε μὴ καθίσας ὄλος, μὴ κοιμηθεὶς ἀλλ' ὅσον ἐστὼς τοῦ ἔπνου μόνον ἀφήρπαζε, τῇ κυριακῇ μόνον τῆς εὐχαριστίας μεταλαμβάνων, τοῦ πρεσβυτέρου αὐτῷ ἐπιφέροντος (νοτ ἀποφέροντος;) οὐδὲν ἄλλο διητάτο. Καὶ ἤ μίας τῶν ἡμερῶν μετασχηματισάμενος ἑαυτὸν ὁ Σατανᾶς εἰς τὸν πρεσβυτέρου ταχύτερον πρὸς αὐτὸν ἄπεισι προσποιούμενος αὐτῷ τὴν κοινωίαν ἐπιδίδου. Ἐπιγνοὺς δὲ αὐτὸν ὁ μακάριος Ἰωάννης εἶπε πρὸς αὐτὸν, "ὦ πατὴρ δόλου καὶ πάσης ῥαδιουργίας πάτερ, ἐχθρὲ πάσης δικαιοσύνης, οὐ "παῖα ἀπατῶν τὰς τῶν Χριστιανῶν ψυχὰς, ἀλλὰ τολμᾶς καὶ αὐτοῖς ἐπιβῆναι "ταῖς ἀχράντοις μυτηρηῖσι;" Ὁ δὲ πρὸς αὐτὸν ἀπεκρίνατο, "Παρὰ μικρὸν "ἐκέφθησα ἄν σε καταλαβῶν. Οὕτω γὰρ καὶ τινα τῶν σῶν ἀδελφῶν ἀπεπλά- "γησα, καὶ ἐκφρονα γενόμενον εἰς μανίαν ἐπήγαγον. Ὑπὲρ οὐ πολλοὶ δίκαιοι "πολλὰ προσεξάμενοι μόλις ἔσχεσαν αὐτὸν εἰς φρόνησιν ἀγαγεῖν." Καὶ ταῦτα εἰπὼν ὁ δαίμων ἀπ' αὐτοῦ ἀπῆλλάγη, κ.τ.λ.

*Addenda ad Palladium. Apophtheg. Patrum, Vol. LXV. Gk. Migne.*

*About the Abbot Daniel. P. 156, 7.*

Διηγήσατο ὁ ἀββῆς Δανιὴλ ὁ Φαριναῖτης ὅτι εἶπεν ὁ πατὴρ ἀββῆς Ἀρσένιος περὶ τινος Σκητιώτου, ὅτι ἦν πρακτικὸς μέγας, ἀφελὴς δὲ εἰς τὴν

that he was a great man of action, but in the faith simple, and he was in a mistake through folly and was saying, 'The bread that we partake of (in the supper) is not by nature the body of Christ, but a representation of it.' And two old men heard of his saying such a word, and knowing him to be great in things of this life, they reasoned that he is speaking in innocence and simplicity, and came to him and say to him, 'Father, we heard an incredible word from some one, that thou sayest that the bread that we partake of is not by nature Christ's body, but a representation of it (only).' The old man says, 'It is I that say this.' But they began to exhort him, saying, 'Do not hold such doctrine, father, but as the Catholic Church delivered to us. For we believe that the bread itself is the body of Christ, and the cup itself is the blood of Christ, according to the truth and not according to representation (only): but as in the beginning He took mould from the earth and made man after His image, and no one can say that he is not the image of God, although He is incomprehensible, so we believe that the bread of which He said, "It is My body," is in truth the body of Christ.' But the old man said, 'I am not sure if I shall be persuaded out of this thing.' And they said to him, 'Let us ask God during this week concerning this mystery, and we believe in God's revealing it to us.' But the old man with joy received the word, and began to entreat God, saying, 'Lord Thou knowest that not in wickedness do I disbelieve: but that I may not err in ignorance, reveal it to me, Lord Jesus Christ.' And the old men went away to their own cells and entreated the Lord themselves also, saying, 'Lord Jesus Christ, reveal to the old man this mys-

πίστιν· καὶ ἐσφάλλετο δι' ἰδιωτείαν, καὶ ἔλεγεν, Οὐκ ἔστι φύσει ὁ ἄρτος ὃν λαμβάνομεν σῶμα Χριστοῦ ἀλλ' ἀντίτυπον. Καὶ ἤκουσαν δύο γέροντες ὅτι λέγει τὸν λόγον τοῦτον, καὶ γινώσκοντες μέγαν αὐτὸν τῷ βίῳ, ἐλογίσαντο ὅτι ἐν ἀκακίᾳ καὶ ἀφελότητι λέγει, καὶ ἦλθον πρὸς αὐτὸν, καὶ λέγουσιν αὐτῷ· Ἄββᾶ, λόγον ἠκούσαμεν περὶ τίνος ἄπιστον, ὅτι λέγεις ὅτι ὁ ἄρτος ὃν μεταλαμβάνομεν οὐκ ἔστι φύσει σῶμα Χριστοῦ, ἀλλ' ἀντίτυπὸν ἔστιν. Λέγει ὁ γέρον, Ἐγὼ εἰμι ὁ τοῦτο λέγων. Οἱ δὲ παρεκάλουν αὐτὸν λέγοντες, Μὴ οὕτως κρατήσης, ἄββᾶ, ἀλλ' ὡς παρέδωκεν ἡ καθολικὴ ἐκκλησία. Ἡμεῖς γὰρ πιστεύομεν ὅτι αὐτὸς ὁ ἄρτος σῶμά ἐστι τοῦ Χριστοῦ, καὶ τὸ ποτήριον αὐτὸ ἐστὶ τὸ αἷμα τοῦ Χριστοῦ, κατὰ ἀληθείαν καὶ οὐ κατ' ἀντίτυπον· ἀλλ' ὡσπερ ἐν ἀρχῇ χυὸν λαβὼν ἀπὸ τῆς γῆς ἔπλασε τὸν ἄνθρωπον κατ' εἰκόνα Αὐτοῦ, καὶ οὐδεὶς δύναται εἰπεῖν ὅτι οὐκ ἔστιν εἰκὼν Θεοῦ, εἰ καὶ ἀκατάληπτος, οὕτως ὁ ἄρτος ὃν εἶπεν ὅτι σῶμά Μοῦ ἐστίν, οὕτως πιστεύομεν ὅτι κατὰ ἀληθείαν σῶμά ἐστι Χριστοῦ. Ὁ δὲ γέρον ἔφη, Ἐὰν πεισθῶ ἀπὸ τοῦ πράγματος οὐ πληροφοροῦμαι. Οἱ δὲ εἶπον πρὸς αὐτὸν, Δεώμεθα τοῦ Θεοῦ τὴν ἐβδομάδα ταύτην περὶ τοῦ μυστηρίου τούτου, καὶ πιστεύομεν ὅτι ὁ Θεὸς ἀποκαλύπτει ἡμῖν. Ὁ δὲ γέρον μετὰ χάρας ἐδέξατο τὸν λόγον καὶ ἐδέετο τοῦ Θεοῦ, λέγων, Κύριε, Σὺ γινώσκεις ὅτι οὐ κατὰ κακίαν ἀπιστῶ· ἀλλ' ὅπως μὴ ἐν ἀγνωσίᾳ πλανηθῶ ἀποκαλύψόν μοι, Κύριε Ἰησοῦ Χριστέ. Ἀπελθόντες δὲ οἱ γέροντες εἰς τὰ κέλλια ἐαυτῶν παρεκάλουν τὸν Θεὸν καὶ αὐτοὶ, λέγοντες, Κύριε Ἰησοῦ Χριστέ, ἀποκάλυψον τῷ γέροντι τὸ μυστήριον τοῦτο, ἵνα



'tery, that he may believe, and may not lose his labour.' And God hearkened to both. And when the week was fulfilled, they came on the Lord's day to the church, and the three stood together alone on one seat (log or faggot, also ἐμβρίμιν), and the old man was in the middle. And their eyes were opened, and when the bread was placed on the holy table, it appeared to the three only, as a child, and when the presbyter stretched out the hand to break the bread, lo! an angel of the Lord came down from heaven with a sword and slew the child (in sacrifice), and emptied its blood into the cup. But when the presbyter brake the bread into little portions, the angel also began to cut out of the little child small portions; and as they came near to take of the holy things there was given to the old man only flesh, bloody; and he cried out, saying, 'I believe, Lord, that the bread is Thy body and the cup 'Thy blood.' And straightway the flesh in his hand became bread according to the mystery, and he partook, giving thanks to God. And the old men say to him, 'God knew man's nature, that it 'cannot eat raw flesh, and on this account transmuted (lit. made a change of, "transmade") the body into bread and His blood into 'wine for them that receive in faith: ' and they gave thanks to God concerning the old man, that he did not lose his labours, and the three went with joy unto their cells." [A most important story to have survived, as shewing that Protestant notions did spring up unbidden in the monks' minds, and were very earnestly dealt with.]

Another case follows of a monk who thought Melchizedek the Son of God; and he was put right by a vision, in which all the patriarchs appeared to him, and, I suppose, Melchizedek among them. So he was satisfied that Melchizedek was a man.

πιστεύσῃ, καὶ μὴ ἀπολέσῃ τὸν κόπον αὐτοῦ. Καὶ εἰσήκουσεν ὁ Θεὸς ἀμφοτέρων. Καὶ πληρωθείσης τῆς ἑβδομάδος, ἦλθον τῇ κυριακῇ εἰς τὴν ἐκκλησίαν καὶ ἕστησαν ἐπὶ τὸ αὐτὸ οἱ τρεῖς μόνοι εἰς ἓν ἐμβρίμιον, μέσος δὲ ἦν ὁ γέρον. Ἄνεώχθησαν δὲ αὐτῶν οἱ ὀφθαλμοὶ, καὶ ὅτε ἐτέθη ὁ ἄρτος εἰς τὴν ἁγίαν τρίπεζαν ἐφαίνετο τοῖς τρίτι μόνοις ὡς παιδίον. Καὶ ὡς ἐξέτευεν ὁ πρεσβύτερος τὴν χεῖρα κλάσαι τὸν ἄρτον, ἴδον ἄγγελος Κυρίου κατήλθεν ἐξ οὐρανοῦ ἔχων μίχμαραν καὶ ἔθυσεν τὸ παιδίον καὶ ἐκένωσεν τὸ αἷμα αὐτοῦ εἰς τὸ ποτήριον. Ὡς δὲ ἔκλασεν ὁ πρεσβύτερος εἰς μικρὰ μέρη τὸν ἄρτον, καὶ ὁ ἄγγελος ἔκοπτεν ἐκ τοῦ παιδίου μικρὰ μέρη. Καὶ ὡς προσῆλθον λαβεῖν ἐκ τῶν ἀγίων, εἶδθη τῷ γέροντι μόνῳ κρέας ἡματομένον, καὶ ἔκραξε λέγων, Πιστεῖώ, Κύριε, ὅτι ὁ ἄρτος σῶμά Σου ἐστὶ καὶ τὸ ποτήριον αἷμά Σου. Καὶ εὐθέως ἐγένετο τὸ ἐν τῇ χειρὶ αὐτοῦ κρέας ἄρτος κατὰ τὸ μυστήριον, καὶ μετέλαβεν, εὐχαριστῶν τῷ Θεῷ. Καὶ λέγουσιν αὐτῷ οἱ γέροντες, Ὁ Θεὸς οἶδεν τὴν ἀνθρωπινὴν φύσιν, ὅτι οὐ δύναται φαγεῖν κρέα ὡρὰ καὶ διὰ τοῦτο μετεποίησεν τὸ σῶμα εἰς ἄρτον καὶ τὸ αἷμα αὐτοῦ εἰς οἶνον τοῖς πίστει δεχομένοις. Καὶ ἠ'χαρίστησαν τῷ Θεῷ περὶ τοῦ γέροντος, ὅτι ἀφήκεν ἀπόλεσθαι τοὺς κόπους αὐτοῦ, καὶ ἀπῆλθον οἱ τρεῖς μετὰ χαρᾶς εἰς τὰ κέλλια αὐτῶν.



(DD.) JOHN CHRYSOSTOM, PREACHER AT ANTIOCH HIS BIRTH-PLACE, AND AFTERWARDS PATRIARCH AT CONSTANTINOPLE. B. 347. D. 407.

No man wears a better-deserved title than he. He is the greatest of preachers, and his Christian character stands high. Yet he was one of the four great Greek exalters of the Lord's supper into a mystic fount of forgiveness, and almost into a repetition and extension of the atonement on the cross. Of all this, Christ and Paul never gave the least inkling in the Scriptures. He came after Gregory of Nyssa, and was followed by Cyril of Alexandria, and by John Damascenus in the eighth century: and the four stand like steps, each a little higher than the last: and they successively raised to a greater height the belief in an actual and natural presence of Christ's body in the holy supper. When his part in this work is put out of sight, Chrysostom ranks as possessing unrivalled tact in working upon the judgment and feelings of a congregation in an excellent way: so that he is the worthiest of all to be studied, and the fittest to be made a model and mirror by those who would rouse dormant consciences and edify Christ's flock by words of power. The combination of simplicity with superior learning, and the blending of the highest flights of oratory with the homeliest and most searching exhibitions of the faults and wicked habits of the time, place him on the highest eminence as a Christian speaker, in that relative place which Paris and Cambridge have concurred in styling "incomparabilis." He was the unbending enemy both of courtly corruption and of private vice; so that one does not wonder to see him chased from the metropolis and ending his days in exile in his 60th year. Perhaps above all the glories that shine around his head the brightest and best is, that he drew men back with the whole force of his influence to search out the simple genuine sense of all Scripture, supplying in this respect a useful correction to some of the excessive because untrue and indefensible allegorizing, which both Clement and Origen had so much promoted, and which had caused many a miserable feud between some of the greatest of Christ's servants. This great patriarch re-established Christian common-sense on its throne in church expositions, shewing that it links itself in perfect harmony with the richest eloquence, as well

as with genuine spirituality. His corpse returned to the Eastern metropolis with all honours: but his enemies strove to keep his name out of the diptychs of the Church till men of kindred greatness, Alexander, Atticus, and Cyril, vanquished their enmity.

His father was an officer of cavalry in the Roman army. After his early decease it was the ambition of the widow Anthusa to rear him well. She placed him under Libanius, who so highly estimated his powers that he wished to leave him as his own successor. It was therefore with great vexation that he saw Chrysostom take a disgust at the duplicity of the bar to which he had been called, and become a monk at Antioch, where he formed a close friendship with Basil. Meletius detected his power of address, and at twenty-three he was baptized. At Meletius' death he refused the bishopric, and hid himself from all eyes, devoting himself to the study of the Word of God. It was not till he was thirty-three that he became a deacon, and six years more passed before he was in full orders. At fifty he was borne with general acclamation to succeed Nectarius at Constantinople, and he was consecrated by his unsuccessful rival, Theophilus of Alexandria. How far the Oriental Liturgy, printed at Rome with his name both on its face and incorporated with its substance, was all his, or is in part the addition of subsequent ages, must remain a mystery. His own language in his accredited writings in many respects equally outruns all the teaching of the Christian Scriptures.

His first tutor at Antioch was Diodorus, in after-time Bishop of Paul's "no mean city" Tarsus in Cilicia. He took the diaconate in 380, and was raised to the higher order six years afterwards. When Antioch, weighed down by intolerable imposts, rose in insurrection and cast down the statues of Theodosius, great terror soon filled the city. They feared the extremity of the imperial vengeance, and sent Flavian to Rome to intercede. It was then when others fell prostrate that the orator found his first great occasion. He stood like a pillar unmoved amid the swaying multitudes, and with great power laboured to draw their thoughts to greater terrors and higher realities, and a more potent universal King. Probably never in the fluctuations of his lot at the metropolis in every circumstance of dignity and power did he ever pass the sublime elevation that he felt in his first charge, and with the first essay of his eagle's wing in that proud and luxurious and rebellious provincial city.

P. 610. "The old passover was a type of that which was about to be. But it was necessary for the truth to be set upon the type: having first shewn the type, He then brought in the Divine truth upon the table ... But the passover is the declaring of death: for the offering also that is being made to-day and that which was celebrated yesterday and that which is offered on each day are like to that which takes place on that day of the Sabbath (qy. Friday), and in nothing is that day more solemn than this, nor is this less precious than that, but they are one and the same in terrible and saving power.

P. 792. *On the games at the Circus.* "Nor is there any remembrance of our words, nor of the spiritual and terrific mysteries that are celebrated here.

P. 498. *On the blessed Philogonius.* "They (the Magi) offered gold. Offer thou sobriety and virtue. They offered frankincense. Offer thou pure prayers, the spiritual frankincense. They offered myrrh. Offer thou humility and a heart that has been humbled and mercy (to men). If thou approach with these gifts, thou shalt enjoy this sacred table with much freedom from fear. For it is on this account that I am urging these arguments now: since I know that very many will approach on that day and fall down at this spiritual sacrifice. That therefore we may do this neither unto evil nor to bring a charge upon our souls, but unto salvation,

*Opera, Venetiis, 1734. In eos qui jejulant jej. Judaeorum. I. 610.*

Τὸ παλαιὸν πάσχα τύπος ἦν τοῦ μέλλοντος ἔσεσθαι· ἔδει δὲ τὴν ἀληθείαν ἐπιτεθῆναι τῷ τύπῳ· πρότερον δείξας τὴν σκίαν, τότε ἐπήγαγε τὴν ἀληθείαν ἐπὶ τῆς τραπέζης... Πάσχα δὲ ἐστὶ τὸ τὸν θάνατον καταγγέλλειν· καὶ γὰρ ἡ σήμερον γινομένη προσφορά καὶ ἡ χθὲς ἐπιτελεσθεῖσα καὶ ἡ καθ' ἑκάστην ἡμέραν ὁμοία ἐστὶ τῇ γινομένη κατὰ τὴν ἡμέραν ἐκείνην τοῦ σαββάτου, καὶ οὐδὲν ἐκείνη ταύτης σεμνοτέρα οὐδὲ αὐτὴ ἐκείνης ἐντελεστέρα, ἀλλὰ μία καὶ ἡ αὐτὴ ὁμοίως φρικτὴ καὶ σωτήριος.

P. 792. *Adv. Ludos Circenses.*

Οὐδὲ ὑπόμνησις τῶν ἡμετέρων λόγων οὐδὲ τῶν πνευματικῶν καὶ φρικτῶν μυστηρίων τῶν ἐνταῦθα τελουμένων.

P. 498. *De beato Philogonio. § 3, of the Magi.*

Προσήνεγκαν ἐκείνοι χρυσόν· προσένεγκέ συ σωφροσύνην καὶ ἀρετήν· προσήνεγκαν ἐκείνοι λιβανωτόν· προσένεγκέ συ εὐχὰς καθαρὰς, τὰ θυμιάματα τὰ πνευματικά· προσήνεγκαν ἐκείνοι σμύρνην· προσένεγκέ συ ταπεινοφροσύνην καὶ τεταπεινωμένην καρδίαν καὶ ἐλεημοσύνην· ἂν μετὰ τούτων προσέλθῃς τῶν δώρων μετὰ ἀδείας ἀπολαύση πολλῆς τῆς ἱερᾶς ταύτης τραπέζης· καὶ γὰρ ἐγὼ διὰ τοῦτο τούτους κινῶ τοὺς λόγους νῦν· ἐπειδὴ οἶδα ὅτι πάντως πολλοὶ κατ' ἐκείνην προσελεύσονται τὴν ἡμέραν, καὶ ἐπιπεσοῦνται τῇ πνευματικῇ ταύτῃ θυσίᾳ, ἵνα οὖν μηδὲ ἐπὶ κακῷ μηδὲ ἐπὶ κρίματι τῆς ἡμέτερας ψυχῆς τοῦτο



I already from this point testify beforehand and exhort you to cleanse yourselves in every way and so to come to the sacred mysteries.

P. 500. "For you are about to receive a king by the communion: but when a king is coming to the soul there ought to be great calm, much quietness and profound peace in the thoughts... and as you receive Him with much honour here, so will He also receive you with much glory there.

P. 382. "For the priesthood is fulfilled indeed on earth, but it has the rank of Heavenly appointments. And this is at least very likely. For it is not man or angel or archangel nor any other created power but the Paraclete Himself that arranged this service for Himself throughout, and that persuaded us, while still abiding in the flesh, that the ministry of angels appears to us. Wherefore it is right that he that has been consecrated, as he stands as it were in the Heavens in the midst of those powers, should be pure in like manner. For even the arrangements of the covenant before the grace (of ours) are alarming indeed and most terrifying, as the bells, the pomegranates, the stones, those on the breasts (and) those upon the fastening at the shoulder, the mitre, the fillet, the robe reaching to the foot, the golden plate, the holy of holies, the great stillness of the spaces within. But if one should investigate the arrangements of the (covenant of) grace, one would find those alarming and terrifying things of the old covenant to be small [in comparison] and that which there also was said respecting the law to be true, that that which has been glorified has in this respect not been glorified

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ποιῶμεν, ἀλλ' ἐπὶ σωτηρία, ἐντεύθεν ἤδη προδιαμαρτύρομαι καὶ παρακαλῶ, παντὶ τρόπῳ καθάραντας ἑαυτοὺς οὕτω προσιέναι τοῖς ἱεροῖς μυστηρίοις.

P. 500 D.

Βασιλεία γὰρ ὑποδέχσθαι μέλλεις διὰ τῆς κοινωνίας· βασιλέως δὲ ἐπιβαίοντος τῇ ψυχῇ, πολλὴν εἶναι δεῖ τὴν γαλήνην, πολλὴν τὴν ἡσυχίαν, βαθείαν τῶν λογισμῶν τὴν εἰρήνην... καὶ καθάπερ Αὐτὸν μετὰ πολλῆς ὑποδέχῃ τιμῆς ἐνταῦθα, οὕτω καὶ Αὐτὸς μετὰ πολλῆς ὑποδέχεται σε δόξης ἐκεῖ, κ.τ.λ.

Venet. 1734. I. p. 382. *De Sacerdotio, III.*

Ἦ γὰρ ἱερωσίνη τελεῖται μὲν ἐπὶ τῆς γῆς, τάξιν δὲ ἐπουρανίων ἔχει ταγματῶν. Καὶ μάλα γέ εἰκότως· οὐ γὰρ ἄνθρωπος, οὐκ ἄγγελος, οὐκ ἀρχάγγελος, οὐκ ἄλλη τις κτιστὴ δύναμις· ἀλλ' Αὐτὸς ὁ Παράκλητος ταύτην διετάξατο τὴν ἀκολουθίαν, καὶ ἔτι μένοιτας ἐν σαρκὶ τὴν τῶν ἀγγέλων ἔπεισε φαντάζεσθαι τὴν διακονίαν. Διὸ χρῆ τὸν ἱερωμένον, ὡς περ ἐν αὐτοῖς ἐστῶτα τοῖς οὐρῖνοις μεταξὺ τῶν δυνάμεων ἐκείνων, οὕτως εἶναι καθαρὸν. Φοβερὰ μὲν γὰρ καὶ φρικωδέστατα καὶ τὰ πρὸ τῆς χάριτος, οἷον οἱ κώδωνες, οἱ ρόισκοι, οἱ λίθοι οἱ ἐπὶ τοῦ στήθους οἱ τῆς ἐπώμιδος, ἡ μέτρα, ἡ κίδαρις, ὁ ποδῖρης, τὸ πέταλον τὸ χρυσοῦν, τὰ ἄγρια τῶν ἁγίων, ἡ πολλὴ τῶν εἰδῶν ἡρεμία. Ἄλλ' εἴ τις τὰ τῆς χάριτος ἐξετάσειε, μικρὰ ὅσα εἰρήσει τὰ φοβερὰ καὶ φρικωδέστατα ἐκείνα· καὶ τὸ περὶ τοῦ νόμον λεχθὲν κανταῖθα ἀληθὲς ὄν, ὅτι οὐ δεδόξασται



on account of the surpassing glory (of the new). For whenever you see the Lord sacrificed, and lying (there), and the priest standing over the sacrifice, and praying over it, and all the (Christians) around reddened with that precious blood, do you really any longer think you are standing among men and on the earth? On the contrary, are you not removed upward to the Heavens, and putting off from the soul all carnal understanding, do you not with the soul unclothed and the understanding pure look round on the things in Heaven? O the wonder! O the love of God to man! He that is sitting above with the Father is at that season held by the hands of them all, and gives Himself to those who wish to fold Him in their arms and hold Him fast. But they do this with the eyes of faith. [This I think a kind of objective faith, realizing Christ's natural presence.]

P. 384. "But it is time, for the rest, to approach this terrific table. Let us all therefore come with becoming sobriety and wakefulness, and let none be as Judas any longer, none as a wicked one, none as one with poison: not bearing different things in the mouth indeed, and different in the understanding. Now also that Christ is present, Who ordered all things about that table, He now orders all things about this table also. For neither is it man that causes the (elements) that lie before us to become the body and blood of Christ, but Christ Himself that was crucified on our behalf. The priest stands before us, uttering those words (This is My body). But it is the power and the grace of God (that make the change).

τὸ δεδοξασμένον ἐν τούτῳ τῷ μέρει ἕνεκεν τῆς ὑπερβαλλούσης δόξης. "Ὅταν γὰρ ἴδῃς τὸν Κύριον τεθυμένον, καὶ κείμενον, καὶ τὸν ἱερέα ἐφεστώτα τῷ θύματι, καὶ ἐπευχόμενον, καὶ πάντα ἐκείνῳ τῷ τιμίῳ φοινισσομένους αἵματι, ἄρα ἔτι μετὰ ἀνθρώπων εἶναι νομίζεις, καὶ ἐπὶ τῆς γῆς ἐστάναι; ἀλλ' οὐκ εὐθέως ἐπὶ τοὺς οὐράνους μετανίστασαι, καὶ πᾶσαν σαρκικὴν διάνοιαν τῆς ψυχῆς ἐκβάλλων, γυμνῆ τῇ ψυχῇ καὶ τῷ νῷ καθαρῷ περιβλέπεις τὰ ἐν οὐρανοῖς; ὦ τοῦ θαύματος! ὦ τῆς τοῦ Θεοῦ φιλανθρωπίας! ὁ μετὰ τοῦ Πατρὸς ἄνω καθήμενος κατὰ τὴν ὄραν ἐκείνην τῶν ἀπάντων κατέχεται χερσὶ καὶ δίδωσιν Αὐτὸν τοῖς βουλομένοις περιπτύξασθαι καὶ περιλαβεῖν. Ποιοῦσι δὲ τοῦτο διὰ τῶν ὀφθαλμῶν τῆς πίστεως. [Also consult II. p. 384 on the Holy Pentecost.]

II. 384. *De proditiōne Judæ, Hom. I.*

Ἄλλὰ καιρὸς λοιπὸν τῇ φρικτῇ ταύτῃ προσελθεῖν τραπέζῃ. Πάντες τοίνυν προσέλθωμεν μετὰ τῆς προσηκούσης σωφροσύνης καὶ ἠψέως· καὶ μηδεὶς ἔστω Ἰούδας ἔτι· μηδεὶς ἔστω πονηρὸς, μηδεὶς ἔχων ἰόν· μὴ ἄλλα μὲν ἐπὶ τοῦ στόματος φέρωι, ἄλλα δὲ ἐπὶ τῆς διανοίας. Πάρεστιν ὁ Χριστὸς καὶ νῦν ἐκείνος ὁ τὴν τράπεζαν διακοσμῆσας ἐκείνην· οὗτος καὶ ταύτην διακοσμῆι νῦν. Οὐδὲ γὰρ ἀνθρώπος ἐστὶν ὁ ποιῶν τὰ προκείμενα γένεσθαι σῶμα καὶ αἷμα Χριστοῦ, ἀλλ' Αὐτὸς ὁ σταυρωθεὶς ὑπὲρ ἡμῶν Χριστός. Σχήμα πληρῶν ἔσθηκεν ὁ ἱερεὺς, τὰ ῥήματα φθειγγόμενος ἐκείνα. Ἡ δὲ δύναμις καὶ ἡ χάρις τοῦ Θεοῦ ἐστί.

P. 373. "That ark then indeed, when the storm ceased, remained on the earth: but this ark, when the anger ceased, was caught up to Heaven, and now is at the Father's right hand, that body without blemish and without defilement. But since I mentioned the body of the Lord it was necessary not to omit observing the feasts, whensoever we ought to communicate, but in so doing to cleanse the conscience and then to touch the holy sacrifice. For he that is in a polluted and unclean state, would neither be entitled to partake in the feast of that holy and terrific (lit. causing a shuddering) flesh. But he that is pure and has with exact repentance wiped away his offences, would be entitled both in the feast and at all times to partake of the Divine mysteries, and would be worthy (or meet) to enjoy the Divine gifts. But since this has I know not how been overlooked by some, and since many loaded with many evil things, when they see the feast come, as if they were thrust toward it by the day itself, touch the Divine mysteries, which it is not proper for men with these dispositions even to see, &c.... What then is the sin? The coming to it not with terror, but kicking with the foot, striking, full of wrath, crying out, reviling, pushing those that are near them, filled with confusion. 'This is My body,' saith (the priest). This word transmutes (transorders) the (elements) lying before us. [Is it possible more expressly to affirm a bona-fide natural change?] And as that voice which saith 'Increase and be multiplied and 'fill the earth,' was spoken indeed once for all, but becomes through all times that which indeed gives power to our nature to beget children, so this voice, once for all uttered, works for itself the

P. 373. *De Baptismo Christi.*

Ἐκείνη μὲν οὖν ἡ κιβωτός, τοῦ χειμῶνος λυθέντος, ἔμεινεν ἐπὶ γῆς· αὕτη δὲ ἡ κιβωτός, τῆς ὀργῆς λυθείσης, εἰς τὸν οὐρανὸν ἠρπάζετο, καὶ ἵδν ἐστὶν ἐν δεξιᾷ τοῦ Πατρὸς, τὸ ἄμωμον ἐκείνο καὶ ἀκήρατον σῶμα. Ἄλλ' ἐπειδὴ τοῦ σώματος ἐμνήσθην Δεσποτικῶν, ... ἔδει... μὴ ἑορτὰς παρατηρεῖν, ἦνικα ἂν δέοι κοινωνεῖν, ἀλλὰ τὸ σινειδὸς καθαίρειν, καὶ τότε τῆς ἱερᾶς ὑπτεσθαι θυσίας. Ὁ μὲν γὰρ ἐναγῆς καὶ ἀκάθαρτος οὐδὲ ἐν ἑορτῇ δίκαιος ἂν εἴη μετέχειν τῆς ἁγίας ἐκείνης καὶ φρικώδους σαρκός· ὁ δὲ καθαρὸς καὶ διὰ μετανοίας ἀκριβοῦς ἀποσηρξάμενος τὰ πλημμελήματα καὶ ἐν ἑορτῇ καὶ ἀεὶ δίκαιος ἂν εἴη μετέχειν τῶν Θεῶν μυστηρίων, καὶ ἀπολοῦεν ἂν εἴη ἄξιος τοῦ Θεοῦ δωρεῶν. Ἄλλ' ἐπειδὴ τοῦτο οὐκ οἶδα πῶς παρωπταί τισιν, καὶ μυρίων πολλοὶ γέμιοιτες κακῶν, ὅτε τὴν ἑορτὴν ἴδωσι παραγενομένην, ὡς ἐπ' αὐτῆς ὠθοῦμενοι τῆς ἡμέρας, ἀπτονται τῶν ἱερῶν μυστηρίων, ἃ μηδὲ ἰδεῖν οὕτω διακειμένους θέμις... Τί οὖν ἐστὶ τὸ ἀμάρτημα; Τὸ μὴ μετὰ φρικῆς προσιέναι, ἀλλὰ λακτίζοντας, τύπτοιτας, θυμῶ γέμιοιτας, λοιδοροῦντας, τοὺς πλησίον ὠλοῦντας, ταραχῆς ἐμπληθεμένους. Τοῦτό Μοῦ ἐστὶ τὸ σῶμά, φησι. Τοῦτο τὸ ῥῆγμα μεταρρήνθρα τὰ προκείμενα. Καὶ καθάρω ἢ φωνῇ ἐκείνῃ ἢ λέγονσα, Ἀξιάνασθε καὶ πληθύνασθε, καὶ πληρώσατε τὴν γῆν, ἐρρέθη μὲν ἅπασ, διὰ παντὸς δὲ τοῦ χρόνου γίνεται ἔργω ἐνδυναμοῦσα τὴν φύσιν τὴν ἡμετέραν εἰς παιδοποιίαν· οὕτω καὶ ἡ φωνῇ αὕτη ἅπασ λεχθεῖσα καθ' ἐκάστην τράπεζαν ἐν

completed sacrifice on every table in the churches from that time till to-day and till His own coming (lit. presence)... Having despised the body of the Master... For the sacrifice is spiritual food; and as bodily food, whenever it passes into the belly, that has damaging ingredients in it, extends its disease further, not in accordance with its own nature, but in accordance with the belly's own disorder, so as I conceive it is wont to happen also in the case of the spiritual mysteries. For also, they also when they pass into a soul full of wickedness, more corrupt and destroy it, not in accordance with their own nature but with the disorder of the soul that received them... If thou hast anything against an enemy, remove the wrath, heal the plague, dismiss the enmity, that thou mayest receive healing from the table. For thou approachest a terrific and holy sacrifice. Reverence the fundamental fact of the offering itself. Christ lies before thee put to death... In the market there is quiet, in the church clamour. But there, while the terrific mysteries of Christ are being performed, while the sacred rite is yet going on, you leave all this in the midst...

P. 401. "What are you doing, man, when the priest stands before the table, holding up his hands to heaven, calling the Holy Spirit to come and touch the (elements) set before us? Let there be much silence, much stillness when the Spirit gives the grace, when He comes down, when He touches the (elements) lying before us, when you see the sheep slain and perfectly prepared, &c.

ταῖς ἐκκλησίαις, ἐξ ἐκείνου μέχρι σήμερον, καὶ μέχρι τῆς Αὐτοῦ παρουσίας τὴν θυσίαν ἀπηρτισμένην ἐργάζεται... σώματος καταφρονήσας τοῦ Δεσποτικοῦ ... τροφή γάρ ἐστι πνευματικὴ ἢ θυσία· καὶ καθάπερ ἡ σωματικὴ τροφή, ὅταν εἰς γαστέρα χυμοὺς ἔχουσαν πονηροῦς ἐμπέσῃ, πλέον ἐπιτείνει τὴν ἀρρώστιαν, οὐ παρὰ τὴν οἰκείαν φύσιν, ἀλλὰ παρὰ τὴν ἀσθένειαν τῆς γαστροῦς, οὕτω δὴ καὶ ἐπὶ τῶν μυστηρίων τῶν πνευματικῶν συμβαίνει εἶθε. Καὶ γὰρ καὶ αὐτὰ, ἐπειδὴν εἰς ψυχὴν ἐμπέσῃ πονηρίας γέμουσαν, μᾶλλον αὐτὴν διαφθείρει καὶ ἀπόλλυσιν, οὐ παρὰ τὴν οἰκείαν φύσιν, ἀλλὰ παρὰ τὴν ἀσθένειαν τῆς δεξαμένης ψυχῆς... Ἐὰν ἔχῃς τι κατ' ἐχθροῦ, ἔξελε τὴν ὀργὴν, θεραπείουσον τὴν πληγὴν, λῦσον τὴν ἔχθραν, ἵνα λάβῃς θεραπείαν ἀπὸ τῆς τραπέζης· θυσία γὰρ προσέρχῃ φρικτῇ καὶ ἀγίᾳ. Αἰδέσθητι τὴν ὑπόθεσιν αὐτῆς τῆς προσφορᾶς. Ἐσφαγμένους προκεῖται ὁ Χριστός... ἐν ἀγορᾷ ἡσύχια· ἐν ἐκκλησίᾳ κραυγὴ... Ἐνταῦθα δὲ τῶν φρικτῶν τοῦ Χριστοῦ μυστηρίων ἐπιτελουμένων, τῆς ἱερᾶς τελετῆς συνεστῶσης ἔτι, καταλιμπάνεις ἐν μέσῳ πάντα...

401. *De Cruce et Cœmeterio.*

Τί ποιεῖς, ἄνθρωπε, ὅταν ἐστήκῃ πρὸ τῆς τραπέζης ὁ ἱερεὺς, τὰς χεῖρας ἀνατείνων εἰς τὸν οὐρανόν, καλῶν τὸ Πνεῦμα τὸ ἅγιον τοῦ παραγένεσθαι καὶ ἄψασθαι τῶν προκειμένων; πολλὴ σιγὴ, πολλὴ ἡσυχία· ὅταν διδῷ τὴν χάριν τὸ Πνεῦμα, ὅταν κατέλθῃ, ὅταν ἄψῃται τῶν προκειμένων, ὅταν ἴδῃς τὸ πρόβατον ἐσφαγιασμένον καὶ ἀπηρτισμένον, κ.τ.λ.



P. 375. "He Himself gives to thee a portion of His flesh; but thou dost not even make a return in words, nor dost thou thank Him for what thou didst receive. But after enjoying food for the body indeed, on coming from the table thou turnest to prayer; but though thou dost enjoy a food that is spiritual and that passes all creation visible and invisible, though thou art but a man and of a worthless nature, thou dost not remain to give thanks both by words and by actions, and how can this but be deserving of punishment at the last? They are both entitled mysteries indeed and they are. But where mysteries are performed there is great silence. Let us therefore handle this holy sacrifice with great silence, with much of our due order, and with a becoming pious manner, that we may draw God down to us to shew greater favour, and may thoroughly cleanse our souls and may obtain the good things that last for ever, &c.

P. 365. As to the first introduction of Christmas-day. "But when God is calling you to His own table, and putting before you on it His own Son, when angelic powers are standing by with fear and trembling, and the Cherubim are covering up their faces, the Seraphim crying out with trembling, Holy, Holy, Holy Lord, dost thou cry out, tell me, and make a tumult, pushing thy way to this spiritual banquet? Knowest thou not that the soul ought to be full of calmness on that occasion?"

P. 463. "But when he stands at the sacred table, when he is about to offer that terrific sacrifice, for the initiated know the

*II. De Baptismo Christi, p. 375 v.*

Αὐτός σοι τῆς σαρκὸς μεταδίδωσι· σὺ δὲ οὐδὲ λόγους Αὐτὸν ἀμείβῃ· οὐδὲ εὐχαριστεῖς ὑπὲρ ὧν ἔλαβες. Ἄλλα σωματικῆς μὲν τροφῆς ἀπολαύων, μετὰ τὴν τράπεζαν ἐπὶ εὐχρὴν τρέπῃ· πνευματικῆς δὲ καὶ ὑπερβαλλούσης τὴν κτίσιν ἅπασαν τὴν ὀρατὴν καὶ τὴν ἄορατον μετέχων, ἄνθρωπος ὢν καὶ τῆς εὐτελοῦς φύσεως, οὐ μένει εὐχαριστῶν καὶ ῥήμασι καὶ πράγμασι· καὶ πῶς οὐκ ἐσχάτης ταῦτα κολάσεως ἄξιος;... μυστήρια μὲν καὶ λέγεται, καὶ ἔστιν· ἔθθα δὲ μυστήρια, πολλὴ σιγή. Μετὰ πολλῆς τοῦτων τῆς σιγῆς, μετὰ πολλῆς τῆς εὐταξίας, μετὰ τῆς προσηκούσης εὐλαβείας, τῆς ἱερᾶς ταύτης ἀπτόμεθα τῆς θυσίας, ἵνα εἰς πλείονα τὴν εὐνοίαν τὸν Θεὸν ἐπισπόμεθα καὶ τὴν ψυχὴν ἐκκαθαίρωμεν, καὶ τῶν αἰώνιων ἐπιτύχωμεν ἀγαθῶν, κ.τ.λ.

*P. 365. On Christmas-day introduced at Antioch but ten years.*

Τοῦ Θεοῦ δὲ καλοῦντος ἐπὶ τὴν Ἐαυτοῦ τράπεζαν καὶ τὸν Ἐαυτοῦ προτιθέντος Υἱόν, ἀγγελικῶν δυνάμεων παρισταμένων μετὰ φόβον καὶ τρόμον, καὶ τῶν Χερουβὶμ κατακαλυπτότων τὰ πρόσωπα, τῶν Σεραφὶμ κραζόντων τρόμῳ, Ἄγιος ἄγιος ἄγιος Κύριος, σὺ κράζεις, εἰπέ μοι, καὶ θορυβῆ πρὸς τὴν πνευματικὴν ταύτην ἐστίασιν; Οὐκ οἶδας ὅτι γαλήνης δεῖ γέμειν τὴν ψυχὴν κατ' ἐκείνον τὸν καιρὸν;

*II. p. 463 v. Hom. I. on Pentecost maintaining the power of the Spirit.*

Ἄλλ' ὅταν παρὰ τὴν ἱερὰν ταύτην ἐστήκη τράπεζαν (i. e. the minister), ὅταν τὴν φρικτὴν ἐκείνην θυσίαν ἀναφέρων μέλλῃ ἴσασι γὰρ οἱ μεμνημένοι



words he utters: he does not handle the things that are lying before him until he has himself invoked on you the grace that comes from God, and ye utter in reply, 'And on thy spirit,' by the answer itself reminding yourselves that the minister present does nothing himself, and that the gifts lying before you are not what human nature has succeeded in making, but that the grace of the Holy Spirit, being present and alighting on all, supplies that mystic sacrifice. For if also it is a man that is present, yet it is God that worketh mightily through him.

P. 611. Against the Jews. "The passover is one thing: the forty days are another. For the forty days came once in the year, but a third passover (*i.e.* Lord's supper) is held in the week, and sometimes also a fourth, or rather it is as often as we choose. For the passover is not a fast; but the offering is also the sacrifice that takes place at each assembly.

P. 189. "The Jews also once raised the voice of victory. But ours should be much louder, as not Egyptians but demons were sunk in the sea: as not Pharaoh but the devil was conquered: as not visible (*lit.* sensible) arms were taken, but wickedness was taken away: not in the Red Sea, but in the font of regeneration: as (the promise is) not to the going forth of men into the promised land, but of their changing their mooring-station to Heaven: not of their eating manna, but of their feeding on the Lord's body:

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τὸ λεγόμενον· οὐ πρότερον ἄπτεται τῶν προκειμένων ἕως ἂν ὑμῖν αὐτὸς ἐπηνύξηται τὴν παρὰ τοῦ Θεοῦ χάριν, καὶ ὑμεῖς ἐπιφθέγγεσθε αὐτῷ, "Καὶ τῷ πνεύματί σου," διὰ τῆς ἀποκρίσεως αὐτῆς ἀναμνησκόντες αὐτοὺς, ὅτι οὐδὲν αὐτὸς ὁ παρὼν πράττει, οὐδὲ ἀνθρωπίνης ἐστὶ φύσεως κατορθώματα τὰ προκείμενα δῶρα, ἀλλ' ἡ τοῦ Πνεύματος χάρις παροῦσα καὶ πᾶσιν ἐφιπταμένη τὴν μυστικὴν ἐκείνην κατασκευάζει θυσίαν. Εἰ γὰρ καὶ ἀνθρωπὸς ἐστὶν ὁ παρὼν, ἀλλ' ὁ Θεὸς ἐστὶν ὁ ἐνεργῶν δι' αὐτοῦ.

I. p. 611. 3 *contra Jud.*

"Ἐτερον πάσχα, ἕτερον τεσσαρακοστή. Τεσσαρακοστή μὲν γὰρ ἅπαξ τοῦ ἐνιαυτοῦ γίνεται. Πάσχα δὲ τρίτον τῆς εβδομάδος ἐστὶ, ἐστὶ δὲ ὅτε καὶ τέταρτον, μάλλον δὲ ὅσάκις ἂν βουλόμεθα. Πάσχα γὰρ οὐ νηστεία ἐστὶν, ἀλλ' ἡ προσφορά καὶ ἡ θυσία, ἡ καθ' ἐκάστην γινομένη σύναξις. "Christ our Passover is sacrificed for us," &c. and 1 Cor. xi. "As often as," &c.

V. p. 189. *Psalms XLVI. (XLVII.), § 2.*

Ἄνεγκάν ποτε καὶ Ἰουδαῖοι ἐπινίκιον φωνήν... Ἄλλ' ἡ ἡμετέρα πολλὴ μείζων, οὐκ Αἰγυπτίων, ἀλλὰ τῶν δαιμόνων καταποκτισθέντων· οὐ τοῦ Φαραῶ, ἀλλὰ τοῦ διαβόλου ρικηθέντος· οὐ τῶν ὄπλων τῶν ληφθέντων τῶν αἰσθητῶν, ἀλλὰ τῆς κακίας ἀναιρεθείσης· οὐκ Ἐρυθρᾷ Θαλάσσει, ἀλλ' ἐν τῷ λούτρῳ τῆς παλιγγενεσίας· οὐκ εἰς τὴν γῆν τῆς ἐπαγγελίας ἐξιώντων, ἀλλ' εἰς τὸν οὐρανὸν μεθορμιζομένων· οὐ μάννῃ ἐσθιόντων, ἀλλὰ σῶμα σιτουμένων Δεσποτικόν· οὐκ

not of their drinking water from the rock, but blood from His side. On this account, he says, clap your hands because ye were set free from stones and stocks and ascended up above the Heavens and the Heavens of the Heavens and stand at His kingly throne.

P. 467. "Thou hast become a son, and eatest a spiritual table feeding upon this flesh and on the blood that begat thee anew.

P. 433. "This is the member through which we receive from Him the terrific sacrifice. The faithful know what I say.

P. 671. "The priest completes the sign. The offering is the same, even if any priest offer it: if it be Paul or Peter it is the same which Christ gave to His disciples, and which now the priests make.

P. 747. "No animal is more unclean than a stag: for also they say it (*ἔλαφος*) (so) is called from its eating serpents (*ῥφεις ἐσθίειν*).

P. 22. "Ye declare His death,' *i.e.* ye make a remembrance of the salvation (that He wrought) for us.

ἕδωρ πινόντων ἀπὸ πέτρας, ἀλλ' αἷμα ἀπὸ πλεύρας. Διὰ τοῦτό, φησι, κροτήσατε χεῖρας, ὅτι λίθον ἀπαλλαγέντες καὶ ξύλων ὑπερέβητε τοὺς οὐρανοὺς καὶ τοὺς οὐρανοὺς τῶν οὐρανῶν, καὶ πρὸς αὐτὸν ἕστητε τὸν θρόνον τὸν βασιλικόν, κ.τ.λ. [On Ps. 1. he has nothing about the Lord's supper.]

P. 467 A. Ps. CXLIV. (CXLV.).

Γέγονας υἱὸς καὶ τραπέζης ἀπολαύων πνευματικῆς σιτούμενος τὰς σάρκας καὶ τὸ αἷμα τὸ ἀναγέννησάν σε.

P. 176, Acts. One of his imaginative descriptions of this sacrament and XI. p. 23 B.

V. P. 433 D.

Ταῦτ' ἐστὶ τὸ μέλος, δι' οὗ τὴν φρικτὴν θυσίαν ἀποδεχόμεθα. Ἰσασι οἱ πιστοὶ τὸ λεγόμενον. He means "the tongue." More exact had he said "the mouth."

XI. p. 671 E. 1 Tim. Hom. II.

Σύμβολον ὁ ἱερεὺς πληροῦ. Ἡ προσφορά ἢ αὐτὴ ἐστὶ, κὰν ὁ τυχοῦν προσειέγκῃ· κὰν Παῦλος, κὰν Πέτρος, ἢ αὐτὴ ἐστὶν, ἣν ὁ Χριστὸς τοῖς μαθηταῖς ἔδωκε, καὶ ἣν νῦν οἱ ἱερεῖς ποιούσιν, κ.τ.λ.

P. 747.

Οὐδὲν ἐλάφον (ἀκαθαρότερον)· καὶ γὰρ παρὰ τοῦτό φασι αὐτὸν καλεῖσθαι διὰ τὸ ῥφεις ἐσθίειν.

XI. p. 22 B. Eryh. Hom. III.

Τὸν θάνατον Αὐτοῦ καταγγέλλετε, τούτεστιν ὑπόμνησιν ποιεῖτε τῆς σωτηρίας τῆς ὑπὲρ ἡμῶν.

P. 23. "I say this not that ye may at once partake, but that ye may make yourselves meet. You are not worthy of the sacrifice. No, nor of partaking, and surely not even of the prayer. Do you hear the proclaimer standing and saying, 'As many as are 'in the state of penitents, go away'? As many as partake not are (by right) among the penitents. If you are of the number of the penitents you ought not to partake.

P. 773. "It says thus, But the day of unleavened bread came, on which the passover ought to be sacrificed, saying this 'came,' (meaning) it was near, it was at the doors, remembering, I say, that evening, for they used to begin at evening. And for this, each one adds, when the passover was being sacrificed.

P. 783. "You see what earnestness there has been that we should always be remembering that He died on our behalf. For since Marcion and Valentinus and Manes, and those around them, were about to be produced, denying this dispensation, He continually reminds us of His passion by the mysteries, so that it appears strange to no one, at the same time saving and at the same time instructing by that sacred table.

P. 784. "And for what did He rise up and drink not water but wine? To tear up another wicked heresy by the root. For since there are some that have used water in the mysteries ... but the vine produces wine and not water.

P. 23.

Ταῦτα οὐχ ἵνα ἅπλως μετέχητε λέγω, ἀλλ' ἵνα ἀξίους ἑαυτοὺς κατασκευάζητε. Οὐκ εἶ τῆς θυσίας ἄξιος οὐδὲ τῆς μεταλήψεως· οὐκοῦν οὐδὲ τῆς εὐχῆς. Ἀκούεις ἐστῶτος τοῦ κήρυκος καὶ λέγοντος, "Ὅσοι ἐν μετανοίᾳ, ἀπέλθετε " πάντες." "Ὅσοι μὴ μετέχουσιν ἐν μετανοίᾳ εἰσὶν. Εἰ τῶν ἐν μετανοίᾳ εἶ, μετασχεῖν οὐκ ὀφείλεις.

VII. In Matt. p. 773, Hom. LXXXI, or LXXXII.

Οὕτω λέγει, "Ἦλθε δὲ ἡμέρα τῶν ἀζύμων, καθ' ἣν ἔδει θύεσθαι τὸ " πάσχα," τὸ ἦλθε τοῦτο λέγων, ἐγγὺς ἦν, ἐπὶ θύραις ἦν, τῆς ἐσπέρας δηλονότι μεμνημένος ἐκείνης, ἀπὸ γὰρ τῆς ἐσπέρας ἤρχοντο. Διὸ καὶ ἕκαστος προστίθησι, ὅτε ἐθύετο τὸ πάσχα.

P. 783.

'Ορᾶς ὅση γέγονε σπουδῆ, ὥστε αἰεὶ ἀναμιμνήσκεσθαι ὅτι ἀπέθανεν ὑπὲρ ἡμῶν. Ἐπειδὴ γὰρ ἐμελλον οἱ περὶ Μαρκίωνα καὶ Οὐαλεντίνον καὶ Μάνην φύεσθαι ταύτην ἀρνούμενοι τὴν οἰκονομίαν, διηνεκῶς ἀναμιμνήσκει τοῦ πάθους διὰ τῶν μυστηρίων, ὥστε μηδένα παραλογισθῆναι, ὁμοῦ μὲν σώζων, ὁμοῦ δὲ παιδεύων, διὰ τῆς ἱερᾶς τραπέζης ἐκείνης.

P. 784.

Καὶ τινὸς ἔνεκεν οὐκ ὕδωρ ἔπιεν ἀναστὰς ἀλλ' οἶνον; Ἄλλην αἴρεσιν πονηρὰν πρόρριζον ἀνασπῶν. Ἐπειδὴ γὰρ τινες εἰσὶν ἐν τοῖς μυστηρίοις ὕδατι κεκρημένοι... ἄμπελος δὲ οἶνον οὐχ ὕδωρ γεννᾷ.

P. 793. "And they laid their hands on Him and held Him in that very night, in which they (the Jews) ate the passover. So were they boiling and mad (with rage).

P. 840. "But what is the meaning of the napkins sticking to His flesh through the myrrh? For Peter saw these lying (on the floor of the tomb). For had they wished to steal the body they would not have stolen it naked... but chiefly because there was myrrh (on the cloths), a drug so adhesive and that had fixed itself to the body and to the cloths, for which reason it was not easy to tear away the cloths from the body, but those that were doing this would have wasted much time for it.

P. 272. "Wherefore it is also necessary to learn the wonder of the mysteries, whatever it is, and why it was given and what the benefit of the matter. We become one body, members, he says, of His flesh and of His bones. But let those that have been initiated follow what is being said. That we may then become not only in love but also in the fact itself mingled with His flesh. For through the food it comes to pass as He graciously gave it, wishing to shew to us the desire which He has over us, on this account He mixed Himself with us, and commingled His body with us, that we may be by nature one thing. He not only gave Himself to those who desire Him, but also to touch and to eat and to fix their teeth in His flesh, and to embrace Him and to fill up all their desire.

P. 793 B.

Καὶ ἐπέβαλον ἐπ' Αὐτὸν τὰς χεῖρας καὶ ἐκράτησαν, κατ' αὐτὴν τὴν νύκτα, καθ' ἣν τὸ πάσχα ἔφαγον [i. e. οὗτοι οἱ Ἰουδαῖοι]. Οὕτως ἔξον καὶ ἐμαίνοντο.

P. 840 B.

Τί δὲ βούλεται καὶ τὰ σουδάρια τὰ τῇ σμίρῃ προσπεπηγότα; ταῦτα γὰρ ἴδεν ὁ Πέτρος κείμενα. Εἰ γὰρ ἐβούλοντο κλέψαι, οὐκ ἂν γυμνὸν ἔκλεψαν τὸ σῶμα... μάλιστα δὲ ἔτι σμίρνα ἦν, φάρμακον οὕτω κολλώδες καὶ σώματι καὶ τοῖς ἱματίοις προσπεπηγός, ὅθεν οὐκ εὐκόλον ἦν ἀποσπάσαι τὰ ἱμάτια τοῦ σώματος; ἀλλὰ πολλοῦ χρόνου οἱ τοῦτο ποιοῦντες ἐδέοντο.

VIII. 272. Hom. XLVI. on John VI.

Διὸ καὶ ἀναγκαιῶν μαθεῖν τὸ θαῦμα τῶν μυστηρίων, τί ποτέ ἐστι, καὶ διατί ἐδόθη, καὶ τίς ἡ ὠφέλεια τοῦ πράγματος. Ἐν σῶμα γινόμεθα, μέλη, φησιν, τῆς σαρκὸς Αὐτοῦ, καὶ ἐκ τῶν ὀστέων Αὐτοῦ. Οἱ δὲ μεμνημένοι παρακολουθεῖσθαι τοῖς λεγομένοις. Ἴν' οὖν μὴ μόνον κατὰ τὴν ἀγάπην γενόμεθα, ἀλλὰ καὶ κατ' αὐτὸ τὸ πρᾶγμα, εἰς ἐκείην ἀνακρισθῶμεν τὴν σάρκα. Διὰ τῆς τροφῆς γὰρ γίνεται ὡς ἐχαρίσαστο, βουλόμενος ἡμῖν δεῖξαι τὸν πόθον, ὃν ἔχει περὶ ἡμᾶς, διὰ τοῦτο αἰέμιζεν Ἐαντὸν ἡμῖν, καὶ ἀπέφυρε τὸ σῶμα Αὐτοῦ εἰς ἡμᾶς, ἵνα ἐν τι ὑπάρξωμεν... οὐκ ἴδεν Αὐτὸν μόνον παρέτχε τοῖς ἐπιθυμοῦσιν, ἀλλὰ καὶ ἀίεσθαι, καὶ φαγεῖν, καὶ ἐμπῆξαι τοὺς ὀδόντας τῇ σαρκί, καὶ συμπλακῆναι, καὶ τὸν πόθον ἐμπλήσαι πάντα.



P. 278. "And how said He, 'The flesh profiteth nothing at 'all'? He did not say it about His own flesh. Far be it from us.

P. 509. "Reverence therefore, reverence this table, of which we all partake, the Christ that was slain for us, the sacrifice that is lying on it.

P. 212. "What are you saying, blessed Paul? I desire to draw to you the hearer, and remembering the terrific mysteries do you call that fearful and most terrific cup a cup of blessing? ... but he called it a cup of blessing because holding it between the hands we hymn His praises with wonder, astonished at His unspeakable gift, blessing Him because He also shed this very (blood), but gave to us all to partake of Himself, so that, if you desire blood, he says, do not redden with the slaughter of the unreasoning victims the altar of idols, but My altar with My blood. What is more dreadful than this? But what more kindly affectioned? Tell me.

P. 213. "Why did He not say participation? Because He wished to shew something more and to exhibit the great amount of union. For we do not communicate only by partaking and by reception, but also by being made one, for as that body has been made one with the Christ, so are we also made one by that bread...

P. 278. *Hom. XLVII.*

Καὶ πῶς εἶπεν, Ἡ σὰρξ οὐκ ὠφελεῖ οὐδέν; οὐ περὶ τῆς Ἐαυτοῦ σαρκὸς λέγων. Μὴ γένοιτο.

P. 509. *Rom. IV. 21, Hom. VIII.*

Αἰδέσθητε τοίνυν, αἰδέσθητε τὴν τράπεζαν ταύτην, ἧς κοινωνοῦμεν ἅπαντες, τὸν δι' ἡμᾶς σφαγέντα Χριστὸν, τὸ θῦμα, τὸ ἐπ' αὐτῆς κείμενον.

X. p. 212 D. *1 Cor. X. 16, Hom. XXIV. The cup of blessing, &c.*

Τί λέγεις, ὦ μακάριε Παῦλε; θέλων ἐντρέψαι τὸν ἀκροατὴν, καὶ μυστηρίων μεμνημένος φρικτῶν εὐλογίας ποτήριον καλεῖς τὸ ποτήριον τὸ φοβερὸν καὶ φρικωδέστατον ἐκεῖνο;...ποτήριον δὲ εὐλογίας ἐκάλεσεν, ἐπειδὴ αὐτὸ μετὰ χειρᾶς ἔχοντες, οὕτως αὐτὸν ἀνυμνοῦμεν θαυμάζοντες ἐκπληττόμενοι τῆς ἀφάτου δωρεᾶς, εὐλογοῦντες ὅτι καὶ αὐτὸ τοῦτο ἐξέχεεν, ἀλλὰ καὶ πᾶσιν ἡμῖν αὐτοῦ μετέδωκεν, ὥστε εἰ αἵματος ἐπιθυμεῖς, φησι, μὴ τὸν εἰδῶλον βωμὸν τῶν ἀλόγων φόνω, ἀλλὰ τὸ θυσιαστήριον τὸ Ἐμὸν τῷ Ἐμῷ φοίνισσε αἵματι. Τί τούτου φρικωδέστερον; Τί δὲ φιλοστοργότερον, εἰπέ μοι;

P. 213. *The bread, &c.*

Διὰ τί μὴ εἶπε, μετοχή; Ὅτι πλέον τι δηλώσαι ἠβουλήθη καὶ πολλὴν ἐνδείξασθαι τὴν συναφείαν. Οὐ γὰρ τῷ μετέχειν μόνον καὶ μεταλαμβάνειν, ἀλλὰ καὶ τῷ ἐνοῦσθαι κοινωνοῦμεν. Καθάπερ γὰρ τὸ σῶμα ἐκεῖνο ἦνται τῷ Χριστῷ, οὕτω καὶ ἡμεῖς διὰ τοῦ ἄρτου τούτου ἐνοίμεθα... On "which we

For having said, 'The communion [Gk. is sharing in common, not being "united," Chrysostom notwithstanding] of the body,' he sought again to say something of a closer kind, and for this also he brought in, 'We the many are one bread, one body.' [Just so.] For why say I communion? He says, we are that very body. For what is the bread? The body of Christ. But what do the partakers become? The body of Christ; not many bodies, but one body.

P. 218. "But you do not see (Christ) in a manger, but on an altar; not a woman holding Him, but a priest standing by, and the Spirit with great magnificence standing over Him. You do not in fact see this very body as they did, but you know both His power and all His system: and you are ignorant of none of the things that were accomplished by Him, having been accurately instructed in all these mysteries. Let us then make ourselves stand throughout and shudder. But I say this not to prevent our drawing near, but that we may not just draw near and that only. For as to approach just as you are is a peril, so not to communicate in those mystic feasts is hunger and death. For this table is the (very) nerves of our soul, the bond of our understanding, the basis of our confidence, our hope, our safety, our light, our life ... for I will shew you that this, which is more precious than all things there, is lying on the earth (here). For as in the royal palaces that which is more revered than all is not walls, nor golden roof, but the king's body that is sitting on the throne, so in the Heavens also it is the body of the King. But this it is now allowed to thee to see on earth. For I point out to you not angels

"break," εἰπὼν γὰρ κοιῳνία τοῦ σώματος ἐζήτησε πάλιν ἐγγύτερόν τι εἰπεῖν, διὸ καὶ ἐπήγαγεν ὅτι, εἰς ἄρτος ἐν σώμα ἔσμεν οἱ πολλοί. Τί γὰρ λέγω κοιῳνίαν; φησιν, αὐτὸ ἔσμεν ἐκεῖνο τὸ σῶμα. Τί γὰρ ἔστιν ὁ ἄρτος; σῶμα Χριστοῦ. Τί δὲ γίνονται οἱ μεταλαμβάνοντες; σῶμα Χριστοῦ. Οὐχὶ σώματα πολλὰ, ἀλλὰ σῶμα ἐν. Then the illustration of bread made of many grains of wheat, &c. All from p. 213 seems most true.

X. p. 218, compared with Christ's birth.

Σὺ δὲ οὐκ ἐν φάτῃ ὄρας, ἀλλ' ἐν θυσιαστηρίῳ· οὐ γυναικα κατέχουσαν, ἀλλ' ἱερέα παρεστῶτα, καὶ ἠεὶ μετὰ πολλῆς δαψυλείας τοῖς προκειμένοις ἐφιστάμενον. Οὐκ ἄπλως αὐτὸ τοῦτο τὸ σῶμα ὄρας ὡσπερ ἐκεῖνοι, ἀλλ' αἰσθα Ἀυτοῦ καὶ τὴν δύναμιν καὶ τὴν οἰκονομίαν ἅπασαν, καὶ οὐδὲν ἀγνοεῖς τῶν δι' Αὐτοῦ τελεσθέντων, μετ' ἀκριβεῖς μυσταγωγηθεῖς ἅπαντα. Διαιαστήσωμεν τοῖν ἑνωτοῖς καὶ φρέζωμεν... Ταῦτα δὲ λέγω, ἢ ζοῖ... τὸ γὰρ πάτων ἐκεῖ (in Heaven) τιμωτέροι, τοῦτό σοι ἐπὶ τῆς γῆς δείξω κείμενον. Ὡσπερ γὰρ ἐν τοῖς βασιλείοις τὸ πάντων σεμνότερον οὐ τοῖχοι οὐκ ὄροφος χρυσοῦς, ἀλλὰ τὸ βασιλικὸν σῶμα τὸ καθήμενον ἐπὶ τοῦ θρόνου, οὕτω καὶ ἐν τοῖς οὐρανοῖς τὸ τοῦ βασιλέως σῶμα. Ἀλλὰ τοῦτό σοι ἰὼν ἐξέστιν ἐπὶ γῆς ἰδεῖν.

nor archangels, nor Heavens and the Heavens of Heavens, but the Master Himself of these things ... you not only see but you also handle Him : and you not only handle but also eat Him and take Him and withdraw with Him in your hands to your home.

P. 114. "Behold there is also another consolation. If at least our High-Priest is above He is also much better than those sacrifices among the Jews, not in the manner only, but also in the place, and in the temple and in the covenant and in the person ... For see we have the temple above, the priest above, the sacrifice above. Surely then we offer as sacrifices those that can be offered on that altar, no longer sheep and oxen, no longer blood and fat. All these things have been done away (loosed), and the reasonable service has been offered in their place ... moderation, sobriety, pitifulness, endurance of evils, long-suffering, humility of mind, &c.

P. 217. "If the memory of the just alone has so great power, how shall deeds, when they also are done for Him, fail to have power too? This was not vainly ordained by the apostles that at the terrific mysteries there should be a 'memory' of the departed. They know that great gain has come from its much benefit. For when the whole people is standing, holding up their hands, a priestly complement, and the terrific sacrifice lies before them, how shall we not be in grief of countenance calling upon God for all these ?

Οὐ γὰρ ἀγγέλους, οὐδὲ ἀρχαγγέλους, οὐδὲ οὐρανοὺς καὶ οὐρανοὺς οὐρανῶν, ἀλλὰ Αὐτὸν τὸν τούτων σοὶ δεικνύω δεσπότην...οὐκ ὄρας μόνον, ἀλλὰ καὶ ἅπτη· καὶ οὐκ ἅπτη μόνον, ἀλλὰ καὶ ἐσθίεις, καὶ λαβὼν οἴκαδε ἀναχωρεῖς.

XI. p. 114. *Hom. V.*

\*Ἴδου καὶ ἄλλη παράκλησις. Εἶγε ἄνω ὁ ἀρχιερεὺς ἡμῶν, καὶ πολλὸν βελτίων τῶν παρὰ Ἰουδαίοις, οὐ τῷ τρόπῳ μόνον, ἀλλὰ καὶ τῷ τόπῳ καὶ τῇ σκηνῇ καὶ τῇ διαθήκῃ καὶ τῷ προσώπῳ...Ὅρα γὰρ, ἄνω ἔχομεν τὸ ἱερεῖον, ἄνω τὸν ἱερέα, ἄνω τὴν θυσίαν. Οὐκοῦν ταύτας ἀναφέρομεν θυσίας τὰς ἐν Ἐκείνῳ δυναμένας προσφέρεσθαι τῷ θυσιαστηρίῳ, οὐκέτι πρόβατα καὶ βόας, οὐκέτι αἷμα καὶ κνίσσῃν. Πάντα ταῦτα λέλυται, καὶ ἀντεισηνέκται ἀντὶ τούτων ἢ λογικῇ λατρείᾳ...ἐπιεικεία σωφροσύνη ἐλεημοσύνη ἀνεξικακία μακροθυμία ταπεινοφροσύνη, κ.τ.λ.

XI. p. 217 E. *Philip. Hom. III.*

Εἰ μνήμη μόνον δικαίου τοσοῦτον ἰσχύσει, ὅταν καὶ ἔργα γένηται ὑπὲρ Αὐτοῦ, πῶς οὐκ ἰσχύσει ; Οὐκ εἰκὴ ταῦτα ἐνομοθετήθη ὑπὸ τῶν ἀποστόλων, τὸ ἐπὶ τῶν φρικτῶν μυστηρίων μνήμην γένεσθαι τῶν ἀπελθόντων. [An allusion to the *diptychs*.] Ἴσασι αὐτοῖς πολλὸν κέρδος γινόμενον, πολλὴν τὴν ὠφελείαν. Ὅταν γὰρ ἐστήκη λαὸς ὀλόκληρος, χεῖρας ἀνατείνοντες, πλήρωμα ἱερατικόν, καὶ προκέχεται ἡ φρικτὴ θυσία, πῶς οὐ δυσωπήσομεν ὑπὲρ τούτων τὸν Θεὸν παρακαλοῦντες ;

P. 141. "What Heavenly things does he speak of here? The spiritual; for though also they are celebrated on earth yet nevertheless they are worthy of the Heavens. For when our Lord lies slain, when the Spirit comes near, when He that sitteth at the Father's right hand is here, when sons are born by the font, when we have a fatherland there, and a city and a government, when we are strangers to things here, how can all these things be other than Heavenly?"

P. 160. "But what does he call the things in the Heavens now? Is it the Heaven? but is it the angels? None of these things, but our own. Then our blessings are in the Heavens, even though they are celebrated on the earth.

P. 168. "What then? do we not offer every day? We offer indeed, making to ourselves a remembrance of His death, and it is one and not many (remembrances). How one and not many, since it was once for all offered? ... This is for a remembrance of what once happened. For He says, Do this for My remembrance; not do another sacrifice, as the high-priest then did, but we always do the same. But rather we perform a remembrance of a sacrifice."

XII. p. 141. *Heb. VIII.* "who serve unto the example."

Τίνα λέγει ἐνταῦθα ἐπουράνια; τὰ πνευματικά· εἰ γὰρ καὶ ἐπὶ γῆς τελείται, ἀλλ' ὅμως τῶν οὐρανῶν εἰσιν ἄξια. Ὅταν γὰρ ὁ Κύριος ἡμῶν κείται ἐσφαγμένος, ὅταν Πνεῦμα παραγίηται, ὅταν ὁ καθημένος ἐν δεξιᾷ τοῦ Πατρὸς ἐταῦθα ἦ, ὅταν υἱοὶ γίνονται διὰ λούτρον, ὅταν πολῖται ᾧσιν τῶν ἐν οὐρανοῖς, ὅταν πατρίδα ἔχωμεν ἐκεῖ καὶ πόλιν καὶ πολίτευμα, ὅταν ξένοι ὦμεν τῶν ἐνταῦθα, πῶς οὐκ ἐπουράνια ταῦτα πάντα τύγχανει;

P. 160. *Heb. IX. 23, Hom. XVI.*, "the Heavenly things themselves," &c.

Τίνα δὲ καλεῖ τὰ ἐν τοῖς οὐρανοῖς νῦν; ἄρα τὸν οὐρανόν; ἀλλὰ τοὺς ἀγγέλους; Οὐδὲν τούτων, ἀλλὰ τὸν ἡμέτερα. Ἄρα ἐν τοῖς οὐρανοῖς τὰ ἡμέτερα, κἂν ἐν τῇ γῇ ἐπιτελείται.

P. 168 c. *Hom. XVII.*

Τί οὖν; ἡμεῖς καθ' ἐκάστην ἡμέραν οὐ προσφέρομεν; προσφέρομεν μὲν, ἀνάμνησιν ποιούμενοι τοῦ θανάτου Αὐτοῦ. Καὶ μία ἐστὶν αὐτῇ, καὶ οὐ πολλά. Πῶς μία, καὶ οὐ πολλά; ἐπειδὴ ἅπαξ προση-έχθη... Τούτο εἰς ἀνάμνησιν γίνεται τοῦ ποτε γενομένου. Τούτο γὰρ ποιεῖτέ, φησιν, εἰς τὴν Ἐρμῆν ἀνάμνησιν. Οὐκ ἄλλην θυσίαν καθάπερ ὁ ἀρχιερεὺς ποτε, ἀλλὰ τὴν αὐτὴν αἰεὶ ποιῶμεν. Μᾶλλον δὲ ἀνάμνησιν ἐργαζόμεθα θυσίας.

In the first extract the actual presence of Christ's body on earth during the Lord's supper, though at the same time it is in Heaven, is very expressly declared; for if one were to say "the priest standing over the sacrifice" and "the Lord sacrificed" are



but figurative language, yet the last sentence beginning "He that sitteth, &c." cannot be taken for figurative. But some will say, The final clause proves that it is all figurative, for he says it is done "by faith." Now this is one of many passages all of which might be so taken. But is it the real meaning? Does he not rather intend that without faith we cannot touch and see the present body, but that by the eye of faith we do see it there? Chrysostom is then the second of the chief previously mentioned Greek teachers of the Real Presence of Christ's natural body in this sacrament. In extract II. we have the word *μεταρρυθμίζει* added to the already considerable list of words signifying the change of the bread and wine. It is trans-constitute, *i.e.* change the constitution of, or re-order. The extracts following shew that the preacher had a reason in the indecorous behaviour of the people for trying to frighten them into decorum by representing it as a terrific ordinance, but the attempt previously seems to have very imperfectly succeeded.

One of the last extracts deals with the chief opposing passage of John vi. by a direct denial. But is it not most contrary to the entire context to affirm that Christ referred to all other flesh except His own, when He said, "What and if ye see the Son of Man (*i.e.* the manhood in particular) "ascending up where He as Son of "God was before? It is the Spirit that giveth life, the flesh" (surely His own flesh) "profiteth nothing"?

These extracts should be borne in mind in the examination of Ridley at Oxford. He is pleading for the sacramental or figurative sense of body and blood; but Weston turns upon him (p. 238, Parker Soc. Ed.), "That which is in the chalice is the same which "flowed out of Christ's side. But there came out blood; Ergo, "There is blood in the chalice." Both sides remembered this passage of Chrysostom; and Ridley, hard pressed, and not daring to give up the fathers, answers, "The blood of Christ is in the "chalice *indeed*, but not in the real presence but by grace and in a "sacrament." Weston, "That is well: then we have blood in the "chalice." Ridley, "*It is true*: but by grace and in a sacrament." Here the people hissed at him.

No one can dispute that our great reformers would have given their opponents a great temporary advantage had they confessed that the fathers were partly on the Roman side of the controversy. Besides this, was there not some darkness even on Ridley's vision

of the question? And thus we can make allowance for this great leader stooping to evade the pursuit of his cruel hunters by thus playing with terms. There is but one honest meaning to the words "It is blood indeed," and that meaning is pointedly and directly antithetic to what follows, It is blood by grace only, *i.e.* in a "sacrament," or typical form. The hissing of the people may have partly been irritation at having missed their prey: but I fear it arose partly from a sense of double-dealing. Well, we by the sufferings of the Reformers inherit liberty. Let our use of it be to give to words their genuine meaning; and to stand apart from the noblest fathers, when they depart from the simple provable sense of Scripture.

One would willingly accept the close of the last extract as indicating Chrysostom's real view on this subject. Many great Protestant writers fall into this estimate of him: but he has written too much in the opposite direction to make this a fair mode of settling the point. It is not by straining a father's words into orthodoxy that error on this subject can be overthrown, but by frank admissions whenever required by veracity that good and great men are not always consistent. We must give a true and natural interpretation to their sentences. We can well afford this, for we have not to accept and submit to the patristic sense of Holy Writ, but Holy Writ itself. When we find in any glorious hero or sovereign of thought in their ranks a marked concurrence with what we read in God's Scripture we rejoice in this confirmation of our settled convictions, but let the greatest among them stand in direct opposition to God's word, if we clearly see that it is so there is nothing left but to reverse his statue and with true puritan fidelity to give sentence, Let God be true were every man a liar.

(EE.) JOHN CASSIAN OF MARSEILLES. B. 360. D. 433.

His early education was received in a convent at Bethlehem. The place that he occupies is that of an objector to some of the details of Augustine's teaching; and he was a great promoter of convent life. A book of Institutes for the conduct of it, written or compiled by him, forms one-third of his remains. We also owe to

his pen a treatise on the Incarnation. But the most interesting remnant of his labours is an account of twenty-four collations or clerical discussions, held under the presidency of fifteen various abbots scattered over the wilderness of the Thebaid, where he spent seven years. Our extracts are taken from some of the latest, and Theonas, the president of those meetings, was a man of considerable judgment in interpreting Scripture. That he erred in attributing inherent powers of cleansing and justifying to the Lord's supper is only to say that he was not free from an almost universal error. Cassian received the office of deacon from the hands of Chrysostom himself; and, being sent by a Bishop of Antioch to Rome, seems to have received the second order there. The pope sent him to report on the ill-usage of Chrysostom in 405. Though he was opposed on other points to Pelagius, his views on original sin and grace in Collation XIII. drew upon him an attack from Prosper, of whom he became a fellow-countryman when he retired to Marseilles. We must assume that he concurs with the views adopted in the Collations. The feelings with which we turn over these Collations or records of clerical meetings (390—397) in the wilds of the further Egypt, which acquired, it seems, the name of Scythia, "in Scythicâ eremo commorantium," are something akin to the emotions with which we walk the very streets of old Pompeii and Herculaneum, and see select specimens of life as it went on there in the time of Tacitus. We see in Cassian's reports the regular clergy of the Thebaid, if not of Scetis or Scete, also giving in succession their opinions on the various questions of theology then current; and it is with great interest that we, as it were, hear them speak on the imperfection of present sanctification (Coll. XIX.), whether past sins are to be remembered (Coll. XX.), on fitness for the Lord's supper, just as if we were in congresses or conferences at the present hour. Rohrbacher makes Cassian himself a Scythian, iv. 216. He took another monk named Germanus for his companion. Cassian seems to have been branded as a semi-Pelagian: but his opponents were very strong partisans of the other side. Certainly Chrysostom could not have thought him such; but opprobrious charges easily settle on a man. "Obtrectatio et livor pronis auribus accipitur." His divergences seem to me very slight, and the questions are hard ones.

I. XXII. "They most confidently determined that he ought to unite in the sacred feasts (the Lord's supper); lest, that is, if he should continue thus abstaining from it, he should be entangled in the skilful snares of the malignant enemy, and should then not be a sharer of sanctification and of the body of Christ, and thus be defrauded for ever, by this trick of Satan, of getting the medicine of this saving remedy. And when this was done, in this way all the play of the devil's party was revealed, so that presently the custom (of sinning) ceased, with the virtue of the Lord's body protecting him. [XXII. 8.] Abbot Germanus. It has been said above that none except the holy are partakers of the heavenly sacraments. Now it is added that it is impossible for a man to be altogether free from fault, &c. [9.] Abbot Theonas. But it is another thing to be without sin, which is in accordance with the nature of our Lord Jesus alone by Himself, of Whom the apostle also pronounces as it were something eminent and special, saying, 'Who did no sin,' 1 Pet. ii. For the apostle assigned to Him a praise cheap enough and unworthy of his magnifyings, as if it were a thing incomparable and Divine, if we are also able to pass our life unstained by any sin. Again, Heb. iv., 'Without sin.' If then our earthly low estate also can have such a sharing with that high and Divine High-Priest, that we too are tempted without incurring any sinful fall, why did the apostle distinguish this merit of His from the case of mankind by so wide a division, looking up to it as if it were alone and singularly His? Therefore He is distinguished from all men by being the only exception, because

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*Migne, I. Collatio XXII. 6.*

Sacrosanctis eum epulis debere misceri confidentissime censuerunt: ne scilicet, si in hac abstinence durasset, versutiis maligni hostis laqueatus, sanctificationis et corporis Christi particeps esse non posset, et per hanc fraudem medicinâ remedii salutaris in perpetuum fraudaretur. Quo facto, ita omnis diabolice factionis scena detecta est, ut mox, virtute Domini corporis protegente, ... consuetudo cessaret. [XXII. 8.] Germanus abbas. Supra dictum est non nisi sanctos cœlestium sacramentorum esse participes. Nunc adjicitur impossibile esse homini, ut immunis penitus sit a delicto, &c. [9.] Theonas Abbas... Aliud est autem esse absque peccato, quod unius Domini nostri Jesu singulariter convenit majestati, de Quo etiam apostolus, velut præcipuum quid ac speciale, pronuntiat, dicens, "Qui peccatum non fecit," 1 Pet. ii. Satis enim vilem atque indignam ejus præconiis laudem, quasi incomparabile ac Divinum, Ei aliquid assignavit, si etiam nos illibatam ab omni peccato possimus transigere vitam. Rursus Heb. iv., "absque peccato." Si igitur etiam terrene humilitatis nostræ cum illo excelso Divinoque Pontifice hæc potest esse communio, ut etiam nos absque ullâ peccati offensione tentemur, cur apostolus hoc in Illo, velut unicum et singulare suspiciens, Ejus meritum ab hominibus tantâ divisione discrevit? Hac ergo solâ ab omnibus nobis exceptione distinguitur, quia nos non absque



we are not without sin when tempted, but He was. [7.] Although anyone should have ascended to so high an eminence of virtues, as without boasting to cry out in that apostolical language, 1 Cor. iv. 3, 4, 'I am conscious to myself of no evil, &c.,' yet let him know that he himself cannot be without sin. For not in vain has the same teacher added, 'But not in this have I been justified,' *i.e.* I shall not at once possess the true glory if I shall (really) believe myself to be righteous: or because my conscience does not wound me by blaming me for any sin, am I for that reason not darkened with the contagion of any filthiness. For many things in me lie hid also from my conscience, which, though they be unknown and dark to me, are known and manifest to God. Therefore St Paul adds, 'But he that judgeth me is the Lord, &c.' [Perhaps this is singularly applicable to present errors, Sep. 1874.]

XXIII. 21. "And when they shall not only have torn out all vices from their own hearts by the roots, but also endeavour to shut out (evil) remembrance and the thoughts of sins, none the less do they yet daily faithfully profess, that not indeed for one hour can they be without the taint of sin. Yet not for that ought we to suspend our partaking of the Lord, because we acknowledge ourselves sinners. But more and more ought we to hasten to it eagerly, both for a medicine of the soul and for the purification of the spirit—[The likeness of this to the teaching of Theodore is remarkable]—but yet it must be with such humility of mind and faith that through judging ourselves unworthy to receive so great grace, we still more earnestly seek for it, as the remedies for

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peccato, *Illum sine peccato, fuisse tentatum.* [7.] *Etsi ad tam præcelsum quis virtutum culmen ascenderit, ut apostolicum illud non jactanter exclamet, 1 Cor. iv. 3, 4, "nihil mihi conscius sum," &c. sciat se tamen absque peccato esse non posse. Neque enim frustra idem doctor adjunxit, "Sed non in hoc justificatus sum:" i.e. non, si ego justum me esse credidero, veram confestim gloriam possidebo: vel, quia me conscientia mea nullius peccati reprehensione compungit, ideo nullius sordis contagione fuscatus sum. Multa enim etiam meam conscientiam latent, quæ, cum mihi sint incognita et obscura, Deo nota atque manifesta sunt. Ideo subjiciens, "Qui autem me judicat Dominus "est," &c.*

*Coll. XXIII. 21.*

Qui cum de cordibus suis non solum radicitus vitia universa convulserint, verum etiam peccatorum memoriam ac cogitationes conentur excludere, nihilominus tamen quotidie fideliter profitentur ne unâ quidem horâ maculâ se carere peccati. Nec tamen ex eo debemus nos a communione Dominicâ suspendere, quia nos agnoscimus peccatores: sed ad eam magis ac magis est, et propter animæ medicinam et purificationem spiritus, avide festinandum: verum tamen eâ humilitate mentis ac fide, ut, indignos nos perceptione tantæ gratiæ judicantes, remedia

the wounds of our souls. And if these things are not frequently examined into and polished afresh by meetings of spiritual men as well as anxiously ventilated by writings and daily experience, they either through want of care go out of use, or perish utterly in idle forgetfulness.

7. "Theonas. That no man ought ever to judge himself worthy of the communion of the Lord. For we ought so to fortify our heart as with a rampart, by the guardianship of humility, as to hold this fundamental point with continual settlement of our judgments, that we never can reach so great a merit of purification; that even if by grace we have done all those things which I spoke of above, we should yet believe ourselves unworthy of sharing His sacred body. First, Because the majesty of that Heavenly manna is so great, that no one, surrounded with this filth of the flesh, can receive his (soul's) food through his own merit and not by the gratuitous bounty of God. Next, because no one can be so circumspect in the conflict of this world, that not at least sometimes or lightly the darts of sins should strike him: because it is impossible not to sin either in ignorance or by negligence or by vanity or by the creeping in (of sin) or by thought or by necessity or by forgetfulness."

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potius nostris vulneribus expetamus. Quæ nisi tam collationibus spiritualium virorum frequenter examinata fuerint et polita, quam documentis et quotidianâ experientia sollicitè ventilata, aut obsolescunt incuriâ aut otiosâ oblivione depercutunt.

*XXII. 7, more fully stated.*

Theonas. Quod nunquam dignum se communione Dominicâ quispiam debeat judicare. Tantum enim cor nostrum humilitatis debemus vallare custodiâ, ut hanc definitionem perpetuâ sensuum stabilitate teneamus, nequaquam nos posse ad tantum purificationis meritum pervenire; ut si hæc, quæ supra dixi, per gratiam omnia fecerimus, indignos tamen nos communione sacri corporis esse credamus. Primum quia cælestis illius mannae tanta majestas est, ut nemo, hac luteâ carne circumdatus, *per suum meritum* ejus edulium et non ex gratuitâ Domini largitate percipiat. Deinde quia nullus ita circumspectus in hujus mundi potest esse conflictu, ut eum saltem rara vel levia peccatorum tela non feriant; quia impossibile est ut non aut ignorantia aut negligentia aut vanitate aut obreptione aut cogitatione aut necessitate aut oblivione peccetur... [How Luther in the 16th century would have loved such a monk!]

(FF.) THE SACRAMENTAL LITURGIES OF THE EAST.  
PRINTED 1526. CENTURIES IV. OR V.

The teaching of Christian leaders must be supplemented by reference to other evidence, and most of all by forms of prayer and

decrees of councils. Somewhat of the latter as well as of the former have been already supplied and more will be given: but there is a peculiar interest attaching to the first printed volume on this subject. Its first Liturgy, which may be termed the great Eastern Liturgy, carries in its latest supplication the name of Chrysostom. It comes to us from the press of Ducas at Rome. Next in the volume is a service, with the name of Basil, referring to and citing from that of Chrysostom. Basil is also reputed to be the author of an African Liturgy: nor would it seem strange that his wide fame should have introduced such a production from him among the monasteries of Africa. This removes the strangeness of Africans with an Asiatic service. Otherwise one might have expected the prevalent liturgy in that quarter of the world to be one attributed to St Mark. But in the beautiful red and black type of the little volume of Ducas, Basil's Liturgy is appointed to supersede that of Chrysostom only on certain days: *e.g.* on several Sundays in Lent, and this also would suggest to us that Basil's liturgy for the Lord's supper did not take its rise in Africa. If indeed one is to push conjecture further back, one would be forced to assume that probably both the services called Chrysostom's and Basil's had their common origin in some earlier Eastern form of communion service. Only those, however, who pretend to see in complete darkness or do not mind their conjectures resting on pure imagination, would venture to set down such a common document to the pen of St James in the Clementines, to whom it was boldly attributed in the Council held in Constantinople in 691. In fact the difficulty seems to lie the other way; for instead of assigning the liturgies which Ducas has given us to an earlier age than that of Chrysostom and Basil, it is hard not to suspect that some of them are of later date, although a great portion of them may have been written or adopted by those two fathers. But however these things may be we are under no small obligation to Demetrius Ducas the Cretan, who says in his beautifully printed little volume in red and black, that finding these liturgies in danger of perishing from neglect he printed them "for orthodox Christians everywhere;" and he adds that he had the aid of Libius the Archbishop of Cyprus and of the metropolitan of Rhodes, two most renowned and excellent theologians. It is dated Rome, October, 1526. Its title-page is as follows: "The Divine Liturgies of the holy St John the golden-mouthed, and of



“the great Basil: and that of the Presanctified (*i.e.* for bread “consecrated for use in the sacrament during Lent, when they “abstained from consecrating). And besides, there is an ecclesiastical history and a mystic contemplation of Germanus, Archbishop “of Constantinople.” The whole is in Greek and is contained in 144 pages. It is the first book ever printed on the ancient Communion Services. I transcribe from a copy which has come into my hands from the library of the Jesuit Missionary College of the Holy Cross at Coimbra in Portugal. The original contains on the last page a warning in Greek “that if any dare to reprint or “to have it for sale he will have to pay damages, *ζημιαν*, to the “official of the most blessed chief high-priest Clement the seventh.” Another book all in Latin entitled “Liturgies or Masses of the “Holy Fathers,” put forth by Claude de Sainctes at Paris thirty-six years later (*i.e.* in 1562), gives separately the supposed Liturgies (1) of St James, (2) of St Basil, (3) of St John Chrysostom and Leo Thuscus, and then extracts of passages relating to such liturgies from Dionysius (put first!), and from Justin, Gregory of Nyssa, John of Damascus, Nicolas of Methone, Samonas of Gaza, Germanus of Constantinople, Nicolas of Cabasia, the monk Maximus, Bessarion, Proclus, and Chrysostom. The second and third services in this book are much shorter than those of Basil and Chrysostom as given by Ducas: and there is a small similitude between all the three in this volume and those printed by Ducas. It is singular that the author does not quote the noted passage in Ambrose’s fourth book on the sacraments. But Gaspar Casalius, in a work printed at Brussels in 1565 on the Sacrifice of the Mass, gives this, p. 146, as the leading light in the matter, followed by a short extract from Augustine’s sermon on Christ’s body, and by two passages from Basil, one cited by Augustine (Second Book of Distinctions), the other from Basil’s own work on the Holy Spirit, c. 27. The same author reckons from “*Te igitur*” down to the preface before the Lord’s Prayer to be the part of the service called the Canon of the Mass. This does not apply to the services in Ducas, which differ considerably and not in length only. I must not lengthen this notice by reference to the third Assemani’s later discoveries. But perhaps the initial rubric of Ducas’ first liturgy deserves some notice; for it contains a direct mention of images of our Lord and of the virgin being in church and that “before these, three bowings are to be made towards the east;”



but these are not necessarily worship, for bowings are also to be made to the two choirs. Chrysostom's service fills 38 pages, and Basil's 24; but passages from Chrysostom's are to be supplied in Basil's: so that it is hard to guess which is the longer. I mention this because the passage from Proclus (of disputed authority) makes Basil's the earlier and the longer, for it says expressly that the people's irreligion could not bear the length of Basil's, and that Chrysostom shortened it and added more of musical ornament. But it seems in Ducas' volume that Basil's is the more musical. But we tread in doubt throughout. The whole of this subject seems to lose itself in the impenetrable darkness of antiquity: the only question is, when do we get to ground on which we can set foot with confidence? Mr William Palmer's preliminary treatise in his "Antiquities of the English Ritual" merits praise from all that pursue this obscure though interesting subject.

Demetrius Ducas inserts before Germanus some minor services or parts of services in relation to the dead and to the hierarchs, for the feasts of the very holy mistress and ever-virgin Mary, and for martyrs, and blessings for the service on various Lord's days. The whole subject of the antiquity of ancient liturgies waits for the determination of the date of the Utrecht Psalter, as to the doctrines involved in these liturgies. I am surprised to read in a letter in the "Times" Aug. 22 by E. F. that in the writer's opinion our Communion service as a liturgy cannot bear comparison with *them*.

*Order of Divine public service of the father in holy things,  
John Chrysostom.*

"The priest when he is going to fulfil the mystical service ought to have been preeminently confessed and reconciled with all, and to have kept his heart from evil thoughts as far as possible, and to have been abstinent from the evening before and to have kept awake (from that time) until the time of the sacred

Διάταξις τῆς Θείας ἱερουργίας τοῦ ἐν ἁγίοις πατρὸς Ἰωάννου τοῦ  
Χρυσοστόμου.

Μέλλον ὁ ἱερεὺς τὴν Θείαν ἐπιτελεῖν μυσταγωγίαν ὀφείλει εἶναι προηγου-  
μένως ἐξωμολογημένος, καὶ μετὰ πάντων κατηλλαγμένος, καὶ τὴν καρδίαν ὅση  
δύναμις καθαρὰν τετηρηκὸς ἀπὸ πονηρῶν λογισμῶν, ἐγκρατεύσας τε ἀφ'  
ἑσπέρας, καὶ ἐγρηγορηκὸς μέχρι τοῦ τῆς ἱερουργίας καιροῦ. Τοῦ δὲ καιροῦ

service. But when the time has come on, after going through the usual penitence to the presiding minister, he comes into the temple, and having united with the deacon, they together make three bowings (properly prostrations) toward the east before the image of the Saviour and of the very holy mother of God and to the two choirs one by one. But when the service begins they say this prayer secretly—[Image worship appeared towards the end of the fourth century. For instance, the whole history of Paulinus of Nola verged upon it, as he taught the use of prayers to saints and relics, and Jerome also wrote in favour of the superstitions. Cyril of Alexandria eminently prepared the way for the worship of Mary. One of the greatest offences of Nestorius in Cyril's eyes seems to have been his refusal of the title Mother of God to Mary.]—‘Lord, send Thine hand from on high Thy dwelling-place, and put strength in me for this service before me, that I may stand by Thy dreadful altar in a manner free from condemnation, and may fulfil the bloodless sacred service, because Thine is the power and the glory unto ages of ages. Amen.’

“But when they come to the priest's chamber each of them takes his own cassock in his hands, and they make three bowings to the east, saying to themselves, ‘God be propitiated to me the sinner.’ Then the deacon comes to the priest and inclines the head and with his right hand holding the cassock with the long napkin—[Latin word, see Ambrose; though it is generally interpreted a robe: but not by Suicer. *ζάρδιον*: in one place here the deacon is ordered to tie it round his waist, *ὑποζωννίειν*]—saying, ‘Bless, Lord, the cassock with the napkin.’ But the priest blessing

ἐπιστάντος, μετὰ τὸ ποιῆσαι τὴν συνήθη τῷ προεστῶτι μετανοίαν, ἐέρχεται ἐν τῷ ναῷ, καὶ ἐνωθεὶς τῷ διακόνῳ, ποιοῦσιν ὁμοῦ πρὸς ἀνατολὰς προσκνήματα τρία ἔμπροσθεν τῆς εἰκόνος τοῦ Σωτῆρος καὶ τῆς ὑπεραγίας Θεοτόκου καὶ εἰς τοὺς δύο χόρους ἀνὰ ἕν· ὅτε δὲ προσκυνῶσι λέγονσι μυστικῶς τὴν εὐχὴν ταύτην—[This rubric hardly has the marks of Antioch or Constantinople in the fourth century. It seems more coeval with the Pseudo-Dionysius: the cultus of images in it could hardly have been prefixed to a widely adopted communion service with St Chrysostom's sanction: but the inchoative rubric may be of later date than the rest. But the fog of antiquity in these things is generally very thick. Subsequent marks indicate this service to be much later.]—Κύριε ἐξαύστειλον τὴν χεῖρά σου ἐξ ὕψους κατοικητηρίου σου καὶ ἐνίσχυσόν με εἰς τὴν προκειμένην διακονίαν ὡς ἀκατακρίτως παραστάς τῷ φοβερῷ σου βήματι τὴν ἀναιμίκτον ἱερουργίαν ἐπιτελέσω, ὅτι σου ἐστὶν ἡ δύναμις καὶ ἡ δόξα εἰς τοὺς αἰῶνας τῶν αἰώνων. Ἀμήν.

Ἐλθόντες δὲ εἰς τὸ ἱερατεῖον λαμβάνουσιν ἕκαστος ἐν ταῖς χερσὶν αὐτῶν τὸ στοιχάριον αὐτῶν, καὶ ποιοῦσι προσκνήματα τρία κατ' ἀνατολὰς, λέγοντες καθ' ἑαυτοὺς τὸ, Ὁ Θεὸς ἐλάσθητί μοι τῷ ἁμαρτωλῷ. Ἐἴτα ὁ διακονος προσέρχεται τῷ ἱερεὶ ὑποκλίνας τὴν κεφαλὴν, κρατῶν καὶ ἐν τῇ χειρὶ τῇ δεξιᾷ τὸ στοιχάριον σὺν τῷ ὠραρίῳ, λέγων, Εὐλόγησον Δέσποτα τὸ στοιχάριον σὺν τῷ ὠραρίῳ. Ὁ δὲ ἱερεὺς εὐλογῶν μετὰ τῆς χειρὸς λέγει, Εὐλογητὸς ὁ Θεὸς

it with his hand says, 'Blessed be our God always now and ever 'and to ages of ages. Amen.' Then the deacon retires by himself to one part of the priest's chamber and puts on the cassock, praying thus, 'My soul shall exult in the Lord. He put on me 'the garment of salvation and the robe of soberness,' &c. And having saluted (qy. kissed) the napkin he puts it on his left shoulder. And the priest now takes the cassock and blesses it, and first salutes it and then puts it on, &c. So also with the covering on the breast, the covering on the neck, the girdle, to the covering under the knees and the cloak. Then they go away to the side-table (*prothesis*) and wash their hands and say, 'I will 'wash my hands in innocent acts and will go round Thine altar, 'O Lord,' &c. And the deacon arranges the sacred things, the holy dish on the left hand and the cup on the right, and the other things with them. Then when they have made three reverences (the same word) before the side-table, each says, 'God be pro-'pitiated,' &c. (as before). Then the priest takes the offering in the left hand and the holy spear in the right and sacrificing it (qy. *σφαγιάζων*) with it above the seal-mark on the offering (a mark of a cross stamped at the centre and ends of a cross of bread) says thrice, 'In remembrance of our Lord God and Saviour Jesus 'Christ,' and then he infixes the holy spear in the right side of the seal and cutting it upward says, 'He was led as a sheep to 'slaughter:' then on the left side or limb of the cross of bread, then on the upper limb, then on the lower. And the deacon says at each incision, 'Let us ask of the Lord,' holding his napkin in his right hand; and after this the deacon says, 'Lift it up, Sir

ἡμῶν πάντοτε νῦν καὶ αἰεὶ καὶ εἰς τοὺς αἰῶνας τῶν αἰῶνων. Ἀμήν. Ἐἴτα ὑποχωρεῖ ὁ διάκονος καθ' ἑαυτοῦ εἰς ἓν μέρος τοῦ ἱερατείου καὶ ἐνδύεται τὸ στοιχάριον, εὐχόμενος οὕτως, Ἀγαλλιάσεται ἡ ψυχὴ μου ἐπὶ τῷ Κυρίῳ. Ἐνέδυσέ με ἱμάτιον σωτηρίου καὶ χίτωνά σωφροσύνης, κ.τ.λ. Καὶ τὸ μὲν ὠράριον ἀσπασάμενος ἐπιτίθησι τῷ ἀριστερῷ ὤμῳ. Ὁ δὲ ἱερεὺς λαβὼν καὶ αὐτὸς τὸ στοιχάριον, εὐλογεῖ αὐτὸ, καὶ ἀσπασάμενος ἐνδύεται, κ.τ.λ. In like manner in succession τὸ ἐπιμαστίκιον, τὸ ἐπιτραχήλιον, ἡ ζώνη, τὸ ὑπογοιῶν and τὸ φελώνιον. Ἐἴτα ἀπέλθοντες εἰς τὴν πρόθεσιν, νίπτουσι τὰς χεῖρας λέγοντες, Νίψομαι ἐν ἀθώοις τὰς χεῖράς μου καὶ κυκλώσω τὸ θυσιαστήριόν Σου, Κύριε, κ.τ.λ. Ὁ δὲ διάκονος εὐτρεπίζει τὰ ἱερά, τὸν μὲν ἅγιον δίσκον ἐν μέρει τῷ ἀριστερῷ, τὸ δὲ ποτήριον ἐν τῷ δεξιῷ καὶ τὰ ἄλλα σὺν αὐτοῖς. Ἐἴτα προσκνήματα τρία ἔμπροσθεν τῆς προθέσεως ποιήσαντες λέγουσιν ἕκαστος, Ὁ Θεὸς ἰλάσθητί μοι, κ.τ.λ. Ἐἴτα λαμβάνει ὁ ἱερεὺς ἐν μὲν τῇ ἀριστερᾷ χειρὶ τὴν προσφορὰν, ἐν δὲ τῇ δεξιᾷ τὴν ἁγίαν λόγχην, καὶ σφραγίζων σὺν αὐτῇ ἐπάνω τῆς σφραγίδος τῆς προσφορᾶς, τρις λέγει, Εἰς ἀνάμνησιν τοῦ Κυρίου καὶ Θεοῦ καὶ Σωτῆρος ἡμῶν Ἰησοῦ Χριστοῦ. Καὶ εὐθὺς πῆγγυσι τὴν ἁγίαν λόγχην ἐν τῷ δεξιῷ μέρει τῆς σφραγίδος καὶ ἀνατέμων λέγει, Ὡς πρόβατον ἐπὶ σφαγὴν ἤχθη. Then on the left side, the upper, and the lower, the bread being made in the shape of a cross, and stamped at the end of each limb and in the middle. Ὁ δὲ διάκονος ἐν ἑκάστη ἀιματομῇ λέγει, Τοῦ Κυρίου δεηθῶμεν, κρατῶν καὶ ὠράριον αὐτοῦ ἐν τῇ δεξιᾷ.



(‘master’). And the priest having put the (holy) spear obliquely on the right side of the offering raises the holy bread, saying thus, ‘His life is taken from the earth,’ &c. And he lays it on its back on the holy dish, and when the deacon has said, ‘Slay, Sir,’ the priest slays it in the fashion of a cross, saying, ‘The Lamb of God ‘is slain (sacrificed by death) that taketh away the world’s sin,’ &c. And then he turns the other part upwards which has the cross upon it, and the deacon says, ‘Pierce, Sir.’ And the priest piercing it on the right side with the holy spear says, ‘And one of ‘the soldiers with a spear pierced H’s side, and immediately there ‘came out blood and water.’ And the deacon pours into the holy cup some fresh water, having first said to the priest, ‘Bless, Sir.’ And the priest blesses it. Then the priest takes the second offering (a cruciform bread as the first) and says, ‘To the honour ‘and remembrance of our excessively blessed and glorious mistress’ (the feminine form of the word ‘master’) ‘mother of God and ever-‘virgin Mary, by whose intercessions receive, O Lord, this sacrifice ‘unto thine Heavenly altar,’ &c. Then he takes the third offering in honour of John the Baptist, and of the apostles and our fathers in holy things the hierarchs, Basil the Great, Gregory the Divine, John the golden-mouthed, Athanasius, Cyril, &c. Then another offering in honour of living church dignitaries, and these are set on the left. Then incensing and a prayer, ‘We offer an incense to ‘thee, O Christ the God, for a smell of sweet savour in a spiritual ‘manner.’ And the priest having incensed the asterisk (a holy

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Μετὰ δὲ ταῦτα λέγει ὁ διάκονος, Ἐπαρον, δέσποτα. Καὶ ὁ ἱερεὺς ἐμβάλων τὴν ἁγίαν λόγχην ἐκ πλαγίου τοῦ δεξιοῦ μέρους τῆς προσφορᾶς ἐπαίρει τὸν ἄβρον ἄρτον, λέγων οὕτως, Ὅτι αἴρεται ἀπὸ τῆς γῆς ἡ ζωὴ Αὐτοῦ, κ.τ.λ. Καὶ τιθεὶς αὐτὸν ὑπτίον ἐν τῷ ἁγίῳ δίσκῳ, εἰπόντος τοῦ διακόνου, Θύσον, δέσποτα, ὁ ἱερεὺς θύει αὐτὸ σταυροειδῶς, λέγων, Θύεται ὁ ἄμνος τοῦ Θεοῦ ὁ αἴρων τὴν ἁμαρτίαν τοῦ κόσμου, κ.τ.λ. Καὶ στρέφει δὲ τὸ ἕτερον μέρος τὸ ἔχον ἐπάνω τὸν σταυρὸν, καὶ λέγει ὁ διάκονος, Νῦξον, δέσποτα. Ὁ δὲ ἱερεὺς ρύπτων αὐτὸν ἐν τῷ δεξιῷ μέρει μετὰ τῆς ἁγίας λόγχης λέγει, Καὶ εἰς τῶν στρατιωτῶν λόγχῃ τὴν πλευρὰν Αὐτοῦ ἐνῆξεν, καὶ εὐθέως ἐξῆλθεν αἷμα καὶ ὕδωρ. Ὁ δὲ διάκονος ἐγχείει ἐν τῷ ἁγίῳ ποτηρίῳ ἐκ τοῦ νάματος καὶ ὕδατος, πρότερον πρὸς τὸν ἱερέα εἰπὼν, Εὐλόγησον, δέσποτα. Καὶ ὁ ἱερεὺς εὐλογεῖ. Ἔττα λαβὼν ὁ ἱερεὺς τὴν δευτέραν προσφορὰν, λέγει, Εἰς τιμὴν καὶ μνήμην τῆς ὑπερευλογημένης ἐνδόξου δασποίνης ἡμῶν Θεοτόκου καὶ ἀειπαρθένου Μαρίας, ἧς ταῖς πρεσβείαις προσδέξαι, Κύριε, τὴν θυσίαν ταύτην εἰς τὸ ὑπερορνάνιον Σου θιασωτήριον, κ.τ.λ. Ἔττα λαβὼν τὴν τρίτην προσφορὰν in honour of John the Baptist, the apostles and τῶν ἐν ἁγίοις πατέρων ἡμῶν ἱεραρχῶν, Βασιλείου τοῦ μεγάλου, Γρηγορίου τοῦ θεολόγου, Ἰωάννου τοῦ Χρυσσοστόμου, Ἀθανασίου, Κυρίλλου, κ.τ.λ. [When these names were here must they not have been dead?] Then another offering in honour of living church dignitaries, &c., these offerings are set on the left, then incensing, and a prayer beginning *Θυμίαμά Σου προσφέρομεν, Χριστὲ ὁ Θεὸς, εἰς ὁσμὴν εὐωδίας πνευματικῆς.* Καὶ ὁ ἱερεὺς θυμιάσας τὸν ἀστέρικον, τίθησιν αὐτὸν ἐπάνω



cradle or wire-work) puts it on above the bread and says, 'And the star came and stood above where the child was lying' [see lecture at Norwich at end of this part], &c. The priest having incensed the holy veil covers the holy bread, &c.

P. 25. "The priest inclines his head, and lifts his right hand with care, and blesses the holy bread, saying aloud, 'Take ye, eat ye, This is My body which is being broken for you unto the remission of sins.' The choir, 'Amen.' And the deacon touching his own napkin with the priest shews it, and himself shews the holy dish in like manner: and in the case of the holy cup too in the same manner; also when the priest cries out, 'Thy things from Thine own,' the priest says secretly, 'In like manner the cup also after they supped:' the priest saying it aloud, holding his right hand above it with care (lit. holy caution), and blessing it says, 'Drink ye all of it. This is My blood, that of the new testament, which is being shed on behalf of you and of many unto the remission of sins.' The choir, 'Amen.'

P. 26. "The high-priest then inclines the head and prays secretly, 'We still offer to Thee this reasonable and unbloody service and entreat and request and supplicate Thee, Send down Thy Holy Spirit on us and on these gifts lying before Thee,' &c. They say three times secretly, 'O Lord, Who didst send down the all-holy Spirit at the third hour on the apostles, take not this away, good (Lord), from us,' &c. Then the deacon inclines his head and shews the holy bread with the napkin. And the priest

τοῦ ἄρτου, καὶ λέγει, Καὶ ἔλθων ὁ ἀστὴρ ἔστη ἐπάνω οὗ ἦν τὸ παιδίον κείμενον, κ.τ.λ. Ὁ ἱερεὺς θυμιάσας τὸ πρῶτον κάλυμμα σκεπάζει τὸν ἅγιον ἄρτον, κ.τ.λ. Then a second veil is incensed and put on. This is in the 8th page. At the 25th, ὁ ἱερεὺς κλίνει τὴν κεφαλὴν καὶ αἴρων τὴν δεξιὰν αὐτοῦ μετὰ εὐλαβείας, εὐλογεῖ τὸν ἅγιον ἄρτον ἐκφώνως λέγων, Λάβετε, φάγετε, τοῦτό μου ἐστὶ τὸ σῶμα τὸ ὑπὲρ ὑμῶν κλώμενον εἰς ἄφεσιν ἁμαρτιῶν. Ὁ χόρος, Ἀμήν. Ὁ δὲ διάκονος ἀπτόμενος τοῦ ἰδίου ὠραρίου δείκνυσι σὺν τῷ ἱερεὶ καὶ αὐτὸς τὸν ἅγιον δίσκον ὁμοίως, καὶ ἐπὶ τοῦ ἁγίου ποτηρίου ὡσαύτως καὶ ὅταν ἀναφωνεῖ ὁ ἱερεὺς Τὰ Σὰ ἐκ τῶν Σῶν, ὁ ἱερεὺς μυστικῶς, Ὅμοίως καὶ τὸ ποτήριον μετὰ τὸ δειπνήσαι λέγων ἐκφώνως ὁ ἱερεὺς ἔχων τὴν χεῖρα ἄνωθεν μετὰ εὐλαβείας, καὶ εὐλογῶν λέγει, Πίετε ἐξ αὐτοῦ πάντες τοῦτό ἐστι τὸ αἷμά μου, τὸ τῆς καινῆς διαθήκης, τὸ ὑπὲρ ὑμῶν καὶ πολλῶν ἐκχυνόμενον εἰς ἄφεσιν ἁμαρτιῶν. Ὁ χόρος, Ἀμήν. Then the priest prays, first secretly, then aloud, and so the service continues.

P. 26.

Ὁ ἱερεὺς πάλιν κλίνει τὴν κεφαλὴν ἐπεύχεται μυστικῶς, Ἐτι προσφερόμεν σοι τὴν λογικὴν ταύτην καὶ ἀναίμακτον λατρείαν, καὶ παρακαλοῦμεν καὶ δεόμεθα καὶ ἱκετεύομεν, Κατάπεμψον τὸ Πνεῦμά σου τὸ ἅγιον ἐφ' ἡμᾶς καὶ ἐπὶ τὰ προκείμενα δῶρα ταῦτα, κ.τ.λ. Λέγουσι μυστικῶς τρίς, Κύριε, ὁ τὸ πανάγιον Πνεῦμα ἐν τῇ τρίτῃ ὥρᾳ τοῖς ἀποστόλοις καταπέμψας, τοῦτο, ἀγαθὲ, μὴ ἀντανέλης ἀφ' ἡμῶν, κ.τ.λ. Ἐἶτα τὴν κεφαλὴν κλίνει ὁ διάκονος δείκνυσι σὺν τῷ ὠραρίῳ τὸν ἅγιον ἄρτον. Καὶ ὁ ἱερεὺς ἀνιστάμενος σφραγίζει τρίς τὰ

stands up and three times seals the holy gifts, saying secretly, 'Make this bread the precious body of Thy Christ.' The deacon, 'Amen.' And again the deacon, 'Bless, Sir, the holy cup.' And the priest blesses it and says, 'And this in this cup the precious 'blood of Thy Christ.' And again the deacon shewing both the holy things with the napkin says, 'Bless, Sir.' And the priest blessing with his hand both the holy things says, 'Having 'changed them by Thy Holy Spirit.' The deacon, 'Amen, Amen, 'Amen.' [Of the two alternatives which lie before us one would much prefer to believe that Chrysostom never prepared or used such a service as this. Perhaps ritualist ecclesiologists will at once assert from internal evidence that a great portion of it must be of a much later age. I leave to such the decision.]

There is no ritual about giving the bread and wine to the people, but there are these two utterances of the priest and the deacon.

"We give thanks...that also on the present day Thou didst 'deem us worthy of Thine Heavenly and immortal mysteries, ' &c., &c., by the prayers and supplications of the glorious mother 'of God and ever-virgin Mary and all Thy saints.' And the deacon adds, 'Having rightly partaken of the Divine, holy, undefiled, 'immortal, Heavenly, and life-giving mysteries, we will worthily 'give thanks to God.' The choir, 'O Lord, pity us,' &c. [But one cannot conceive the laity receiving, before the regular ritual for the receiving by the priest and deacon.]

P. 31. "The priest prays to God secretly, 'O Lord Jesus

ἅγια δῶρα, λέγων μυστικῶς, Ποίησον τὸν μὲν ἄρτον τοῦτον τίμιον σῶμα τοῦ Χριστοῦ Σου. Ὁ διάκονος, Ἀμήν. Καὶ αὐτὸς ὁ διάκονος, Εὐλόγησον, δέσποτα, τὸ ἅγιον ποτήριον. Ὁ δὲ ἱερεὺς εὐλογῶν λέγει, Τὸ δὲ ἐν ποτηρίῳ τούτῳ τίμιον αἷμα τοῦ Χριστοῦ Σου. Καὶ αὐτὸς ὁ διάκονος δεικνύων μετὰ ὠραρίου ἀμφότερα τὰ ἅγια, λέγει, Εὐλόγησον, δέσποτα. Ὁ δὲ ἱερεὺς εὐλογῶν μετὰ τῆς χειρὸς ἀμφότερα τὰ ἅγια, λέγει, Μεταβαλὼν τῷ Πνεύματί Σου τῷ αἴνῳ. Ὁ διάκονος, Ἀμήν. Ἀμήν. Ἀμήν. [The inscription on the stamp for the bread seems to have been (at certain places or times) IC. XC. ΝΙΚΑ. Jesus Christ conquers.]

In p. 26 is a prayer that might seem obscurely to point to the reception of the bread and wine by the laity. Εὐχαριστοῦμεν...ὅτι τῇ καὶ τῇ παραύτῃ ἡμέρᾳ κατηξιώσας ἡμᾶς τῶν ἐπουρανίων Σου καὶ ἀθανάτων μυστηρίων, κ.τ.λ., ending εὐχαῖς καὶ ἰκεσίαις τῆς ἐνδόξου Θεοτόκου καὶ ἀειπαρθένου Μαρίας καὶ πάντων τῶν ἁγίων Σου, and then the deacon adds, Ὁρθῶι μεταλαβάντες τῶν Θεῶν ἁγίων ἀχράντων ἀθανάτων ἐπουρανίων καὶ ζωοποιῶν μυστηρίων ἀξίως εὐχαριστήσομεν τῷ Κυρίῳ. Ὁ χορός, Κύριε, ἐλέησον, κ.τ.λ. But the due reception by the priest and the deacon follows, and that only.

P. 31.

Ὁ ἱερεὺς ἐπέχεται μυστικῶς, Προσχῆς Κύριε Ἰησοῦ Χριστέ ὁ Θεὸς ἡμῶν

'Christ our God, from Thine holy habitation and from the throne of the glory of Thy kingdom attend to us, and come to sanctify us, Thou that sittest above with the Father and art present with us here in an unseen way, and deign with Thy mighty hand to impart to us of Thy undefiled body and of Thy precious blood, and through us to all the people,' &c. [This seems to point to the reception by the laity.] But when the deacon sees the priest stretching forth his hands and touching the holy bread to make the holy lifting up, he cries out, 'Let us attend.' And the priest (says), 'The holy to the holy.' And the deacon girds his napkin on him after the shape of a cross, and standing on the right hand of the priest holding the bread says, 'Dismember, Sir, the holy bread.' And the priest dismembering it into four with care and caution says, 'The Lamb of God is dismembered and sundered into parts (or limbs of the cross), the Son of the Father, Who is dismembered and not divided, Who is ever eaten, and never expended; but on the contrary He sanctifieth them that partake.' And then the cup. And receiving the boiling (water) he says to the priest, 'Bless, Sir, this holy boiling' (a substantive) &c. And putting away from him the boiling (water) he stands a little apart; and the priest says, 'Come to me, deacon.' And having come to him the deacon does the repentance carefully, asking forgiveness. And the priest holding the holy bread gives it to the deacon. [P. 33.] And thus they partake of the holy bread, in like manner of the holy cup; and they partake, the high-priest first three swallowings in one kneeling (reclining); and at the first swallowing he says, 'In the name of the Father;' and at the second swallowing 'And

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ἐξ ἁγίου κατοικητηρίου Σου καὶ ἀπὸ θρόνου δόξης τῆς βασιλείας Σου, καὶ ἔλθε εἰς τὸ ἁγιάσαι ἡμᾶς, ὁ ἄνω τῷ Πατρὶ συγκαθήμενος, καὶ ὦδε ἡμῖν ἀοράτως συνῶν, καὶ καταξίωσον τῇ κραταίᾳ Σου χειρὶ μεταδοῦναι ἡμῖν τοῦ ἀχράντου σώματός Σου καὶ τοῦ τιμίου αἵματος, καὶ δι' ἡμῶν παντὶ τῷ λαῷ, κ.τ.λ. Ὅταν δὲ ἴδῃ ὁ διάκονος τὸν ἱερέα ἐκτείνοντα τὰς χεῖρας καὶ ἀπτόμενον τοῦ ἁγίου ἄρτου πρὸς τὸ ποιῆσαι τὴν ἁγίαν ὑψωσιν, ἐκφωνεῖ, Πρόσχωμεν. Καὶ ὁ ἱερεὺς, Τὰ ἅγια τοῖς ἁγίοις, κ.τ.λ. Καὶ ὁ διάκονος ζώννυται τὸ ὠράριον αὐτοῦ σταυροειδῶς, καὶ στὰς ἐκ δεξιῶν τοῦ ἱερέως κρατοῦντος τὸν ἄρτον λέγει, Μέλισσον, δέσποτα, τὸν ἅγιον ἄρτον. Ὁ δὲ ἱερεὺς μελιζῶν αὐτὸν εἰς τέσσαρα μετὰ προσοχῆς καὶ εὐλαβείας, λέγει, Μελιζέται καὶ διαμερίζεται ὁ ἄμνος τοῦ Θεοῦ, ὁ Υἱὸς τοῦ Πατρὸς, ὁ μελιζόμενος καὶ μὴ διαιρούμενος, ὁ πάντοτε ἐσθιόμενος, καὶ μηδέποτε δαπανώμενος· ἀλλὰ τοὺς μετέχοντας ἁγιάζει. And then the cup. Καὶ δεχόμενος τὸ ζέον, λέγει πρὸς τὸν ἱερέα, Εὐλόγησον, δέσποτα, τὴν ἁγίαν ζέσιν ταύτην, κ.τ.λ. Καὶ ἀποτιθέμενος τὸ ζέον ἴσταται μικρὸν ἄποθεν. Ὁ δὲ ἱερεὺς λέγει, Πρόσελθε, διάκονε. Καὶ προσελθὼν ὁ διάκονος ποιεῖ μετάνοιαν εὐλαβῶς αἰτῶν συγχώρησιν. Ὁ δὲ ἱερεὺς κρατῶν τὸν ἅγιον ἄρτον δίδωσι τῷ διακόνῳ. [P. 33.] Καὶ οὕτω μεταλαμβάνουσι τὸν ἅγιον ἄρτον, ὁμοίως καὶ τὸ ἅγιον ποτήριον· καὶ μεταλαμβάνουσι πρότερον μὲν ὁ ἱερεὺς τρία ῥοφήματα ἐν μία ὑποκλίσει· ἐν μὲν τῷ πρωτῷ ῥοφήματι λέγει, Εἰς τὸ ὄνομα τοῦ Πατρὸς· ἐν δὲ τῷ δευτέρῳ, Καὶ τοῦ Υἱοῦ· ἐν δὲ τῷ



'of the Son,' and at the third, 'And of the Holy Ghost.' And after the participation he wipes the holy cup with the covering, and its feet adroitly as well as carefully, saying, 'This hath touched 'my lips and it will take away my lawlessnesses,' &c. Then the deacon receives. Then the deacon takes the holy dish and wipes it above the holy cup with the holy sponge thoroughly, &c., and covers the holy cup with the covering; in like manner he puts the star and the coverings on the holy dish and they are taken to the side-table (*credenza*, credence-table). [P. 36.] After the prayer the priest comes out, and standing in his accustomed place gives the remainder. [See Suicer.] Then he gives the dismissal. ... And the choir, 'Glory to the Father, and to the Son, and to the 'Holy Ghost, &c., Amen.' And if it is the Lord's day, &c., &c. But if it is not the day of the resurrection he says, 'May Christ 'our true God by the intercessions of His all-undefiled mother, 'by the Divine power of the precious and life-giving cross, of the 'holy, glorious, and altogether favourable apostles, of the holy day, 'of our father in holy things John Archbishop of Constantinople 'the golden-mouthed, of the holy and just fathers in God Joachim 'and Annas and all saints, pity and save us, in His goodness and 'loving-kindness to mankind.' And he blesses the people and goes out." [Then every drop is removed from the cup; and all is put away and after other holy sayings the priest says the parting prayer of Chrysostom, and another in which he is addressed as the giver of the liturgy; and the people depart.]

(GG.) JULIUS FIRMICUS MATERNUS, APOLOGIST, OF CONSTAN-  
TINOPLE. FIRST HALF OF CENT. IV.

P. 113. "In a certain temple a man that is about to die, in

τρίτῳ, Καὶ τοῦ ἁγίου Πνεύματος. Καὶ μετὰ τὴν μετάληψιν σπογγίζει τῷ καλίμιατι τὸ ἅγιον ποτήριον, καὶ τὰ αὐτοῦ χήλην ἐπιδοξίως ἅμα καὶ εὐλάβως, λέγων, Τοῦτο ἤψατο τῶν χειλέων μου καὶ ἀφελεῖ τὰς ἀνομίας μου, κ.τ.λ. Then the deacon. Τότε λαβὼν τὸν ἅγιον δίσκον ὁ διάκονος ἐπάνω τοῦ ἁγίου ποτηρίου ἀποσπογγίζει τῷ ἁγίῳ σπόγγῳ πένυ καλῶς, κ.τ.λ. Καὶ σκεπάζει τὸ ἅγιον ποτήριον τῷ καλίμιατι ὁμοίως καὶ ἐπὶ τὸν ἅγιον δίσκον τίθησι τὸν ἄστέρα καὶ τὰ καλίμιατα and they are carried to the πρόθεσις. [P. 36.] Μετὰ τὴν εὐχὴν ἐξέρχεται ὁ ἱερεὺς, καὶ στὰς ἐν τῷ συνήθει τόπῳ δίδωσι τὸ ἀντιτύπον. Εἶτα ποιεῖ ἀπόλυσιν...Καὶ ὁ χόρος, Δόξα Πατρὶ καὶ Υἱῷ καὶ ἁγίῳ Πνεύματι, κ.τ.λ. Ἀμήν. Καὶ εἴ ἐστι κυριακὴ, κ.τ.λ. Εἰ δὲ οὐκ ἐστὶ ἀναστάσιμος, λέγει, Χριστὸς ὁ ἀληθινὸς Θεὸς ἡμῶν, ταῖς πρεσβείαις τῆς παναρχάντου Αὐτοῦ μητέρος, τῇ Θείᾳ δυνάμει τοῦ τιμίου καὶ ζωοποιῶν σταυροῦ, τῶν ἁγίων ἐιδόξων καὶ πανεφήμων ἀποστόλων, τοῦ ἁγίου τῆς ἡμέρας, τοῦ ἐν ἁγίοις πατρὸς ἡμῶν Ἰωάννου ἀρχιεπισκόπου Κωνσταντινουπόλεως τοῦ Χρυσοστόμου, τῶν ἁγίων καὶ δικαίων Θεοπατέρων Ἰωακείμ καὶ Ἀννης καὶ πάντων ἁγίων, ἐλεῆσαι καὶ σῶσαι ἡμᾶς ὡς ἀγαθὸς καὶ φιλάνθρωπος. Καὶ εὐλογῶν τὸν λαὸν ἐξέρχεται.

M. B. V. P. v. 14. Col. 1618. P. 113 c, XIX.

In quodam templo, ut in interiores partes homo moriturus possit



order that he may be admitted into its inner parts, has to say, 'I have eaten of the gong, I have drunk of the cymbal, and I have learned the secrets of the religion'... There is a different food from theirs, which bestows salvation and life. There is a different food, which in the highest degree commends and restores man to God. There is a different food, which lightens the languishing, calls back the wandering, raises up those that have slipped, which bestows on the dying the tokens of eternal immortality. Seek Christ's bread, Christ's cup, that earthly frailty may come into contempt, and the substance of men may be nourished with immortal provision. But what is this bread or this cup? Proverbs viii. But the Spirit by Isaiah lxiii. says that this Divine bread is supplied to consecrated men by God. 'My servants,' &c. Not only is that bread wholly denied by that supreme God to the sacrilegious and impious: but punishment also is pronounced (promised). Ps. xxxiv. 'Taste and see,' &c. But that it might more manifestly be said what that bread is, by which the destruction of wretched death is overcome, the Lord Himself has marked it from His holy and venerable mouth, 'I am,' &c. Wherefore have ye nothing to do with gongs, &c.; seek the grace of the food of salvation and drink the cup of immortality. Christ calls you back by His own feasts to light; and vivifies your joints wasting with strong poison and your torpid limbs. Renew ruined man with heavenly food, &c. Hence is the bestowing of life immortal."

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admitti, dicit, De tympano manducavi, de cymbalo bibi, et religionis secreta perdidici...*ἐκ τυμπάνου βέβρωκα, ἐκ κυμβάλου πέπωκα, γέγονα μυστικός...* Alius est cibus, qui salutem largitur et vitam. Alius est cibus, qui hominem summe Deo commendat et reddit. Alius est cibus, qui languentes relevat, errantes revocat, lapsos erigit, qui morientibus æternæ immortalitatis largitur insignia. Christi panem, Christi poculum quære, ut terrenâ fragilitate contemptâ, substantia hominis immortalis pabulo saginetur. Quis est autem hic panis vel hoc poculum? Proverbs ix. (viii.)... Quod autem consecratis hominibus a Deo panis iste Divinus præstetur, per Esaiam dicit Spiritus sanctus, Is. lxiii. "My servants shall eat," &c. Non solum panis iste a Deo summo sacrilegis et impiis denegatur, sed et pœna promittitur, &c. Ps. xxxiii. (xxxiv.) "Taste and see," &c.... Ut autem manifestius diceretur quinam ille est panis, per quem miseræ mortis vincuntur exitia, Ipse Dominus sancto et venerando ore signavit "I am the bread of life," &c. Quare nihil vobis sit cum tympanis, &c.: salutaris cibi gratiam quærite, et immortale poculum bibite. Christus vos epulis Suis revocat ad lucem, et gravi veneno putres artus et torpescientia membra vivificat. Cœlesti cibo renovate hominem perditum, &c. Hinc immortalis vita donatur.

(HH.) SANCTUS PONTIUS MEROPIUS PAULINUS OF NOLA.

B. 353. D. 431.

This remarkable specimen of a Roman patrician was country-

bred, having Bordeaux for his birthplace. He was given to the poet Ausonius to educate; which accounts for his having loved to express his thoughts in verse, for he certainly was not born a poet, nor is the manufacture always creditable. Consul in 378, he married a rich Spanish lady, who also would seem to have had the bias of feeble minds towards superstition rather than to piety of a solid strong sensible cast. Thus Paulinus was a landed proprietor in Gallia Narbonensis near the sphere of St Martin, and in Italy in what is now called Terra di Lavoro by Mount Vesuvius, which probably was the occasion of his removing to Nola in Campania. Unluckily for himself he believed that he fell in at Nola with the remains of the martyr Felix; which led to a vast outlay on sacred chapels and pictures, and on festivals that were not marked by sobriety in the partakers of them; but Paulinus comforted himself by thinking that perhaps these coarse guests had learned the lessons of the pictures upon his walls before the wine stupefied them. The verses which he wrote in honour of Felix are past reckoning. The clergy of Barcelona are said to have constrained him to take holy orders in 393, when he was 40. In 409, *i.e.* when he was 56, he was made Bishop of Nola, which office he held many years. He there received Nicetas the Bishop from Dacia, and celebrated his memory in a long string of Sapphic verses, to which we owe the settlement of the country of Nicetas. However his writings are praised alike by Jerome, Augustine and Sulpitius Severus. His wife Therapia, whom Ausonius called Tanaquil, has at any rate the honour of bringing him over to the Christian faith and getting him baptized by Delphinus, Bishop of Bordeaux.

P. 277. "That woman, a type of the Church, wiped Christ's feet after bathing them with ointment and tears, and pleased Him not so much by the price of the gifts as by the affection of the service. For the Lord did not love the ointment in her case, but the love, with which she, modest in her superiority to shame and pious in her recklessness, fearless of reproach or repulse, made her way unyielding into the Pharisee's house, to which she was a

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*Opera, Migne, p. 277. Ep. XVIII. On the woman who washed Christ's feet.*

*Illa in ecclesie typo mulier Christi vestigia unguento et lacrymis rigans tersit, que non tam pretio munerum quam obsequii placuit affectu. Non enim unguentum in illa Dominus sed caritatem dilexit qua pudenter impudens et pie improba, sine opprobrii et repulse metu, extraneam sibi domum Pharisei, non invitata, illa vi petulans pene-*

stranger and uninvited, with that kind of violence by which the kingdom of Heaven is forced, and hungering only for the Heavenly word, ran not to the feast, but to Christ's feet, and washed herself clean and had her soul-food in them, and made those very feet a sacred place for herself, and, as I may say, an altar too. And on these she poured a libation by weeping; she washed them with ointment, and she made sacrifice by love. For a troubled spirit is a sacrifice to God; and this she offered to God, and earned not only remission of her faults, but also the glory that her renown would be declared with the gospel. And because she was exhibiting a likeness of the Church that was to be called out of the nations, she bare in herself all the signs of the mystery of salvation. The water is by the anointing a part of her gift. She had penitential tears for a bath or font (*λουτρον*), the bowels of love for a sacrifice, and she first took the Living and Life-giving Bread in her hands and mouth, and also she first tasted the cup of the blood, sucking it forth with her kisses. Blessed woman! that tasted Christ in the flesh and received Christ's body in His body itself, deserving to be preferred to the Pharisee, although he fed Christ; as she, when the Jew was feasting but spiritually fasting, was serving her Master without desire of (common) food but only of salvation, &c."

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travit, quâ rapitur regnum cœlorum; et tantum verbi cœlestis esuriens, non ad dapes illius sed ad pedes Christi cucurrit, seque in illis abluit et cibavit: atque ipsos sibi pedes sacrarium, ut ita dixerim, et altare constituit. In quibus libavit fletu, lavit unguento, sacrificavit affectu. Sacrificium enim Deo spiritus contribulatus, Ps. li., quem illa immolans Deo non solum remissionem delictorum sed et gloriam prædicandi cum evangelio hominis meruit. Et quia vocandæ ex gentibus ecclesiæ imaginem præferbat, omnia in semetipsâ mysterii salutaris insignia gessit. Unda est chrismate sui muneris; pœnitentiæ lacrymas habuit in lavacrum, viscera charitatis in sacrificium; et Ipsum vivum vivificantemque Panem manibus et ore præsumsit: sanguinem quoque calicis osculis sugentibus prælibavit. Beata, quæ Christum in carne gustavit et in ipso corpore Christi corpus accepit, merito prælata Pharisæo, pascenti licet Christum, quæ Judæo epulante jejune, non cibi ut dixi sed salutis avida, serviebat, &c.

P. 596. The discovery of the body of St Felix.

(II.) MARK, THE EREMITA. FLOURISHED 395.

P. 952. "When therefore we shall hate vain glory and shall have attained to faith in God in all things, fixing every thought of

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*Marcus Eremita, Cent. IV. Resp. de Bapt. M. B. V. P. Col. 1618. IV. p. 952.*

Quando igitur oderimus vanam gloriam ac de omnibus Deo fidem habuerimus, omnem cordis cogitationem et rationis fiduciam in Eo quasi



the heart and the assurance of our reasoning on Him as on a foundation, then, as when in the beginning we acquired (or sought) faith in baptism, (so) the body of Christ became the food of the believing man. Thus when our hope is based on understanding, and we renounce our own thoughts, and the mind is endued with firm faith and (become) pure, it becomes to him the food of Jesus, Who says, 'My meat, &c.,' that all men may be saved and may come to the recognition of the truth, according to Paul's speech."

And he twice uses the word "mystice," regarding the mode in which we obtain life and blessings by baptism. "By baptism is "mystically given the Spirit's holy grace, which secretly dwells in "us."

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in fundo figentes, tum, sicut initio fide per baptismum quesitâ, corpus Christi cibus erat viri fidelis. Sic in spe intellectuali et cogitationum abnegatione, firmâ fide præditus ac purus animus, fit cibus Jesu dicentis "My meat is," &c. ut omnes homines "salvi fiant et veniant ad agnitionem veritatis," secundum Pauli sermonem.

Per baptismum donatur mystice gratia Spiritûs sancta, quæ clam inhabitat.

(JJ.) MARIUS VICTORINUS. 362.

Lib. I. p. 198. "Give us bread for the day (of to-day). Since Jesus is life and His body is life, but His body is bread, as it has been said, 'Give us bread from Heaven,' ἐπιούσιον signifies out of (life) itself, as it is in the very substance, i.e. bread of life, &c., &c.

Lib. II. p. 209. "Bread for the day, out of the same οὐσία (essence), bread, i.e., of the life of God, consubstantial life.

Lib. IV. p. 217. "Afterward He testifies that it is life and life eternal, thus, He thus teaches, Unless ye shall receive the body of the Son of Man as bread of life, &c. Therefore all, that Christ is, is life eternal, either spirit, or soul, or flesh. For of all these things

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*Marius Victorinus, viz. consularis rhetor. M. B. V. P. V. IV. Col. 1618.*

*Lib. I. p. 198. [He had a statue raised to him in the forum.]*

Da panem nobis ἐπιούσιον, hodiernum. Quoniam Jesus vita est, et corpus Ipsius vita est, corpus autem panis, sicuti dictum est, "Da nobis "panem de caelo," significat ἐπιούσιον, ex ipsâ, ut in ipsâ substantiâ, hoc est vitæ panem : and much about οὐσία following.

*Lib. II. p. 209.*

Ἐπιούσιον ἄρον, ex eadem οὐσία, panem, i.e. de vitâ Dei, consubstantialem vitam.

*Lib. IV. p. 217.*

Deinde vitam esse et æternam vitam sic testatur, sic docet, Nisi acceperitis corpus Filii hominis sicut panem vitæ, &c. Omne ergo quod Christus est vita æterna est, vel spiritus, vel anima, *vel caro.* Horum



He is the Logos. But the Logos is the principal (or original) life: also the things which He puts upon Him are life—[Does he mean clothes too or only His body?—]—whence those things also will earn life eternal in us through the Spirit, which Christ gives to us, and those things also have been made spiritual. And lest anyone (properly 'quis') should believe that Christ is saying those things of Christ's fleshly body and not of His whole self, Who is Spirit, soul, and flesh, what does He say? 'What and if ye shall see, &c.' Who is this Son of Man? Spirit soul flesh. For He had these when He ascended, and they were the things with which He ascended." [His idea of the Word, the Logos, is not Deity.]

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enim omnium Ipse Λόγος est: Λόγος autem principalis vita est: etiam ea quae induit vita sunt: unde ista et in nobis vitam æternam merebuntur per Spiritum, Quem Christus nobis dat, facta et ista spiritualia. Ac ne qui crederet de Christo carnali Christum ista dicere, et non de toto Se, Qui est Spiritus, anima, caro, quid ait? "What and if ye shall see," &c. Quis is Filius hominis? Spiritus anima caro. Hæc enim habuit cum ascendit et cum quibus ascendit.

(KK.) APOLLINARIS THE YOUNGER, BISHOP OF LAODICEA.

D. 380.

He has to be distinguished not from his father only, of the same city, but also from the Bishop of Hierapolis, who in the second century stands as a very early apologist, and from the Bishop of Clermont in the fifth century. Apollinaris the younger was opposed by Athanasius for his novel heresy. It took very dangerous ground in two ways, (1) saying that in the humanity of Christ there was no intelligent soul, *νοῦς*, but only a body and a lower soul of feeling, which he called a soul of life, *ψυχὴ ζωτικὴ*, and (2) that this deficiency was supplied by the presence of the Logos: involving another great error, viz. a denial of the identity of the Logos and the Son of God. The danger of this heresy was the greater, because a person might quote Scripture as then commonly interpreted in its favour: and no heresies are so dangerous as these to superficially instructed Christians. But his teaching that Christ could sin pointed him out to all. This man maintained the transfusion of the body of Christ through ours. In a word he held the fourth century mysticism on this subject.

P. 255. "The true food is not an aid to the temporary and perishing life, but it is a preparative for the eternal. This true drink also is not that which would for a little time suffice for thirst, but, on the contrary, furnished for ever, (would make) him that is filled with it free from want, as He said to the Samaritan woman. But His saying, John vi. 'He that eateth,' &c., this shewed that it is mingled up in him [*i.e.* Christ's flesh and blood in the receiver].

P. 257, v. 64. "But since it is also a peculiar privilege of His Godhead to bring esoteric truths into public light, He said to them, 'Doth this offend you?' &c., by reason of this urging them not to think that Joseph is His father. For he that was persuaded that He has come down from Heaven and will go up thither would more easily give heed to the things that were being spoken by Him."

*Apollinaris, G. Ἀπολλινάριος. Cramer's Catena. Oxf. 1841.*  
VII. John VI. 58, p. 255.

Ἄλλοθῆς ἐστὶ βρώσις ἢ μὴ τῆς προσκαίρου καὶ ἀπολλυμένης ζωῆς ἐπίκουρος, ἀλλὰ τῆς αἰωνίου παρασκευαστικὴ. Ἀὕτη καὶ πόσις ἀληθινὴ ὡς ἂν πρὸς ὀλίγον ἐπαρκοῦν τῇ δίψει, ἀλλὰ εἰσαεὶ παρεχομένη τὸν ἐμφορηθέντα αὐτῆς ἀνεπίδεῃ, καθὰ πρὸς τὴν Σαμαρείτιν ἔλεγε. Τὸ δὲ εἰπεῖν αὐτὸν (John vi.) "He that eateth," &c. τοῦτο ἐδήλωσεν, ὅτι ἐν αὐτῷ ἀνακίρναται.

P. 257, v. 64.

Ἐπειδὴ δὲ τῆς Θεότητος Αὐτοῦ καὶ τοῦτο ἐστὶ τὰ ἀπόρρητα φέρειν εἰς μέσον, ἔλεγεν αὐτοῖς, "Does this offend you? if then ye shall see," &c. διὰ τοῦτο ἀπάγων αὐτοὺς τοῦ νομίζου Αὐτοῦ πατέρα τὸν Ἰωσήφ ὑπάρχειν. Ὁ γὰρ πεισθεὶς ὅτι ἐκ τοῦ οὐρανοῦ καταβέβηκε καὶ ἐκεῖ ἀναβήσεται, εἰ κολώτερον ἂν προσχῆ τοῖς λεγομένοις.

(LL) THEOPHILUS, PATRIARCH OF ALEXANDRIA. D. 412.

In 385 Timothy died, and Theophilus became Archbishop of Alexandria. He was the uncle and predecessor of Cyril in the see. He is notable, first for his opposition to Origen (in condemnation of which his nephew Cyril had the public spirit to restore Origen's name to the diptychs or lists of those for whom God was thanked in the Communion Service), and secondly for having compassed the entire devastation of the temple of Serapis at Alexandria in 390, so that it stood an unfrequented ruin for a long time after. Theophilus was chosen umpire about the see of Antioch after Paulinus' death.

P. 41. "But let the clergy dispose of the things that are offered on account of sacrifice after spending what is needed for the requirements of the mysteries, and let not a catechumen eat or drink of them, but rather the clergy and the faithful brethren. Balsamon's Commentary. If there are any things over from the gifts that are being brought by the faithful after what is being expended on the Divine mysteries, the surplus, he says, ought to be administered by the clergy, so as to be eaten and drunk by them and of the faithful laity (*i.e.* the *audientes*); but none of it to be given to the catechumens. For since they were brought to the altar, and portions of them were taken for the Divine gifts, and those were sanctified (*i.e.* consecrated), how shall those parts of them that are going to be expended be given to the half-initiated? But the things that are brought for sacrifice (*i.e.* for the Lord's supper) are bread and wine; for it is not permitted that any thing besides should be brought to the altar. Read the Apostolic Canon, No. 3, and that in the synod called the Trullian the 6th, Canon 28." [The language shewn by decrees to be current in a particular place at a particular date is evidence of the first rate.]

There follows after the canons a sermon and a letter to shew that if the Paschal day falls on a Sunday the Church should not fast on that Sunday (a practice worthy of Manicheans), but throw the fast into the week following.

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*Migne, Vol. LXV. P. 41, Canon 7.*

Τὰ δὲ προσφερόμενα εἰς λόγον θυσίας μετὰ τὰ ἀναλισκόμενα εἰς τὴν τῶν μυστηρίων χρείαν οἱ κληρικοὶ διανεμιάσθωσαν, καὶ μήτε κατηχούμενος ἐκ τούτων ἐσθιέτω ἢ πινέτω, ἀλλὰ μᾶλλον οἱ κληρικοὶ καὶ οἱ σὺν αὐτοῖς πιστοὶ ἀδελφοί. ΒΑΛΣ. [Balsamon's comm. from Beveridge's publication of these canons.] Εἴ τινα περιρτεύουσι τῶν εἰς θυσίαν προσαγομένων παρὰ τῶν πιστῶν μετὰ τὰ δαπανώμενα εἰς Θεῖα μυστήρια, τοῖς κληρικοῖς δεῖν ταῦτά, φησι, διανεμῆσθαι, ὥστε παρ' αὐτοῖς ἐσθίεσθαι καὶ πίνεσθαι καὶ παρὰ τῶν πιστῶν λαϊκῶν τοῖς δὲ κατηχουμένοις μηδὲν ἐξ αὐτῶν δίδοσθαι. Ἐπεὶ γὰρ προσήχθησαν τῷ θυσιαστηρίῳ καὶ ἐξ αὐτῶν μερίδες ἐλήφθησαν εἰς τὰ Θεῖα δῶρα, κάκεῖνα ἡγιασθήσαν, πῶς ἐκ τούτων τοῖς ἀτελεστέροις δοθήσονται δαπανηθίσόμενα; Τὰ δὲ εἰς θυσίαν προσαγόμενα ἄρτος καὶ οἶνός ἐστιν ἕτερον γάρ τι προσάγεσθαι εἰς θυσιαστήριον οὐκ ἐφεῖται. Ἀνάγνωθι τὸν γ' ἀποστολικὸν κανόνα, καὶ τῆς ἐν τῷ Τρούλλῳ συνόδου τῆς λεγομένης 5', κανόνα κή'.

(MM.) CYRIL, ARCHBISHOP AND PATRIARCH OF ALEXANDRIA.  
D. 444.

There is about the writings of this eminent man, to my mind, a grandeur and reverence for sacred things that exceedingly wins

and instructs; and one wonders how the public conduct of such a writer can exhibit so much, at times, of the unscrupulous partisan and so little of the moderation which sits so well on some of our deepest divines, highest Christians, and soundest reasoners. But our wonder at his imperious severity towards opponents is diminished when we are obliged to confess his strong partiality to the Judaizing corrupters of the New Covenant. Nevertheless, one passes with delight from the politic turns and shifts of the one ruling spirit of the Third Council, to the many delightful and at times sublime fruits of noble reasoning and rich imagination which abound in his writings. That Nestorius considerably erred is probable, but we should note what remains of him in Mercator and not read of him in the works of his opponents only. But certainly there is little ground for admiring Cyril's favourite term, "the Mother of God," or the kind of sermon that he preached in honour of Mary, or his decision in favour of an *ἕνωσις καθ' ἰπόστασιν*. Its natural product is the rightly-condemned heresy of Eutyches. There is much more to the same purpose in the Commentary on St John's Gospel. A large part of it will come under notice in Part III. The one doctrine that Cyril has reiterated in almost all that he has written is the power inherent in the flesh of Christ itself, to give out the life with which *it* was filled by the indwelling of Him Who is "The Life." In a similar way we have seen Hilary of Poitiers dwell almost exclusively on the reality of the presence of Christ's body: and in like manner Gregory of Nyssa exhausted his copious mind on the mighty transformation or rather trans-substantiation of bread into Christ's body and wine into His blood. Chrysostom only illustrated it with his copious eloquence, adding no new view. The word *μετουσίᾳ* did not happen indeed to be as yet coined; but the thing is in substance taught by one great writer after another in different aspects—by each from different stand-points. The torch that dropped from the hand of the dying Cyril cannot be said to have come into a hand of equal power until John of Damascus seized it, and in his own logical Aristotelian way shook forth its smoky flames over Christendom. This Cyril is the third and last great advocate of exaggerated ideas on the supper in the early ages. No one acquainted with classic Greek can dispute a certain degeneration in the style of this Patriarch. And it is not possible without casting aside the due allegiance to the teaching



of Christ and His inspired Apostle Paul to deny that the doctrine of Cyril and other fathers on this topic is widely different. Yet I cannot but recognize in this writer (for instance, in his commentary on St John's Gospel) a mind of uncommon majesty and simplicity, to whose utterances I listen with delight, rejoicing in the grandeur of the procession of thoughts, and continually discerning some suggestion of new beauty in the quiet orderly motion of his advance. Thus when an error has misled him I am unwilling to believe it, and when I discern that the error is of serious amount the incongruity is painful—the discovery of the clay mingled with the iron in my model humbles me, and the lesson is brought home—the lesson of superior and Heavenly truth, "Cease ye from man." It is a lesson that *must* be learned. The fathers must not be received as authoritative interpreters—neither any one, nor all together. The Bible is the voice which has God's sanction. Hear God's Word written and not God's Church. It is but the combination of so many fallible units and cannot make up an infallibility.

We may partly trace this Cyril's love of violent proceedings to the ardent and jealous temper of his uncle Theophilus. He is said to have hated Origen, though he loved Clement of Alexandria. One would suspect a feeling of rivalry. But he must have been naturally of a fiery disposition. Cyril joined in the great Oak Council for deposing Chrysostom from the seat of Patriarch: and perhaps this prepared him for the great events of his life, in which his bad qualities come vividly to light, viz. his skilful, arduous and successful struggle with another Patriarch of the metropolis of the East, Nestorius. But his natural fierceness appeared much earlier. He spent five years with the Nitriac monks: and returned to Alexandria to win great applause by his preaching, so that three days after the death of his uncle he was raised to the vacant seat, in 412. He fleshed his controversial sword against the Novatians, and shortly appeared literally with sword in hand avenging the death of some Christians on the Jewish population, and he drove, for a time, the whole body out of the city: but out of this rose a furious struggle between the regular forces of the governor and Cyril's partisans, which culminated in the tragedy of the rending of Hypatia limb from limb by an angry crowd of Christian monks, on the charge that she was the greatest impediment to the restoration of peace. His latter history is that of the Council of Ephesus

in 431, in which also street fights raged. But for his life many of his writings would stand high.

P. 261. "They anointed the side-posts according to the law defined to them through Moses. But they made Christ's mystery a kind of arm of defence and fortification for their own soul. For Christ's death is a medicine that destroys death, and those that are partakers of the mystic blessing are superior to corruption, at least according to John vi. 55, &c.

P. 277. "But when Amalek had already fallen and been conquered, Moses sets up an altar to God, and inscribes on it the name 'The Lord my Refuge.' But this also might be a type of Christ ... The altar then was a type of Christ. [An inscription of God's name or Christ's name on an altar does not make the altar a type of God or Christ.]

P. 294. "But in another way too, the young bullock treading out the corn is Christ. For the altars are, as it were, always being made broader, as other churches are in some way ever being added to the first, and the people being extended to an immeasurable multitude that by the sacrifice in Christ have been ransomed, having Him for minister of sacred service and for the holy and fragrant sacrifice thoroughly purging (all), and as an altar worthy of admiration, and as in the semblance of a circular threshing-floor the church's Master. [ἄλως for κύκλος, Sep. c. Thebas 5. How clear and bright was the word! For it had been made with art.]

I. p. 261 B, *Lib. II.* After slaying the Passover,

Ἐχρισαν μὲν τῷ αἵματι τὰς φλιάς κατὰ τὸν σφίσι διὰ Μωσέως ὀρισθέντα νόμον. Τὸ δὲ Χριστοῦ μυστήριον ὄπλον ὡςπερ τι καὶ ἀνατείχισμα τῆς ἐαντῶν ἐποιοῦντο ψυχῆς. Λυτικὸν γὰρ θανάτου φάρμακον ὁ Χριστοῦ θάνατος, καὶ φθορᾶς ἀμείνους οἱ τῆς μυστικῆς εὐλογίας μετοχοὶ κατὰ γε τὸ, John vi. 55, κ.τ.λ., bitter herbs, &c.

P. 277 c.

Πεπτωκότος δὲ ἤδη καὶ νενικημένου τοῦ Ἀμαλέκ ἀνίστησιν ὁ Μωσῆς θυσιαστήριον τῷ Θεῷ καταγράφει δὲ καὶ αὐτῷ ὄνομα "Κύριος καταφυγή μου." Τύπος δὲ ἂν εἴη καὶ τοῦτο Χριστοῦ . . . Τύπος οὖν ἄρα Χριστοῦ τὸ θυσιαστήριον.

P. 294 A.

[The bullock treading out the corn is a type of Christ.]

Μόσχος δὲ καὶ ἑτέρως ἀλωητῆς ὁ Χριστός . . . Εὐρίνεται γὰρ οἶον αἰεὶ τὰ θυσιαστήρια προστιθεμένων ἐκκλησιῶν αἰεὶ πως ταῖς πρώταις ἑτέρων καὶ εἰς πληθὺν ἀμέτρητον ἐκτεινομένων τῶν λαῶν, οἱ διὰ τῆς ἐν Χριστῷ θυσίας λελύτρωνται, Αὐτὸν ἔχοντες ἱεροῦργον καὶ θῆμα τὸ ἅγιον καὶ εὖοσμον διακαθαῖρον, καὶ ὡς ἀξιαγίστον θυσιαστήριον καὶ ὡς ἐν εἶδει τῆς ἄλλω τῆς ἐκκλησίας δεσπότην. *Pallud.* Ὡς σαφῆς ἐστὶν καὶ ἐναργῆς ὁ λόγος· πεποιήται γὰρ εὐτέχνως.

P. 629. "But he urges well those who desire to go in to the holy of holies to purify themselves, and attendants on the sacred works, that they may not die. For it is truly a matter of peril and heavy damage to draw nigh to God without having been made pure. Wherefore the wise Paul also enjoins on us, if we wish to partake of the mystic blessing, to prove ourselves.

P. 645. "Surely then the priestly (Gk. sacred) race is above common humanity, inasmuch as it is partaker of Christ, Who is above the creation. Wherefore also bearing us up to the dignity above our nature, and, as it were, having cut us off from things on the earth, he assigns us to the things above. Matt. xxiii. 8, 9.

P. 664. "And that Christ is the golden altar, has been quite sufficiently spoken upon by us. Its position at least is, however it be, right in front of the ark, near which is the veil, and the seraphim around, and God still above, as if receiving the irresistible sweetness of Emmanuel.

P. 670. *Palladius*, whom Cyril is instructing. "The Divine Baptist then was a light and a candle in his likeness to Christ and his participation of Him, &c. *Cyril*. I say so: but in a like

P. 629 A.

Παρεγγυᾶ δὲ χρησίμως ἀπονίξεσθαι δεῖν τοὺς εἰς τὰ ἅγια τῶν ἁγίων εἰσελαύνειν ἐθέλοντας καὶ τῶν ἱερῶν ἔργων ἐπιμελητὰς ἵνα μὴ θάνωσιν. Χρῆμα γὰρ ἐπισφαλὲς καὶ ἐπιζήμιον ἀληθῶς τὸ ἐγγίζειν Θεῷ μὴ κεκαθαρμένους. Τοιγάρτοι καὶ σοφὸς ἡμῖν ἐπισκῆπτει Παῦλος, εἰ τῆς μυστικῆς εὐλογίας μεταλαχεῖν ἐθέλομεν, ἑαυτοὺς δοκιμάζειν. [This fixes the meaning of ἡ μυστικὴ εὐλογία.] See IX. 273.

P. 645 D.

As the holy ointment is reserved for the high-priest, Οὐκοῦν ὑπὲρ ἀνθρώπινον τὸ γένος ἤδη τὸ ἱερόν, ἅτε δὴ καὶ Χριστοῦ μετοχὸν τοῦ ὑπὲρ τὴν κτίσιν. Τοιγάρτοι καὶ πρὸς τὸ ὑπὲρ φύσιν ἡμᾶς ἀνακομίζων ἀξίωμα, καὶ οἰονεὶ τῶν ἐπιγεῶν ἀποτεμῶν, τοῖς ἄνω προσνέμει. Matt. xxiii. 8, 9. Call no man your father, &c. [a strange use of this Scripture.]

P. 664 A.

Καὶ Χριστὸς μὲν ὅτι τὸ θυσιαστήριόν ἐστι τὸ χρυσοῦν διαρκῶς ἡμῖν εἰρησθαι δοκῶ. Τεθεῖται γε μὴν ἀπέναντι τῆς κιβωτοῦ, ἐφ' ἣ τὸ καταπέτασμα, καὶ κύκλῳ τὰ Σεραφίμ καὶ ἀνωτέρω Θεός, οἰονεὶ δεχόμενος τὴν ἀπαράβλητον εὐδῖαν τοῦ Ἐμμανουήλ. [Is not this reasoning singular? This comes of straining Scripture typicalism.]

P. 670 c. *On the twelve loaves of exposition (i.e. the shewbread).*

*Pall.* Φῶς οὖν ἄρα καὶ λύχνος, καθ' ὁμοιότητα καὶ κατὰ μέθεξιν τοῦ Χριστοῦ καὶ ὁ θεσπέσιος βαπτιστῆς . . . *Cyril*. Οὕτω φημί. Κατὰ τὸν



manner we say that the loaves (of the shewbread) are to be understood as the holy apostles. For He that is both by nature and truly bread, Who is from Heaven and is life-giving (lit. is vivifier) is one alone: but in imitation of Him that is so by nature the Divine teachers are by participation of bread (loaves), nourishing men unto piety, putting in us words of life and removing from the soul of believers the hunger that comes from ignorance. And the loaves are equal in number with the apostles.

P. 821. "But if anyone should take up the word that naturally follows and go to each one of the things in the temple, which become holy when interpreted by faith in Christ, to shew that Christ was already in a certain way Himself the Divine altar, his word would be profitable. For it is becoming that men, who are sacred and who dedicated their own life to Christ, to be visibly warm and fervent in the Spirit and this continually, not borne down again by pleasures of the world into coldness, but rather kindling up their mind in holiness unto the love of God and the putting on of virtue, &c."

This passage seems fairly to complete the round of the figurative uses of the term "altar." In a feasible sense of a certain kind Jesus Christ can be called an altar: but I think the New Testament never names Him thus. See Part I. on Heb. xiii. 10. Cyril seems to feel himself on new ground.

P. 829. "But the remnant of the sacrifice is eaten in holy places and in the court of the holy tabernacle. For the mystic things are brought to churches, and the separated race is made

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ἴσον δὲ τρόπον ἄρτους νοεῖσθαί φαμεν τοὺς ἁγίους ἀποστόλους. Εἰς μὲν γὰρ ὁ φύσει τε καὶ ἀληθῶς Ἄρτος ὁ ἐξ οὐρανοῦ καὶ ζωοποιός· κατὰ μέμησιν δὲ τοῦ φύσει καὶ κατὰ μέθεξιν ἄρτοι τρέφοντες εἰς εὐσέβειαν οἱ θεῶι μυσταγωγοὶ λόγους ἡμῖν ἐνιέντες ζωῆς, καὶ τὸν ἐξ ἀμαθίας λιμὸν τῆς τῶν πιστευόντων ἐξίσταντες ψυχῆς. Ἰσαριθμοὶ δὲ τοῖς μαθηταῖς οἱ ἄρτοι, κ.τ.λ.

P. 821 c. *On the fire upon the brazen altar.*

Εἰ δὲ δὴ τις ἔλοιτο τὸν ἐπὶ τῷδε λόγον καὶ ἐφ' ἕκαστον ἄγειν τῶν ἡγιασμένων διὰ πίστεως ἐν Χριστῷ, ὡς ἤδη πῶς Αὐτὸν καὶ Θεῖον νοεῖσθαι θυσιαστήριον, ἐπωφελῆς ὁ λόγος· πρέπει γὰρ ἄνδρας τοὺς ἱεροὺς καὶ Χριστῷ τὴν οἰκείαν ἀναθέντας ζωὴν θερμοὺς καὶ ζέοντας ὀραῖσθαι τῷ Πνεύματι καὶ τοῦτο διὰ παντὸς οὐκ εἰς ἀπόψυξιν καταφερομένους διὰ κοσμικῶν ἡδονῶν, ἀναλωπυροῦντας δὲ μᾶλλον ἐν ἁγιασμῷ τὸν νοῦν εἰς φιλοθεΐαν καὶ ἔφεσιν ἀρετῆς, κ.τ.λ.

P. 829 d.

Ἐσθίεται δὲ τῆς θυσίας τὸ λείψανον ἐν ἁγίοις τόποις καὶ ἐν αὐτῇ τῆς ἁγίας σκηνῆς. Προσάγεται γὰρ ἐν ἐκκλησίαις τὰ μυστικά, καὶ τῆς ἁγίας



worthy to administer at the holy table in them. But wherever a legal priest ministers it is a holy place. But the sacrifice makes him that handles it holy, and so does the sprinkling of the blood. For we go to the holy place for the sake of nothing but to obtain a share of the holy Christ, and through the unspeakable and spiritual sacrifice, &c.

P. 1085. "For the Jews' country is filled with as many as a myriad cities and villages. But God was also marking down a type in their being only allowed to fulfil all the sacred rites and the law regarding the passover in the sacred city, the letter of the law drawing very well in shadow, I conceive, this thing, that it would not be lawful, nor indeed has it been permitted to any persons, to be able to fulfil the mystery of Christ, in any way he might choose, or in any place he liked. For the only place becoming to it, and truly the most peculiarly its own, is the holy city, *i.e.* the church, in which there both is a legal priest and the sacred rites are celebrated by consecrated hands, and incense is offered to God that governs all things, and there is according to the voice of the prophet 'a pure offering.' [This would lead to the denial of the Lord's supper to the sick at their homes, or at least to reserving bread for that purpose.]

The whole body of passages on the Lord's supper from Cyril's Comm. on St John's Gospel is reserved for Part III.

In Hom. 30 x. p. 969, Cyril calls the ark in the temple a type of Christ, but seems to speak mistakenly about the ark and the services.

τραπέζης Χριστοῦ τὸ ἀπολεκτὸν ἐν αὐταῖς ἀξιοῦται γένος. Ἐνθα δ' ἂν ἱερατεῖν νόμιμος ἱερεὺς, ἅγιός ἐστι τόπος. Ἀγιάζει δὲ τὸν ἀπτόμενον ἢ θυσία, καὶ ὁ τοῦ αἵματος ῥαντισμός. Προσιέμεν γὰρ τοῖς ἁγίοις οὐχ ἕτερον τοῦ χάριν ἢ ὥστε μεταλαχεῖν τοῦ ἁγίου Χριστοῦ διὰ τε τῆς ἀπορρήτου καὶ πνευματικῆς θυσίας, κ.τ.λ.

P. 1085 c. *On the law to eat the passover only in the city of Jerusalem.*

Μυρίας μὲν γὰρ ὄσασιν πόλεσι τε καὶ κόμαις ἢ τῶν Ἰουδαίων ἐπλήθη χώρα· τελεῖν δὲ καὶ τὰ ἱερά καὶ τὸν ἐπὶ τῷ πάσχα νόμον ἐν μόνῃ δὲ χρῆναι τῇ ἁγίᾳ πόλει διετύπων ὁ Θεός, ἐκεῖνο, οἶμαί που, σκιαγραφουμένου εὖ μάλα τοῦ νομικοῦ γράμματος, ὡς οὐκ ἂν εἶη θέμις, οὔτε μὴν ἐφέυται τισι, τὸ ἐπὶ Χριστῷ μυστήριον, καθ' ὃν ἂν ἔλοιτο τρόπον, ἤγουν ἐν παντὶ τόπῳ δύνασθαι πληροῦν. Χῶρος γὰρ μόνος ὁ πρέπων αὐτῷ, καὶ οὐκ ἐπιεικῆτος ἀληθῶς, ἢ ἁγία πόλις, τούτεστιν ἢ ἐκκλησία, ἐν ἣ καὶ νόμιμος ἱερεὺς, καὶ διὰ χειρῶν ἡγιασμένων τελεῖται τὰ ἱερά, καὶ θυμίαμα προσφέρεται τῷ πάντων κρατοῦντι Θεῷ καὶ "θυσία καθαρά," κατὰ τὴν προφήτου φωνήν.

P. 1099. The parable of the woman's leaven explained in a good sense.

VI. p. 624 c. *On David eating the shewbread a type of Christ.*

P. 853. "And the table that has the shewbread on it, represents indeed the unbloody sacrifice, by which we are blessed in eating the bread that is from Heaven, that is, Christ, Who has also become one of us, but both was and is even thus both God from above and as coming from the Father, and above all, as King and Lord of all.

P. 238. "Would they not truly say that both the fat and the blood and the sacred functions on the table represent in all likelihood the mystery of Christ ?

P. 427. "For the partaking of Christ is life and sanctification. Especially the participation of His holy flesh, and in like manner the drinking from His saving blood, are built on a confession of Christ's suffering and of His death exhibited on our account in this dispensation, 1 Cor. xi. Assuredly in the present dispensation ; but when in after time He comes to us in the glory of His Father, we shall not bring to Him out of season the profession about His suffering, but shall fully know Him clearly as God, face to face as Paul says, 1 Cor. xiv., 2 Cor. v.

P. 842. "But the table both Divine and sacred is the inspired Scripture ... being rich and costly and with rich abundance and order of dishes, *i. e.* of provisions. But the mystic table also,

*Opera, Migne, Vol. I. p. 853 A. De adoratione, &c.*

Καὶ σημαίνει μὲν ἡ τράπεζα, τὴν πρόθεσιν ἔχουσα τῶν ἄρτων, τὴν ἀνάιμακτον θυσίαν, δι' ἧς εὐλογοῦμεθα τὸν ἄρτον ἐσθίοντες τὸν ἐξ οὐρανοῦ, τοῦτεστι Χριστὸν, ὃς καὶ γέγονε καθ' ἡμᾶς, ἀλλ' ἦν τε καὶ ἐστὶ καὶ οὕτως Θεὸς ἀνωθέν τε καὶ ἐκ Πατρὸς ἐρχόμενος, καὶ ἐπάνω πάντων ὡς τῶν ὄλων βασιλεὺς καὶ Κύριος. Also 693 c.

P. 238.

Καὶ στέαρ καὶ αἷμα καὶ τὰς ἐπὶ τῇ τραπέζῃ λειτουργίας ἄρ' οὐχὶ φαῖεν ἂν εἰκότως τὸ Χριστοῦ μυστήριον.

II. p. 427.

Ζωὴ γὰρ καὶ ἅγιασμός ἡ Χριστοῦ μετοχή ; C. Ἄλλως τε καὶ ὁμολογίαν ἔχει τοῦ πάθους καὶ τοῦ δι' ἡμᾶς οἰκονομικῶς παραδειχθέντος θανάτου τοῦ Χριστοῦ, τῆς ἀγίας Αὐτοῦ σαρκὸς ἡ μετάληψις καὶ ἡ πόσις ὁμοίως ἢ ἐκ τοῦ σωτηρίου αἵματος. 1 Cor. xi. 26. Οὐκοῦν μὲν τοῦ παρόντος αἰῶνος . . . ὅταν δὲ λοιπὸν ἐν τῇ δόξῃ παραγένῃ τοῦ Πατρὸς οὐκ εὐκαίρως ἐπι τὴν ἐπὶ τῷ πάθει προσοίσομεν ὁμολογίαν Αὐτῷ, ἀλλ' ἐπιγνωσόμεθα μὲν καθαρῶς ὡς Θεόν, πρόσωπον πρὸς πρόσωπον, ὡς Παῦλος φησιν. 1 Cor. xiii. ; 2 Cor. v. 16.

P. 842, Ps. XXVII. (XXVIII.).

C. Ἡ δὲ θεία τε καὶ ἱερά τράπεζα ἢ Θεόπνευστος γραφή . . . Πλουσία οἷσα καὶ πολυτελής, καὶ ὄψων, ἡγῶν ἐδεσμάτων, ποικιλίαν ἔχουσα πολλήν καὶ παράθεσιν . . . Ἄλλὰ καὶ ἡ μυστικὴ τράπεζα ἢ σὰρξ τοῦ Κυρίου ἰσχυροῦς

the flesh of Christ, works in us strength against sufferings and against demons. For Satan is afraid of those that partake of the mysteries in a pious manner.

P. 871. “Look how He does not rather enjoin upon the saints, or if you will the upright, to offer bullocks nor even to use the smoke of incense: but rather to utter hymns and bring near bloodless sacrifices; all which means the sign of citizenship in Christ.

P. 49. “I exhort them to songs and melodies saying, ‘Sacrifice to God a sacrifice of praise.’

P. 1080. “Surely gather together (he says) from all the earth those that have been already known as sure to be trusty and kind: but they are also disposed, *i.e.* hasten to fulfil the covenant of Christ in sacrifices, not that have blood and smoke in the offering, but rather in those that are spiritual. Ps. iv. 6. God rejoices in such sacrifices, and again He will accept the doxology in the rank of a mental sweet savour, Ps. xxvi. &c. [P. 1081.] The face of God has been openly introduced in these things, transferring the types of the law into truth. For the all-wise Paul says that the commandment of Moses was imposed until the time of reformation. But the time at least of the reformation was no other than that in which Christ shone most clearly on the inhabitants of the earth, saying, ‘I am the truth.’ But the typical representations were profitless

ἡμᾶς κατὰ πάθων καὶ κατὰ δαιμόνων ἐργάζεται. Φοβείται γὰρ ὁ Σατάνας τοὺς μετ’ εὐλαβείας τῶν μυστηρίων μεταλαμβάνοντας. See p. 1080, Ps. xlix. 5.

P. 871 B, Ps. XXXII. (XXXIII.) *Rejoice, &c.*

\*Ἀθρεῖ ὅπως οὐ βουθυτεῖν τοῖς ἁγίοις, ἔπον τοῖς εὐθέσι, ἐπιτάττει μᾶλλον, οὔτε μὴν καπνοῖς κεχρηῆσθαι καὶ λιβάνῳ· τὸ ὑμνολογεῖν δὲ μᾶλλον καὶ ἀναιμάκτους προσάγειν θυσίας, ὅπερ ἐστὶν τῆς ἐν Χριστῷ πολιτείας σύμβολον. Ps. xlix. 8. Εἰς ᾧδὰς καὶ μέλη προτρέπει λέγων, Ὁὔσον τῷ Θεῷ θυσίαν αἰνέσεως. [This last term is used in the LXX. for a peace offering. Lev. vii.]

II. p. 1080 c, Ps. XLIX. (L.) 5, *Gather my saints, &c.*

See also Ps. l. (li.) 19, and li. (lii.) 7.

Οὐκοῦν ἐξ ἀπάσης τῆς γῆς τοὺς ἤδη προεγνωσμένους, ὡς ἔσονται πιστοὶ καὶ γνήσιοι, συγκομίσατέ, φησιν, οἱ δὲ καὶ διατίθενται, τούτεστι πληροῦν ἐπείγονται τὴν διαθήκην Χριστοῦ ἐπὶ θυσίαις, οὐχὶ ταῖς δι’ αἱμάτων καὶ καπνῶν, ἐπὶ πνευματικαῖς δὲ μᾶλλον. Ps. iv. 6. Ταῖς τοιαύταις θυσίαις ἐπιγάννυται Θεός, προσδέξεται δὲ πάλιν, ἐν εὐωδίας τάξει τῆς νοητῆς, τὴν δοξολογίαν. Ps. xxvi. 6. [P. 1081 c, v. 7.] Ἀναφανδὸν ἐν τούτοις τὸ τοῦ Θεοῦ πρόσωπον εἰσκεκόμισται, τοὺς ἐν νόμῳ τύπους μεθιστάτους εἰς ἀληθειάν. Μέχρι γὰρ καιροῦ διορθώσεως τεθείσθαι, φησιν ὁ πάνσοφος Παῦλος, τὴν διὰ Μωσέως ἐντολήν, Ὁ δὲ γε τῆς διορθώσεως καιρὸς οὐχ ἕτερος ἦν παρ’ ἐκείνον καθ’ ὃν ἔλαμψεν τοῖς ἐπὶ τῆς γῆς ὁ Χριστὸς ἐναργέστατα λέγων, “Ἐγὼ εἰμι ἡ ἀλήθεια.” Ἀνόητα δὲ οὖν τὰ ἐν τύποις,



when the Truth was present: for the shadows travail in birth with Him (Gk. it): and one would look down into the conformation, in the letters of the law, of mystery according to Christ, if he were spiritual. Surely since the Saviour was about to appear as instructor to men on earth in the secret doctrine which is above the law, He of necessity urges and testifies continually to the sons of Israel through the lyre of the player. 'I am God thy God.' Of what kind then? Good, Who delivered Israel from the iron furnace of the covetousness of the Egyptians, Who gave them the way through the sea, Who fed them through all in the desert, and Who gave them that law. For do not deem it had a different lawgiver, because you see some difference in the two laws.

P. 1176. "Thy salvation, O God, helped me.' For it was needful that having become a man He must also be raised by the Father. But from this the Gospel policy also is proclaimed, which the band after God's will, poor in spirit, led; which enters with thanksgiving upon the salvation that comes to it from the only-begotten Son. But it promises not any longer to offer sacrifices with blood, but rather such as are offered in praise and are spiritual. [v. 31.] But it is fit to lament the transgression of the Jews in not being willing to discern the infant-like character of the legal service. [v. 32.] But we must know that a male calf was sacrificed, when the synagogue fell into sin: but the same used to be offered for a high-priest also. When then high-priests

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τῆς Ἀληθείας παρουσίας· αὐτὴν γὰρ ὠδίνουσιν αἱ σκιαὶ, καὶ τοῦ κατὰ Χριστὸν μυστηρίου τὴν μόρφωσιν ἐν τοῖς τοῦ νόμου γράμμασιν καταθρῆσαι τις ἂν, εἴπερ εἷη πνευματικός. Οὐκοῦν, ἐπειδήπερ ἔμελλεν ὁ Σωτὴρ τῆς ὑπὲρ νόμον μυσταγωγίας εἰσηγητῆς ἀναφαίνεσθαι τοῖς ἐπὶ γῆς ἀναγκαίως διὰ τῆς τοῦ ψάλλοντος λύρας, προσεγγῆα καὶ διαμαρτύρεται τοῖς ἐξ Ἰσραὴλ . . . "Ὁ Θεὸς, ὁ Θεὸς σου εἰμι Ἐγώ." Ποῖος οὖν; Ἀγαθὸς, ὁ ἐκ καμίνου σιδηρᾶς ἀπαλλάξας τὸν Ἰσραὴλ τῆς Αἰγυπτίων πλεονεξίας, ὁ τὴν διὰ θαλάττης ὁδὸν δωρησάμενος, ὁ ἐν ἐρήμῳ διαθρέψας, ὁ τὸν νόμον ἐκείνόν σοι δεδοκώς. Μὴ γὰρ δὴ ἄλλοι μὲν νομοθέτην νομίσης, τῶν νόμων ὁρῶν τὸ διάφορον. Any one who has read Mr Kingsley's "Hypatia" will be reminded of the magnificent argument of Aben-Ezra to this effect. The wonder is how Cyril, brimful of worldly tactics in Church matters, writes thus and yet more on John. See Part III.

II. p. 1176, Ps. LXXIX. (LXX.) 30.

"Ἡ σωτηρία σου, ὁ Θεὸς, ἀντελάβετό μου." Ἔδει γὰρ γενόμενον ἄνθρωπον καὶ ἐρήγερθαι λέγεσθαι παρὰ τοῦ Πατρὸς Ἀτόν. Ἐτεῦθεν δὲ καὶ ἡ εὐαγγελικὴ πολιτεία κηρύττεται, ἧς ἤρξεν ὁ κατὰ Θεὸν χόρος, πτωχὸς τῷ πνεύματι, ὃς εἰσέρχεται εὐχαριστῶν ἐπὶ τῇ γενομένῃ αὐτῷ σωτηρίᾳ παρὰ τοῦ Μοισσογένους. Ἐπαγγέλλεται δὲ μηκέτι τὰς δι' αἱμάτων προσφέρειν θυσίας, τὰς δὲ αἰνέσεων δὲ μᾶλλον καὶ πνευματικᾶς [v. 31]. Θρηνησαὶ δὲ ἄξιον τὴν Ἰουδαίων παρανομίαν, συνιδεῖν οὐ βουλομένων τῆς νομικῆς λατρείας τὸ νηπιῶδες . . . [v. 32]. Ἰστέον δὲ ὅτι μόσχος ἄρῃην ἐθέτο, ἡνίκα ἡ συναγωγὴ περιέπιπτεν ἁμαρτίᾳ· προσεφέρετο δὲ καὶ ὑπὲρ ἄρχιερέως.



and rulers were assembled against Christ, and stirred up those who were under them against Him, and became chargeable with their sins, and the purification through the law with these (young calves) was required, He said, 'I do not offer a visible calf, (but) 'the pure and bloodless sacrifice, which I have set up in My 'church.' [v. 33, &c.] But the apostles also say concerning those that through them believed on Christ, that the poor in spirit, having known these things, shall rejoice exceedingly.

Is Origen the only writer who very beautifully strains Scripture into questionable allegorical senses? Do they not all the same?

P. 457. "Wherefore the manna was given to the ancients when the day was breaking through and light was being scattered. For the day was shining among us that believe according to that which is written, and the day star arose in the hearts of all, and the sun of righteousness holds up, that is Christ the giver of the intellectual manna. For that sensible manna indeed was as in a similitude; but He Himself was the true. For our Lord Jesus Christ nourishes us unto endless life both with the precepts leading unto piety and by the mystic blessing. Himself then we see is the manna and it comes through Him, the Divine and life-giving manna in truth. And he that has eaten this is superior to corruption, and will escape death, not they who eat the sensible manna. For the type was not saving, but He was moulding the conformation of the truth for Himself. [He quotes Origen. But Origen's word is, *ὑπεραλείται*, "shall leap beyond."]

Ἐπεὶ οὖν ἀρχιερεῖς καὶ ἄρχοντες συνήχθησαν ἐπὶ τὸ αὐτὸ κατὰ τοῦ Χριστοῦ, καὶ κατ' Αὐτοῦ τοὺς ὑπὸ χεῖρα διήγειραν, καὶ αἴτιοι τῆς αὐτῶν ἀμαρτίας ἐγένοντο, ἔδει δὲ τούτοις (μόσχοις νέοις) τῆς διὰ νόμον καθάρσεως, οὐκ αἰσθητὸν, ἔφη, μόσχον Ἐγὼ προσφέρω, τὴν καθαρὰν δὲ θυσίαν καὶ ἀναίμακτον, ἣν ἐν τῇ Ἐμῇ ἐκκλησίᾳ κατέστησα. [v. 33, *Let the poor see, &c.*] Φασὶ δὲ καὶ οἱ ἀπόστολοι περὶ τῶν δι' αὐτῶν πιστευσάντων εἰς Χριστὸν, ὅτι ταῦτα γρόντες οἱ τῷ πνεύματι πτωχοὶ ἀγαλλιασθήσονται.

P. 457. *In Exod. Lib. II.*

Τοιγάρτοι τὸ μάννα κατεδόθη τοῖς ἀρχαιοτέροις, διαναζούσης ἡμέρας καὶ σκιδναμένον φωτός. Διηύγαξε γὰρ ἐν ἡμῖν τοῖς πιστεύουσιν ἡ ἡμέρα κατὰ τὸ γεγραμμένον καὶ φῶσφορος ἀνέτειλεν ἐν ταῖς ἀπάντων καρδίαις καὶ ὁ τῆς δικαιοσύνης ἀντισχεν ἥλιος τούτεστι Χριστὸς, ὁ τοῦ νοητοῦ μάννα δοτήρ. "Οτι γὰρ ὡς ἐν εἰκόνι μὲν ἐκείνο τὸ αἰσθητὸν ἔτι, τὸ δὲ ἀληθὲς Αὐτός. John vi. 50. Ἀποτρέφει γὰρ ἡμᾶς εἰς ἀμήρτον ζωὴν ὁ Κύριος ἡμῶν Ἰησοῦς Χριστὸς καὶ ταῖς εἰς εὐσέβειαν ὑποθήκας καὶ δι' εὐλογίας τῆς μυστικῆς. Ἄντὸς οὖν ἄρα καὶ δι' Αὐτοῦ τὸ μάννα τὸ Θεῖον καὶ ζωοποιὸν ἀληθῶς. Καὶ τοῦτο ὁ κατεδηδοκῶς ἀμείνων ἐστὶ φθορᾶς καὶ ὑφαλείται θάνατον, οὐκ οἱ φαγόντες τὸ αἰσθητόν. Οὐ γὰρ ἦν ὁ τύπος σωτήριος, ὑπεπλάττετο δὲ τῆς ἀληθείας τὴν μόρφωσιν.

P. 625. "He then we see is the altar, and He the incense and high-priest. But He in like manner is the blood for the purification of sins.

P. 1416. "But when they are being gladdened, ye shall be ashamed: for those that have come to know Him that is by nature and in truth God, and have leaped away from them that are falsely so named, and have wondered at the beauty of the true worship, shall be delighted, indeed enriched with the blessings from above in their hearts, and coming to the life-giving table of Christ the Saviour of us all, and eating the bread of life and (drinking) the Divine cup, by which we are to become partakers of the pleasantness that is from above: for it entirely cleanses away sin and removes whatever grieves us, and does not suffer the fear about being punished to overpower our understanding. For we are yet more gladdened in the hope of good things which the sacred Scripture says that God has made ready for them that love Him. [This passage may I think be honestly regarded as figurative by those who do not attach all spiritual blessings to the second sacrament.]

P. 793. "For since the Christ (*i. e.* Christ's body) is a new creature, according to the scriptures, in this way we receive Him

*I. p. 625 B. De Ador., Lib. IX.*

Αὐτὸς οὖν ἄρα ἐστὶ τὸ θυσιωστήριον, Αὐτὸς δὲ τὸ θυμίαμα καὶ ἄρχιερεὺς, Αὐτὸς δὲ ὁμοίως τὸ αἷμα τοῦ καθαρισμοῦ ἁμαρτιῶν. I quote this because of three passages quoted by Suicer to shew that Theodoret, Chrysostom, and this Cyril held Christ to be typically an altar. This is the only pertinent one. I have quoted the other two. And this is preceded by a pantheistic utterance Χριστοῦ γὰρ μετοχὸς ἢ πᾶσα ἐστὶν ὄρατῆ καὶ ἀόρατος κτίσις. Is there a word in Scripture to shew that Christ is figuratively an altar?

*III. p. 1416. Isaiah LXV. 13, "My servants shall eat," &c.*

Εὐφραينوμένοι δὲ αὐτῶν ἡμεῖς αἰσχυρήσεσθε· οἱ γὰρ τὸν φύσει καὶ ἀληθῶς ἐπεγνωκότες Θεόν, καὶ τῶν ψευδωνύμων ἀποπηδήσαντες, καὶ τὸ τῆς ἀληθοῦς λατρείας θαυμάσαντες κάλλος, ἐντρυφήσουσιν ὡτως ταῖς ἄνωθεν εὐλογίαις καταπατινόμενοι τὰς καρδίας καὶ τραπέζῃ προσβάλλοντες τῇ ζωοποιῇ τοῦ πάντων ἡμῶν Σωτῆρος Χριστοῦ, καὶ τὸν ἄρτον ἐσθίοντες τῆς ζωῆς καὶ πόμα τὸ Θεῖον, δι' οὗ ἂν γένοιτο θυμηδίας τῆς ἄνωθεν μετοχοί· διακαθαίρει γὰρ ἁμαρτίας καὶ ἐξίστησι τὸ λυποῦν καὶ τὸν ἐπὶ τῷ κολάζεσθαι φόβον κατασχεῖν οὐχ ἔτι τῶν ἡμετέρων διανοιῶν. Εὐφραινόμεθα γὰρ μᾶλλον ἐπ' ἐλπίδι ἀγαθῶν, ἢ τοῖς ἀγαπῶσι τὸν Θεὸν ἠτρεπίσθαι φησι τὸ γράμμα τὸ ἱερόν.

*Migne, I. 793. De adoratione in Spiritu et veritate, Lib. XII.*

Ἐπειδὴ γὰρ ἐστὶν ὁ Χριστὸς καινὴ κτίσις, κατὰ τὰς γραφὰς, ταύτη τοι δεχόμεθα καὶ ἡμεῖς Αὐτὸν ἐν ἑαυτοῖς διὰ τῆς ἁγίας Αὐτοῦ σαρκός τε καὶ

in ourselves through both His holy flesh and blood, that being re-elemented in Him unto newness of life, we may disfurnish ourselves of the old man, &c.

P. 549. “But He puts His hands also on each one of the diseased and proceeded to deliver them from the disorder; shewing that the holy flesh has continually borne (lit. worn) the energy of the Word, the flesh which He adopted for His own, having implanted in it power belonging to God, that we may learn that (He is) the only-begotten Word of God, though begotten as we were, and easily fulfils all things even by His own flesh. And do not wonder greatly, but rather follow this reasoning, that fire when it has come into action, puts even in a brazen vessel the energy of the heat peculiar to it: so then the Almighty Word of God, having in very truth united to Himself the living and rational temple received from the holy virgin, planted in it the energy of the Divine strength belonging to Him as God...

“And assuredly He entered into Peter’s house, since there was a poor woman laid on a bed, wasting away (being expended) with a devouring fever. Although He was able, as God, to say, ‘Lay aside the disease and rise up,’ He yet has done this, viz. to exhibit the energy of His own flesh for healing, for it was the flesh of God; He touched her hand, and immediately, says the Scripture, the fever left her ... But look, I pray again, how great a benefit does the touch of His holy flesh convey! For it drives away various diseases and a crowd of demons, and overthrows the power of the devil, &c. For it was necessary, it was necessary for

αἵματος, ἵνα πρὸς καινότητα ζωῆς ἀναστοιχειούμενοι ἐν Αὐτῷ, τὸν πάλαιον ἄνθρωπον ἀποσκευαζώμεθα, κ.τ.λ.

V. p. 549. Luke V. 38.

Ἐπιτίθησι δὲ καὶ τὰς χεῖρας ἐνὶ ἐκάστῳ τῶν νοσούντων καὶ ἀπήλλαττεν αὐτοὺς τοῦ νοσήματος, δεικνὺς ὅτι τῆς τοῦ Λόγου δυνάμεως τὴν ἐνεργεῖαν πεφόρηκεν ἡ ἁγία σὰρξ, ἣν ἰδίαν ἐποιήσατο, Θεοπρεπῆ δύναμιν ἐμφυτεύσας αὐτῇ, ἵνα μάθωμεν ὡς, καίτοι καθ’ ἡμᾶς γεγονώς, ὁ μονογενὴς τοῦ Θεοῦ Λόγος, πάντα πληρῶν εὐκόλως καὶ διὰ τῆς οικείας σαρκός. Καὶ μὴ σφόδρα θαυμάσης, διαλογίζου δὲ μᾶλλον ὡς καὶ ἐν σκεύει χαλκῷ, γεγονὸς τὸ πῦρ, τῆς ἰδίας αὐτῷ θερμότητος ἐπιτίθησι τὴν ἐνεργεῖαν. Οὕτω τοίνυν καὶ ὁ παναρκῆς τοῦ Θεοῦ Λόγος, ἔνωσας ἑαυτῷ κατ’ ἀληθείαν ἔμψυχόν τε καὶ ἔννοον τὸν ἐκ τῆς ἁγίας παρθένου ναόν, τῆς ἰδίας Αὐτῷ καὶ Θεοπρεποῦς ἰσχυρος ἐνέφυτευσεν τὴν ἐνεργεῖαν...

Καὶ γοῦν εἰσῆλθε μὲν εἰς τὴν οἰκίαν Πέτρου, ἐπειδὴ γύναιον ἐπὶ κλίνης ἔρριπτο λάβρω πυρετῷ δαπανώμενον. Καίτοι δυνάμενος εἰπεῖν, ὡς Θεός, “Ἀπόθου τὴν νόσον, ἀνάστηθι,” τοῦτο μὲν οὐ πεποίηκεν ἔνεργον δὲ πρὸς θεραπείαν ἀποφαίνων τὴν ἑαυτοῦ σάρκα, Θεοῦ γὰρ ἦν σὰρξ, ἡψατο τῆς χειρὸς αὐτῆς, καὶ παραχρημά, φησι ἡ γραφή, ἄφηκεν αὐτὴν ὁ πυρετός... Ἀθρεῖ δέ μοι πάλιν ὄσσην ἔχει τὴν ὠφελείαν τῆς ἁγίας Αὐτοῦ σαρκὸς ἐπαφή. Ἐλαύει γὰρ ποικίλας νόσους καὶ δαιμονίων ὄχλον, καὶ τὴν τοῦ διαβόλου δύναμιν καταστρέφει, κ.τ.λ. Ἐδει γὰρ, εἶδει μαθεῖν ἡμᾶς ὅτι τῆς τοῦ Λόγου δυνάμεως τὴν



us to learn that the holy flesh of Christ has continually borne the energy of the power of the Word, &c. Surely then let it touch us, or rather let us touch it (possessing it) through the mystical blessing, in order that it may liberate us from infirmities of soul and from the assault of the demons and evil coveting.

P. 909. "For when He comes to be among us (by the Sacrament) He is not said to put on manhood and become flesh. For this took place once for all, when he stepped forth as man, not having thrown off the being God. He became then the Word's own body, which was received from the holy virgin and united to Himself. But how, or in what manner, it is not possible to say. For the manner of His unification with it is not to be told, and altogether not to be comprehended, and known to Himself only. It was necessary then that He should by the all-holy Spirit be in us in a manner belonging to God, and be mingled as with our very bodies through His holy flesh and precious blood. And these things indeed we have also obtained unto a life-giving blessing, as in bread and wine. But that we may not lose our senses in contemplating both (His) flesh and blood lying before our eyes on the holy tables of the churches, God comes and supports our infirmities while He puts in the (elements) before us the power of life, and transplaces (changes) them into the energy of His own flesh, that we may have them unto a life-giving habit, and that the body of the life may be found to be a life-giving seed in us. And do not doubt, when Himself says plainly, 'This is My body, This is

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ἐνεργείαν πεφόρηκεν ἡ ἁγία σὰρξ, ἦν, κ.τ.λ. as before. Οὐκοῦν ἀπέσθω καὶ ἡμῶν, μᾶλλον δὲ ἡμεῖς αὐτοῦ διὰ τῆς μυστικῆς εὐλογίας, ἵνα καὶ ἡμᾶς ἐλευθερώσῃ ψυχικῶν ἀρρώστημάτων, καὶ τῆς τῶν δαιμονίων ἐφόδου καὶ πλεονεξίας.

P. 909. *Luke XXII. 20.*

Οὐ γὰρ, ἐν ἡμῖν γενόμενος, ἐπανθρωπήσεται λέγεται καὶ γενέσθαι σὰρξ. Τοῦτο γὰρ γέγονεν ἅπαξ, ὅτε προήλθεν ἄνθρωπος, οὐκ ἀποβαλὼν τὸ εἶναι Θεός. Ἴδιον οὖν γέγονε σῶμα τοῦ Λόγου, τὸ ἐκ τῆς ἁγίας παρθένου ληφθὲν καὶ ἐβῶθεν αὐτῷ. Πῶς δὲ, ἢ τίνα τρόπον, εἰπεῖν οὐκ ἔνεστιν. Ἐφραστos γὰρ καὶ ἀπερινόητος παντελῶς καὶ αὐτῷ μόνῳ γνώριμος ὁ τῆς ἐνώσεως τρόπος. Ἐδει τοίνυν αὐτὸν διὰ τοῦ παναγίου Πνεύματος ἐν ἡμῖν γενέσθαι Θεοσπερῶς, συνανακίριασθαι δὲ ὡσπερ τοῖς ἡμετέροις σώμασι διὰ τῆς ἁγίας αὐτοῦ σαρκὸς καὶ τοῦ τιμίου αἵματος· ἃ δὴ καὶ ἐσχήκαμεν εἰς εὐλογίαν ζωοποιῶν, ὡς ἐν ἄρτῳ καὶ οἴνῳ. Ἴνα γὰρ μὴ ἀποναρκήσωμεν, σάρκα τε καὶ αἷμα προκειμένα βλέποντες ἐν ἁγίαις τραπέζαις ἐκκλησιῶν, συγκαθιστάμενος ὁ Θεὸς ταῖς ἡμετέραις ἀσθενείαις, ἐνίησι τοῖς προκειμένοις δυνάμιν ζωῆς, καὶ μεθίστησιν αὐτὰ πρὸς ἐνεργεῖαν τῆς Ἐαυτοῦ σαρκός· ἵνα εἰς μέθεξιν ζωοποιῶν ἔχωμεν αὐτὰ, καὶ οἷον σπέρμα ζωοποιῶν ἐν ἡμῖν ἐρεθῆ τὸ σῶμα τῆς ζωῆς. Καὶ μὴ ἀμφιβάλῃς, αὐτοῦ λέγοντος ἐναργῶς. Τοῦτό Μοῦ ἐστὶ τὸ σῶμα. Τοῦτό Μοῦ



My body. But rather in faith receive the Saviour's word: for being truth He cannot lie.

P. 909. "But rather born of a woman according to the flesh, and having made His own for Himself that body from her, that He might implant Himself in us according to a unification never to be torn asunder, and exhibit us to be superior to both death and corruption.

P. 520. "What then truly is Christ declared to be? Nothing indeed corruptible, but rather a blessing that (is found) in the participation of both His holy flesh and blood, in all His parts carrying man up to incorruptibility, so as to have nothing wanting of all that drives away the death of the flesh, I manifestly mean food and drink. Wherefore the holy body of Christ quickens all those in whom it may be, and holds them unto immortality, being mingled with our bodies.

P. 585. "But he that receives Me in himself by the partaking of My flesh shall live altogether and wholly transelemented into Me.

P. 601. "(Christ) says, Ye have not been very foolish in clothing the flesh with no life-giving power. For whenever the nature of the flesh is thought of in any way by itself, it is manifest that it will not be life-giving; for it will in no way generate life in any existing thing, but rather in itself wants Him that has strength

ἐστι τὸ σῶμα. Δέχου δὲ μᾶλλον ἐν πίστει τοῦ Σωτῆρος τὸν λόγον· ἀληθεία γὰρ ὢν, οὐ ψεύδεται.

P. 909 A, v. 14.

Γεννηθεὶς δὲ μᾶλλον κατὰ σάρκα ἐκ γυναικὸς, καὶ ἰδιοποιησάμενος σῶμα τὸ ἐξ αὐτῆς, ἵν' ἡμῖν Ἐαυτὸν ἐμφυτεύσῃ καθ' ἑνωσιν ἀδιάσπαστον, καὶ θανάτου καὶ φθορᾶς ἀποφῆνῃ κρείττονας.

VI. p. 520. *John VI. 35.*

Τί δὴ οὖν ἄρα Χριστὸς ἐπαγγέλλεται; Φθαρτὸν μὲν οὐδὲν, εὐλογίαν δὲ μᾶλλον τὴν ἐν μεταλήψει τῆς ἀγίας σαρκὸς τε καὶ αἵματος, ὀλοκλήρως εἰς ἀφθαρσίαν ἀνακομιζούσης τὸν ἄνθρωπον, ὡς οὐδεὶς ἐπιδιδίσθαι τῶν ὅσα τὸν τῆς σαρκὸς ἀπελαύνει θάνατον, τροφῆς δὲ δηλονότι φημί καὶ ποτοῦ... Ζωοποιεῖ τοιγαροῦν τὸ ἅγιον σῶμα Χριστοῦ τοὺς, ἐν οἷς ἂν γένοιτο, καὶ συνέχει πρὸς ἀφθαρσίαν τοῖς ἡμετέροις ἀνακιρνάμενον σώμασι.

P. 585, v. 56.

Ὁ διὰ τῆς μεταλήψεως τῆς Ἐμῆς σαρκὸς Ἐμὲ δεχόμενος ἐν ἑαυτῷ ζήσεται πάντως ὅλως εἰς Ἐμὲ μεταστοιχειούμενος.

P. 601, v. 64.

Οὐ σφόδρα, φησιν, ἀσυνέτως τὸ μὴ δύνασθαι ζωοποιεῖν περιτεθείκατε τῇ σαρκί. Ὅταν γὰρ μόνῃ νοῆται καθ' ἑαυτὴν ἡ τῆς σαρκὸς φύσις πως, οὐκ ἔσται δηλονότι ζωοποιός· ζωογονήσει μὲν γάρ τι τῶν ὄντων οὐδαμῶς, δεῖται δὲ

to generate life. For it is since it has been made one with the life-giving Word that it has become all life-giving, having run up in the scale of being to the power of that which is more excellent, not as having constrained Him, that from no quarter can suffer any defeat, to come into its own nature. And therefore though the nature of the flesh be weak, as to itself, in relation to being able to give life, yet having the life-giving Word, and travailing with the whole of His energy, it will mightily effect this. For it is the body of that which is by nature life, and not any one of those earthy ones, of whom the saying might justly hold, 'The flesh profiteth not at all.' For it is not the flesh of Paul, perhaps, nor even of Peter, nor of any other that will work this in you; but only and specially that of our Saviour Christ, in Whom dwelt all the fulness of the Godhead in a bodily form; for also it would be one of the strangest things, that honey indeed should put its own quality in things that by nature have no sweetness, and should transqualify to itself whatever it may be mixed with; but that we should not think the life-giving nature of the Word of God carries up to its own goodness, every one in whom the body dwelt. Surely then the saying will be true in the case of all other (beings) that the flesh profiteth not at all, but it will lose its force and pertinency in the case of Christ only, because the life, *i.e.* the Only-begotten One dwells in Him.

P. 192. "Whom do we eat? The Godhead or the flesh? Then surely thou seest at last, wherever thy mind is gone... But we eat, not consuming the Godhead; away with such ill counsel, but the

μᾶλλον αὐτῇ τοῦ ζωογονεῖν ἰσχύοντος... Ἐπειδὴ γὰρ ἦνωται τῷ ζωοποιεῖντι Λόγῳ, γέγονεν ὅλη ζωοποιός, πρὸς τὴν τοῦ βελτίονος ἀναδραμοῦσα δύναμις, οὐκ αὐτῇ πρὸς τὴν ἰδίαν βιολογικὴ φύσιν τὸν οὐδαμῶθεν ἠττωμένον. Κἂν ἀσθενῆ τοιγαροῦν ἢ τῆς σαρκὸς φύσις, ὅσον ἦκεν εἰς ἑαυτὴν, εἰς τὸ δύνασθαι ζωοποιεῖν, ἀλλ' οὖν ἐνεργήσει τοῦτο τὸν ζωοποιὸν ἔχοντα Λόγοι, καὶ ὅλην αὐτοῦ τὴν ἐνεργεῖαν ὠδίνουσα. Σῶμα γὰρ τῆς κατὰ φύσιν ζωῆς, καὶ οὐκ ἐνός τινος τῶν ἀπὸ τῆς γῆς, ἐφ' οὐπὲρ ἂν καὶ ἰσχύσαι δικαίως τὸ, "Ἡ σὰρξ οὐκ ὠφελεῖ οὐδέ." Οὐ γὰρ ἢ Παύλου τυχόν, ἀλλ' οὐδὲ ἢ Πέτρου, ἡγοῦν ἕτερον τινος, τοῦτο ἐν ἡμῖν ἐργάζεται· μόνῃ δὲ καὶ ἐξαιρέτως ἢ Σωτῆρος ἡμῶν Χριστοῦ, ἐν ᾧ κατώκησε πᾶν τὸ πλήρωμα τῆς Θεότητος σωματικῶς, καὶ γὰρ ἂν εἴη τῶν ἀποποτάτων τὸ μὲν μέλι τοῖς οὐκ ἔχουσι κατὰ φύσιν τὸ γλυκὺ τὴν ἰδίαν ἐπιτιθέναί ποιότητα, καὶ εἰς ἑαυτὸ μετασκευάζειν τὸ, ὡπὲρ ἂν ἀναμίσγεται τὴν δὲ τοῦ Θεοῦ Λόγον ζωοποιὸν φύσιν μὴ ἀνακομίζειν οἷσθαι πρὸς τὸ ἴδιον ἀγαθὸν τὸ, ἐν ᾧ ἐπέκησε σῶμα. Οὐκοῦν ἐπὶ μὲν τῶν ἄλλων ἀπάντων ἀληθῆς ἔσται λόγος ὅτι ἢ σὰρξ οὐκ ὠφελεῖ οὐδὲν, ἀτογήσει δὲ ἐπὶ μόνου τοῦ Χριστοῦ, διὰ τὸ ἐν αὐτῇ κατοικῆσαι τὴν ζωὴν, τοῦτ' ἔστι τὸν Μονογενῆ.

*IX. p. 192. Adversus Nestorium IV. On "He that eateth me," &c.*

Τίνα ἐσθίωμεν; Τὴν Θεότητα, ἢ τὴν σάρκα; Ἄρ' οὖν αἰσθάνη λοιπὸν ὅποι ποτε εἰ φρενῶν... Ἐσθίωμεν δὲ ἡμεῖς, οὐ τὴν Θεότητα διαπανῶντες· ἀπαγε τῆς δυσβουλίας, ἀλλὰ τὴν ἰδίαν τοῦ Λόγου σάρκα ζωοποιὸν γεγενημένην...

flesh that had become the very own life-giving flesh of the Word ; but rather we continually maintain that by nature it is life, for it has been generated as from life out of the Father ... But as the body of the Word Himself is life-giving, as He Himself by a true unification, above both understanding and speech, made it His own for Himself, so we, who may come to partake of the holy flesh and blood, are being made alive everywhere and in every way, as the Word abides in us, in a Divine manner through the Holy Spirit, but in a human way too, through the holy flesh and the precious blood, &c.

P. 315. "The holy body and blood of Christ is truly then life-giving. In this concurs in opinion the Christ-loving company of the holy fathers, and also he himself who now puts into becoming order the holy church of the inhabitants of Constantinople, the most holy and most pious brother, and your fellow-bishop Proclus.

P. 1073. "But I hear that they say that the mystic blessing is void of effect for sanctifying, in any fragment that may remain unto another day. But they are mad to say these things. For Christ is not changed into a thing of another kind, nor will His holy body be changed ; but on the contrary, the force of the blessing, and the life-giving grace exist continually in it [a difficulty very variously treated. If we granted Cyril's premises we should be driven to his conclusion. But we reckon the whole fabric Scripturally baseless and destitute of reasonable likelihood]."

ζωὴν δὲ μᾶλλον κατὰ φύσιν εἶναι διαβεβαιούμεθα, γηγέννηται γὰρ ὡς ἐκ ζωῆς ἀπὸ τοῦ Πατρὸς... Ὡσπερ δὲ τὸ Αὐτοῦ τοῦ Λόγου σῶμα ζωοποιὸν ἔστιν, ἴδιον Αὐτοῦ ποιησαμένου καθ' ἔνωσιν ἀληθῆ τὴν ὑπὲρ νοῦν τε καὶ λόγον, οὕτω καὶ ἡμεῖς, οἱ ἐν μεθέξει γενόμεθα τῆς ἀγίας σαρκὸς καὶ αἵματος Αὐτοῦ, πάντη τε καὶ πάντως ζωοποιούμεθα, μένοντες ἐν ἡμῖν τοῦ Λόγου, Θεικῶς μὲν διὰ τοῦ ἀγίου Πνεύματος, ἀνθρωπίνως δὲ αὐτὰ διὰ τῆς ἀγίας σαρκὸς καὶ διὰ τοῦ τιμίου αἵματος, κ.τ.λ.

X. 315. *Epist. LV. on Nicene Creed.*

Ζωοποιὸν οὖν ἄρα τὸ ἅγιον σῶμα καὶ τὸ αἷμα τοῦ Χριστοῦ... Ταῦτα φρονεῖ μεθ' ἡμῶν ὁ φιλόΧριστος τῶν ἁγίων πατέρων χόρος, καὶ αὐτὸς δὲ ὁ νυνὶ τῆς ἀγίας τῶν Κωνσταντινουπολιτῶν ἐκκλησίας κατακοσμήσας θρόνον, ὀσιώτατος καὶ Θεοσεβέστατος ἀδελφὸς, καὶ συνεπίσκοπος Πρόκλος, ἰ.ε. Nestorius having been deposed : which is alluded to in the word νυνί, "now."

IX. 1073. *De libris c. Julianum.*

Ἀκούω δὲ ὅτι εἰς ἀγιασμόν ἀπρακτεῖν φασιν τὴν μυστικὴν εὐλογίαν, εἰ ἀπομένοι λείψανον αὐτῆς εἰς ἑτέραν ἡμέραν. Μαίνονται δὲ ταῦτα λέγοντες. Οὐ γὰρ ἀλλοιοῦται Χριστὸς, οὐδὲ τὸ ἅγιον Αὐτοῦ σῶμα μεταβληθήσεται, ἀλλ' ἡ τῆς εὐλογίας δύναμις καὶ ἡ ζωοποιὸς χάρις διηρηκῆς ἔστιν ἐν αὐτῷ. Then about idle agitators just as in St Paul's day, mentioned by him in 2 Thessalonians.



The last extract but two may be taken as an ordinary instance of Cyril's attractive style. The conclusion to which it leads is just contrary to the sense of our Lord's words, as interpreted by the connection in which they are found: which plainly shews that He is speaking of His own body in the words "The flesh profiteth not at all;" and yet as Cyril goes on reasoning, such is the witchery that you are more than half inclined to agree with him. Compare it with the parallel passage in Chrysostom, wherein *he* tries to lead you to the same result, and say which of the two is the more seductive. But when you come to the close of Cyril's argument, ἀποθήσει δὲ ἐπὶ μόνου τοῦ Χριστοῦ, that the saying is inapplicable to Christ only, you see at once that he is in direct antagonism with Christ's meaning. Again as to style, who would defend such Greek as δέϊται, ὅσον ἦκεν εἰς ἑαυτὴν, &c.; but on the other hand, could Plato, or Sophocles, or Pindar have written πρὸς τὴν τοῦ βελτίονος ἀναδραμοῦσα δύναμιν, &c.? And this slips from his pen by the way, not as part of an ornamental passage, in which the imagination is in full play.

*Liturgy of St Cyril. Central position.*

P. 1299. "The heavens and the earth are truly full of Thy holy glory. Fill this sacrifice, O Lord, with the benediction which is from Thee, by the illapse (descent) of Thy Holy Spirit upon it. Amen—And with benediction bless—Amen—and with purification purify—Amen—these Thy gifts to be worshipped, thus put forth before Thee, this bread and this cup. For Thy Son, &c., &c.—We believe—took bread into His own holy hands, (His) immaculate, pure, blessed, and life-giving (hands): and looked up to the Heaven to Thee God His own Father and Lord of all, and gave thanks—Amen—and blessed it—Amen—and sanctified it—Amen—and brake it and gave it to His own disciples, 'Do this,

*Migne, X. 1299.*

Vere pleni sunt cœli et terra gloriâ Tuâ sanctâ...Imple hoc sacrificium, Domine, benedictione quæ a Te est, per illapsum super illum Spiritus Tui sancti, "Amen": et benedictione benedic, "Amen": et purificatione purifica, "Amen": hæc dona Tua veneranda, proposita coram Te, hunc panem et hunc calicem. Quippe Filius Tuus, &c., "Credimus," accepit panem in manus Suas sanctas, immaculatas, puras, beatas, et vivificantes; et suspexit in cœlum ad Te Deum Patrem Suum et omnium Dominum, et gratias egit, "Amen": et benedixit illum, "Amen": et sanctificavit illum, "Amen": et fregit illum et dedit illum



&c.'—Amen—In like manner the cup also after supper He mixed with wine and water, and gave thanks—Amen—and blessed it—Amen—and sanctified it—Amen—and tasted it and gave it, 'This do, &c.'—Amen—For as often as ye shall eat of this bread and shall drink of this cup ye declare My death, and confess My resurrection, and make a commemoration of Me until I come—We declare Thy death, O Lord, &c., &c.—Pity us, Father Almighty, &c., &c.—And send the Paraclete, Thy Holy Spirit...on us Thy servants and on these gifts to be venerated, put forth before Thee—upon this bread and upon this cup that they may be purified and translated—*Deacon*, Let us attend—Amen—And make this bread the body of Christ—Amen—And make this cup also the precious blood of the New Testament—Amen—of the same Lord God our Saviour and the King of us all, Jesus Christ—Amen—that they may be useful to us all, who are about to receive them to obtain faith without disputing, &c., and for remission of sins...so that we may be partakers of the body as also of the form and of a part of Thy Christ." [One can hardly conceive of a liturgy which would more deeply commit the congregation to the belief in an actual change of the elements into the natural body and blood of Christ "without disputing."]

Suis discipulis, &c. "Hoc facite," &c. "Amen." Similiter et calicem post cenam miscuit vino et aquâ: et gratias egit, "Amen," et benedixit eum, "Amen"; et sanctificavit eum, "Amen"; et gustavit deditque, &c. "Hoc facite," &c.; "Amen." Quotiescunque enim manducabitis ex hoc pane, et bibetis ex hoc calice, annuntiatur mortem Meam et confitemini resurrectionem Meam et memoriam Mei agite, donec veniam. "Mortem Tuam annuntiamus, Domine," &c. &c. "Miserere nostri, Deus Pater omnipotens" three times with certain forms gone through by the priest. Then the priest secretly says the invocation. Et mitte...Paracletum Tuum sanctum...super nos servos Tuos et super hæc veneranda dona, proposita coram Te, super hunc panem, et super hunc calicem, ut purificentur et transferantur. *Deacon* "Attendamus." "Amen." The priest with a loud voice, three times making the sign of the cross to (signans) the body, Et hunc quidem panem faciat corpus Christi, "Amen." The priest three times making the sign of the cross to the blood, Et hunc calicem faciat quoque sanguinem pretiosum testamenti novi. "Amen." Ejusdem Domini Dei Salvatoris et Regis omnium nostrum Jesu Christi. "Amen." Ut sint nobis omnibus, qui ea percipienturi sumus, utilia ad obtinendam fidem sine disputatione, &c. &c. et ad remissionem peccatorum. "As it was," &c. Presently the rest from the Liturgy of Basil [P. 1307.] Prayer at inclination (bowing) to the Father...adeo ut participes simus corporis sicut et formæ et partis Christi Tui, &c.

(NN.) NESTORIUS, ARCHBISHOP OF CONSTANTINOPLE.

D. 432.

There are three early fathers of the fourth century who un-

questionably lapsed into heresy, so as to make their title to the honoured name of "father" very questionable: and yet each of the three played so conspicuous a part, and was so long followed or favoured by so many, and one of the three (Nestorius) was so ill-treated by his opponents, that if a student has a candid mind he wishes that their works had come down to us as fully as those of their successful antagonists. (1) This may be said even respecting Arius, though our sympathies go with Athanasius, for he suffered equally for his opinions, and singularly well escaped error. (2) Of Pelagius, the third heretical leader, we possess a considerable instalment in his comments on many of the epistles, and not these alone. But (3) of Nestorius the second (and perhaps we need not reckon Eutyches as a leader) we should have almost no remains, had he not been earnestly assailed in the middle of the fifth century by Marius Mercator, who, that he might effectually overthrow his doctrine, translated with the greatest care thirteen of his sermons and many fragments and some documents also. In these is confirmed what we gather from the many volumes of Cyril and from all the history of the time that the controversy with Cyril not only bore upon the relation between the two natures in Christ, but also included the position of His virgin mother. The latter fact is embalmed in the never-to-be-forgotten word Θεοτόκος, rendered *Deigera* and *Mater Dei*, and Englished "mother of God." It is evident in reason that in this respect Cyril has led a large portion of the church astray for ages; for there is a logical difference between mother of Him Who was God and man, and mother of God. The former, the Nestorian view, is alone correct; the latter is irreverent and wrong, for it is not logically justified by its one only claimed Scripture, Acts xx. 28. On the other point of difference also Cyril seems to have pushed the union of the two natures in Christ too far, and to be in no small degree responsible for leading Eutyches to the very brink of his heresy. It is much to be questioned whether the union can be traced by man any further than many excellent Nestorian expressions teach; and what we want more of his works for is, to shew what I may call the true centre and real average of his opinions. The poor archbishop died miserably as he was being walked from place to place in the Thebaid. There can be little doubt that he was very unfortunate in having for his opponent so fierce, so powerful, so ambitious a rival archbishop as Cyril. Cyril's jealousy

of the Eastern metropolitan see, doubtless combined with his strong bias in favour of more than one dominant superstition which Nestorius had opposed, made him a relentless and terrible enemy, for whom Nestorius' gentler temper and feebler mind made him no match: and though the great Syrian divines took up the cause of the weaker, Cyril had adroitly secured the aid of Rome, and it was as much as they could accomplish to escape without ruin to themselves. One may well lament the violence of church parties at that time, but it was the natural and inevitable product of the enormous and almost incredible spread of monkery. Is it possible that half the Christian men in Africa were monks? Well, at least we owe it to Nestorius diligently to examine what remains of him in Mercator's Latin translation: and knowing only too well Cyril's views of the power inherent in Christ's very flesh in the Lord's supper, we may feel deeply indebted to the translator of Nestorius for every word upon this subject, which he has preserved to us. Nestorius as a monk at Antioch certainly won the hearts of Syrian Christians alike by his modesty and by his rhetorical power. It is in this way that we account for his first rise, viz. to the principal see of Syria. He seems however to have had another passport to general favour. He was originally a monk and wore marks of its austerities in his countenance. At the decease therefore of Sisinnius he received his second promotion, viz. to the chief patriarchal seat in the Eastern half of Christendom, an honour which led to his ruin. The highest man is ever most envied, and often around the seat of supreme power are gathered the most dangerous and least principled, the worst wolves of the general flock. It was before the onset of such as these that Gregory the divine had retired, and that the greater Chrysostom had fallen and suffered in a way that left Nestorius little to surpass. Cyril too appeared against Chrysostom under the oak as well as against Nestorius in the city of Ephesus. What wonder then that he shortly was banished and perished in exile? The thought however that John of the golden mouth had borne the like before him might do much to reconcile Nestorius to his sufferings. It may perhaps be appointed that some master hand, one hopes it will be in prose, may take the dishonoured subject of Nestorius and constrain facts to speak out concerning him. He has certainly had scant mode of justice hitherto. Some future Charles Kingsley may find in his tragic fortunes a congenial theme. Into the



details of the Third Council we must not enter. Our subject is different, and in relation to that it is perhaps enough to cite Cyril's actual charge against Nestorius, *Νεστέριος καὶ οἱ μετ' αὐτοῦ φρονοῦντες παραλύουσι ἀμαθῶς τοῦ μυστηρίου τὴν δύναμιν*. "Nestorius and those that feel with him do in their ignorance paralyse the power of our chief mystery." What a calm power there is in this little specimen of Cyril!

The Syrian town where Nestorius was born, Germanicia, was the capital of that district of the Euphrates. The monastery to which he gave himself was close to Antioch. He had the great advantage of the friendship and advice of Theodore of Mopsuestia, a divine far in advance of his time. He also contracted a close intimacy with the Syrian patriarch, John of Antioch, who deserted him in his reverses, deeming it necessary to promote his banishment. A friendship, as with a junior, was formed with the renowned Theodoret, Bishop of Cyrus on the Euphrates. There survives in Arabia a work of Nestorius on the Saviour's infancy, and it has been translated and commented on by H. Sike, Utrecht, 1697. As Cyril was actually condemned at Ephesus as well as Nestorius, it is less strange that part of the Syrian bishops broke off from Cyril's dominant party, and gave a permanent foundation to Nestorianism, which established itself successively in Edessa, Persia, Seleucia, Arabia, Armenia, and even in China and India. If ever doctrines are reconsidered, we may find it not impossible to win over the Nestorians to perfect orthodoxy, but the Pope and his conclave would find it impossible.

*Note.* I cannot keep back Rohrbacher's neat Roman summary of the contest between Nestorius and Cyril, vol. IV. 357, "Dans le temps même que le Pape saint Célestin envoyait des légats— un premier évêque aux Écossais, un apôtre à l'Irlande, il nommait Saint Cyrille d'Alexandrie son légat en Orient, pour présider en son nom le concile général d'Ephèse et lui faire exécuter la sentence qu'il avait prononcée à Rome contre Nestorius, évêque de Constantinople; et Saint Cyrille d'Alexandrie et le concile général d'Ephèse exécutaient la sentence du Pape."

Certainly all history would concur in support of all the Roman father's claims of supremacy, if only all history were written in this way.



P. 765. "God the Word was indeed before the incarnation both Son and God with the Father; but He took in the last times the form of a servant... God the Word is named Christ because He is joined for ever to Christ; nor does it happen that God the Word does anything without the manhood; for it is drawn out to the highest degree of conjunction (*συναφελαν*), but not so as to be deified, as wise men from later dogmatists affirm. Thus also we give Christ in the flesh the name of God, on account of the conjunction that He has with God the Word, though we know that that which appears to us is a man... Learn also that this name Lord is put sometimes of Christ's manhood, sometimes of His Deity, sometimes of both. Learn from what goes before, (1 Cor. xi. 20,) the unskilfulness of those who object to that which they may read to be the highest point of the usefulness of this mystery (the Lord's supper), and whose remembrance it brings near to men's thoughts; and learn not from me but from the blessed Paul, 'As often as ye may eat the flesh of Christ, &c., &c.' He has not said, 'As often as ye shall eat this Godhead,' but 'As often as ye shall eat this bread.' See that it is from the Lord's body that this is set before him, 'As often as ye shall eat this bread,' of which Christ's body itself is antitypical. Let us therefore see whose death it is: 'As often as ye shall eat this bread 'and shall drink this cup ye will declare the death of the Lord.' Hear in what follows, 'Till He come.' But Who will come? Matt. xxiv. 30. And what is more, a prophet earlier than the

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*In Marius Mercator, Migne, Vol. XLVIII. Sermo II. p. 765 c.*

Erat quidem Deus Verbum ante incarnationem et Filius et Deus cum Patre: sumpsit vero novissimis temporibus servi formam... Deus Verbum nominatur Christus, quia habet cum Christo conjunctionem perpetuam; neque contingit ut Deus Verbum sine humanitate faciat aliquid: perducta enim est ad summam conjunctionem non tamen ad Deificationem (humanitas) ut sapientes e recentioribus dogmatistis asserunt. Ita etiam Christum, secundum carnem, propter conjunctionem quam habet cum Dei Verbo, Deum nominamus, scientes esse hominem qui apparet, Rom. ix. 5... Audi etiam hoc nomen "Dominus" aliquando de humanitate Christi, aliquando de Divinitate Ejus, aliquando de utraque positum. 1 Cor. xi. 20. Audi ex præcedentibus imperitiam objicientium quod maximam esse legant hujus mysterii utilitatem, et cujus commemorationem hominibus afferat: atque audi non me sed beatum Paulum, Quotiescunque, &c. "As often as ye eat," &c. Non dixit Quotiescunque manducabitis Divinitatem hanc, sed quotiescunque manducabitis panem hunc. Vide de corpore Dominico illi propositum esse, "Quotiescunque manducabitis panem hunc," cujus est ipsum corpus antitypum. Videamus ergo Cujus mors. "Quotiescunque manducabitis 'panem hunc et calicem hunc bibetis, mortem Domini annuntiabitis.'" Audi in sequentibus verbis "donec veniat." Quis autem veniet? Matt.

apostles more manifestly shewed Him coming, 'They shall look 'on Him whom they have pierced,' Zech. xii. 10. What then is that which has been pierced? His side. But the side is not God's, but that of man. [Is not this much better than Cyril's making the human flesh itself full of God, so that we may almost say full of Godhead?] Let us therefore preserve without confusion the conjunction of the two natures. Let us confess God in the man. Let us worship the manhood, that is worthy of adoration through its conjunction of some Divine sort with the almighty God. [Thus it is impossible to separate the truth of the Lord's supper from the truth of Christ's two natures; and in this extract Nestorius is orthodox and Cyril heretical.]

P. 827. "Against Judas in opposition to heretics." [Note. "Apollinaristes," for holding the views of which sect Cyril was fully condemned at the Ephesian council, *i.e.* for denying the human soul in Christ, and substituting the Logos for it.] "Readily here will I require an answer to a question, from those heretics who mix and commingle into one essence the natures of the Godhead and the manhood; (and the question is) Who is it Who in this place is betrayed and delivered to the Jews?... Is it God the Word? or the nature of the manhood? [Here Nestorius errs or at least speaks unwisely. We must not so sever the two. The Christ was betrayed.] But which, if both natures are mingled, according to your view? [Then follows the recital of the institution ending] 'This is My body.' Why did He not say, 'This 'is my Godhead, which will be broken for you?' And again, why when He took and handed the cup, did He not say, 'This is 'My Godhead, which shall be shed for you for the remission of

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xxiv. 30. Et, quod majus est, ante apostolos propheta manifestus venientem ostendit, "Videbunt in quem compunxerunt." Zech. xii. 10. Quid igitur illud compunctum est? Latus. Latus vero non est Dei, sed hominis. Inconfusum igitur servemus naturarum conjunctionem. Confiteamur in homine Deum: colamus Divinâ quadam conjunctione cum Deo omnipotente adorandum hominem, &c.

P. 827. *In Judam adversus hæreticos.*

Libenter hic ab illis hæreticis interrogans requiram, qui Deitatis et humanitatis naturam in unam essentiam miscendo contemperant. [He means Cyril, not the Apollinarists.] Quis Ille hoc loco est Qui proditur et trahitur Judæis;...an Deus Verbum? An humanitatis natura? Ut qui autem, temperatis utrisque naturis, secundum te [Here he must mean Cyril]. He recites the institution ending Hoc est corpus Meum. Quare non dixit, "Hæc est Divinitas Mea, Quæ pro vobis confringetur." Et iterum cur sumptum calicem porrigens, non dixit, "Hæc Divinitas Mea, quæ pro vobis effundetur in remissionem peccatorum," Matt. xxvi.

'sins?' Sever the natures, but join together their union. [It seems that it would have helped Nestorius more to have said that to suit Cyril, our Lord should have said (as Rome has since defined), This is my Deity, and soul and body, both flesh and blood and bones likewise. But Nestorius puts it rhetorically.]

P. 829. "Hear with attention to His words, 'He that eateth My flesh, &c., abideth in Me.' Remember, since it is of the flesh that it is said, 'As the living Father sent Me,' Me in a visible form, &c., Me, Who appear: but perhaps I interpret it amiss... He (perhaps) says it of the Godhead and I of the manhood... Whom then do we eat? The Godhead or the flesh? But I will repeat the words of that perilous passage. The Lord Christ was discussing with them concerning His own flesh. 'Unless ye eat the flesh of the Son of Man,' &c. &c. They that had heard these sublime words could not bear them. For in their ignorance they thought He was urging them to eat human flesh.

P. 919. "If any man shall say that the flesh, united to the Word of God by what is possible from its own proper nature, is life-giving, when Christ, the Lord and God Himself pronounces the decision, 'The Spirit is He Who gives life, but the flesh profiteth nothing,' let him be anathema.

*Cyril's counter-anathema.*

"If anyone does not confess that the Lord's flesh is life-giving,

28. *Separata naturam sed unionem conjunge.* [The Greek noun here must have been *ἕνωσις*. What could he say more, unless like Cyril he had said *ἕνωσις ὑποστατικῆς*, which is very Eutyichism?]

*P. 829. Sermo VIII.*

Audite dictis intenti "Qui manducat carnem meam in Me manet." Memento, quoniam de carne est quod dicitur, "Sicut misit Me vivens Pater," Me visibilem &c. Me Qui appareo. Sed fortasse ego non recte interpretor... Ille dicit de Divinitate, ego de humanitate... Quem ergo manducamus? Divinitatem an carnem? Dicam autem illius scandali verba. De Suâ carne Dominus Christus cum illis disserebat. "Unless ye eat, &c." Verborum sublimitatem qui audierant non tulerunt. Putabant enim ex insecitiâ Illum anthropophagiam suadere.

*P. 919, IXth proposition of Nestorius.*

Si quis unitam carnem Verbo Dei ex naturæ propriæ possibilitate vivificatricem esse dixerit, Ipso Domino et Deo pronuntiante, "Spiritus est Qui vivificat: caro autem nihil prodest," anathema sit.

Cyril's proposition cannot hold against it. "Si quis non confitetur



as the own flesh of God the Word Himself, because it was made the very own flesh of the Word of the God, to Whom it is possible to give life to all things, let him be accursed.

[Cyril inserted before the word "because" the following, which can be read as if in its place by those who do not fear complexity, "but confesses the flesh of the Lord as that of some other than God Himself, united indeed with God as concerns dignity, or in that He alone had God dwelling in Him, and does not rather confess, as we said, that it is life-giving, because, &c., &c."]

In p. 1026, cap. xxv. Scholia de Incarnatione, on "The word was made flesh and dwelt among us," I find Cyril's own beautiful writing in this part, so superior in style to that of Nestorius; and I see in it nothing hostile or incongruous to the extracts from Nestorius—not a word about Christ's very flesh itself being so full of Deity (or life) that it healed everything that touched it. This will be more largely dealt with in Part III. It is evidently a most important point in relation to the Lord's supper: and on this point Nestorius, with such strength as he has, opposes Cyril entirely.

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carnem Domini vivificatricem esse, tanquam propriam Ipsius Dei Verbi ...quia facta est propria Verbi Dei, Cui omnia vivificare possibile est, anathema sit." [I have omitted the words "sed quasi alterius eujuspiam præter Ipsum, conjuncti quidem secundum dignitatem, aut secundum quod solam Divinam habitationem habuerit et non potius ut diximus vivificatricem esse." I do not think they help Cyril. I shorten it at first to make it clearer.] In p. 960, in the *Apologeticus Adversus Orientales* (Cyril is given as using "vivificam" ζωοποιῶν, instead of vivificatricem, ζωοποιούσαν. So also p. 998, *Adversus Theodoretum*.)

(OO.) THEODORE, BISHOP OF MOPSUESTIA. B. 350. D. 429.

To this man together with Chrysostom and other divines of the school of Antioch we owe those broader and sounder views of the inspiration of the Scriptures which alone can hold ground with thinking men. It was arrived at in opposition to the system of mythically dissolving all difficulties, which is in fact the one chief characteristic of Swedenborgianism. The first Antiochian principle is to give proper consideration to all that the human element of necessity introduces into the idea of Scripture; and we owe much to this school of thought for the aid they have rendered.



The holders of the mechanical theory of inspiration may be suspicious of the logico-grammatical : but the very essence of the latter, viz. to use grammar and reasoning in interpreting God's Word, cannot but be right. It is only needful (1) that the plenary superintendence of the writers by the Holy Spirit be maintained, and (2) that the verifying faculty, necessarily used in interpreting, be not made supreme for a moment over topics beyond its reach, which are the proper subjects of faith only. Theodore did not escape every floating error of the time ; but his opinion is always worth being received, as the French say, "with very high consideration."

Both he and Chrysostom were originally pupils of Libanius. The inclination of Theodore for public life did not leave him long in a monastery ; he was even soon on the point of marriage when a letter of Chrysostom checked his course. But in 390, after the same close study of the Scriptures that we have seen in Chrysostom, he became bishop of Mopsuestia, *Μόψου ἐστία*, (Mopsus was a soothsaying Argonaut raised to be a local numen), in Cilicia, where Theodore continued till his death in 429. His eminence must have been generally acknowledged ; and four years later he was appointed to preach before Theodosius at the Council of Constantinople. He carried his love of the literal sense too far in denying an allegorical sense to Solomon's Song : and for this the Fifth Council condemned him. Of his commentaries those on the Psalms and the minor prophets alone remain. If he received Pelagian outlaws, his moderation is set above suspicion by his own manifest opposition to their doctrine in several councils. Party feeling could never shake the high esteem in which he was held in the East : and his opposition to the cultus of the virgin-mother made him many furious enemies : for this was strangely deemed almost a part of the belief in the union of the two natures in Christ. This was the grand topic of the time, and one which Cyril's violent nature pushed too far. It was hard if not impossible at once to oppose it and to preserve general popularity.

Although this joint leader and founder of the Syrian school admits many of the erroneous expressions of the time, yet it may be observed with wonder, which after-thought may change into admiration, that this divine has risen to a style of thought and language singularly like to that of the Church of England in her noble Communion service. For instance, when on 1 Cor. x. he

has to say "whose blood we drink," he adds *οἱ πιστοὶ*, *i.e.* the faithful among us. Compare with this "The body and blood of Christ which are taken and received," &c., and the church adds "by the faithful." Again, Theodore adds to the above, *πνευματικῶς*, "spiritually." Compare with this our article, "The body and blood of Christ are given, taken and eaten only after a spiritual and Heavenly manner." But this verbal correspondence is not all the likeness nor the chief part. Let any bear in mind the exhortations in our service, while he reads the long last extract but two from Theodore; and making allowance for difference in the theological modes of expression current at the two periods, the great fourth and the great sixteenth centuries, he can hardly fail to be struck with the beautiful correspondence between Theodore's spirit and that of our Reformers.

P. 745. "The Lord says this, aware that this statement concerning the mysteries most transcends their understanding (lit. hearing). For this was the spiritual food (He meant). He does not then run straight to an exposition of it, but takes the way that is becoming to the Word. For believing, he says, shall be your way unto Me for the understanding and disciplining of you in (all) the rest. For it is not possible either for believing persons to doubt about the certainty of the things which are being spoken of (by Me), or for them that do not believe to receive any of the things that are being spoken of—great and intelligible (as they are) and much transcending our understanding (*ὑπερβαίνοντα* in Migne must be an error). Since after our resurrection He gives eternal and incorruptible life to them that believe, when there will be no eating and drinking, and therefore there will be no hunger ... He is the public regaler of them that believed with the promised eternal life ... The saying that was being thought to make them into cannibals and drinkers of blood was truly a

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*Migne, p. 745. In Evang. Joh. VI. 29.*

Τοῦτό φησιν ὁ Κένριος συνεῖς ὅτι πλείστον αὐτῶν ὑπερβαίνει τὴν ἀκοήν ὁ περὶ τοῦ μυστηρίου λόγος· τούτο γὰρ ἦν ἡ πνευματικὴ τροφή. Οὐκ εἰθὺς οὖν ἐπιτρέχει τῇ διηγήσει ἀλλ' ὁδῶ κέχρηται τῇ προποίῃ πρὸς τὸν λόγον. Ἢ γὰρ πίστις, φησιν, ἢ εἰς Ἐμὲ ὁδὸς ὑμῖν ἔσται πρὸς τὴν τῶν λοιπῶν κατάνοσίν τε καὶ διδασκαλίαν. Οὔτε γὰρ πιστεύοντας ἔνεστι πρὸς τὴν τῶν λεγομένων βεβαιότητα ἀμφιβάλλειν, οὔτε μὴ πιστεύοντας δέξασθαι τι τῶν λεγομένων δυνατὸν μεγάλων, νοητῶν καὶ πόλυ τὴν ἡμετέραν ὑπερβαίνοντων ἀκοήν. (35) Ἐπειδὴ μετὰ τὴν ἀνάστασιν τὴν αἰδιον καὶ ἄφθαρτον δίδωσι ζωὴν τοῖς πιστεύουσιν, ἥνικα οὐκ ἔσται βρώσις οὐδὲ πόσις αἰσθητὴ καὶ διὰ τοῦτο οὐ μὴ πενιάσωσι... (39) τοῖς πιστεύουσι τῆς αἰωνίου πρόξενός ἐστι ζωῆς... (61) Σκληρὸς ἦν ἀληθῶς ὁ λόγος ὁ νομιζόμενος σαρκοφάγους τινὰς καὶ αἰμοβόρους τοῖς ἀκούουσιν ἀποτελεῖν. Τοῖς δὲ γε πνευματικῶς

hard saying (to them). But to those at least who receive spiritual things in a spiritual way nothing appeared hard, but (all) seemed to be words of piety such as regulate the administration of eternal life to them. But Jesus knowing that they are murmuring among themselves (for also to speak of this too, *i.e.* this Godhead was to bring secrets into mid-light) He said 'Does this offend you? What 'and if?' &c. He then takes the case of Nathanael: and then says, Why dost thou (Jesus) attach new difficulties to old? No (He does not). Never. But He wishes by the greatness of the doctrines and by their multitude to bring them to Him. For one that said barely 'I have come down from Heaven,' and added nothing more, would have given more offence... But He both does and says all, to lead them away from thinking that Joseph is His father. He was not therefore speaking with a desire to extend what was offensive, but rather to solve the difficulties. For indeed anyone that was thinking that He was the son of Joseph would not have received what was being said; and anyone that was persuaded that He had come down from Heaven and will ascend thither, would have easily attended to the things spoken (not προσέχει).

P. 885. "He calls both the food and the drink spiritual, because the Spirit Himself supplied the power for both through Moses in His secret way; but he called the rock also spiritual, as that it gave out the waters by the power of the Spirit, but (he called it) 'following,' since the water once flowing went following them through the desert, so that in no part were they in want of

τὰ πνευματικὰ ἐκλαμβάνουσιν οὐδὲν ἐφαίμετο σκληρὸν, ἀλλὰ ῥήματα εὐσεβείας ὑπάρχοντα, τὴν αἰώνιον αὐτοῖς πρυτανεύοντα ζωὴν. Εἰδὼς δὲ ὁ Ἰησοῦς ὅτι γογγύζουσιν ἐν ἑαυτοῖς (καὶ γὰρ καὶ τοῦτο τῆς Αὐτοῦ Θεότητος, τὶ τὰ ἀπόρρητα φέρειν εἰς μέσον) ἔλεγεν, Does this offend you? What and if, &c. ? and case of Nathanael. Τί ἀπορίας ἀπορίας ξυνάπτεις; Οὐχὶ, μὴ γένοιτο· ἀλλὰ τῷ μεγέθει τῶν δογμάτων καὶ τῷ πλήθει ἐπαγαγέσθαι αὐτοὺς βούλεται. Ὁ μὲν γὰρ εἰπὼν ἀπλῶς, ὅτι ἐκ τοῦ οὐρανοῦ καταβέβηκα, καὶ μηδὲν πλέον προσθεῖς, μᾶλλον ἂν ἐσκαιδάλισεν... πάντα δὲ ποιεῖ καὶ λέγει ὥστε αὐτοὺς ἀπαγαγεῖν τοῦ νομίζειν Αὐτοῦ τὸν πατέρα εἶναι Ἰωσήφ. Οὐ τοίνυν τὸ σκάνδαλον ἐπιτεῖναι θέλων τοῦτο ἔλεγεν, ἀλλὰ λῦσαι μᾶλλον· ὁ μὲν γὰρ ἀπὸ τοῦ Ἰωσήφ Αὐτὸν εἶναι νομίζων, οὐκ ἂν παρεδέξατο τὰ λεγόμενα, ὁ δὲ πεισθεὶς, ὅτι ἐκ τοῦ οὐρανοῦ καταβέβηκεν καὶ ἐκεῖ ἀναβήσεται, εὐκολώτερον ἂν προσεῖχε τοῖς λεγομένοις.

P. 885, 1 Cor. X. 3—5.

Πνευματικὸν καλεῖ καὶ τὸ βρῶμα καὶ τὸ πόμα, ὡς ἂν τοῦ Πνεύματος ἄμφω διὰ τοῦ Μωϋσέως κατὰ τὴν ἀπόρρητον Αὐτοῦ παρασχόντος δύναμιν· οὕτω δὲ καὶ πνευματικὴν ἐκάλεσεν τὴν πέτραν ὡς ἂν τῇ δυνάμει τοῦ Πνεύματος ἐκδοῦσαν τὰ ὕδατα, ἀκολουθοῦσαν δὲ ἐπειδὴ τὸ ῥυὲν ἅπαξ ὕδωρ εἶπετο αὐτοῖς κατὰ τὴν ἔρημον, ὥστε μηδαμοῦ δεηθῆναι πότου τῶν τόπων ἀνύδρων. Τὸ δὲ



drink. But the expression, The rock was Christ, (was) that he might say, That which the rock was to them Christ is to us, Whose blood we the faithful drink spiritually, transmaded in the mysteries.

P. 888. "He wishes to say this, that from Christ we go to God (c. XI. v. 3), from Whom He is; but from man (we go) to Christ: for we are His in our second being, according to the (spiritual) resurrection, in which we shall be, like Him, incorruptible, according to our association with the Spirit of grace in Him. For indeed as being subject to suffering (or passions) we count Adam our head, from whom we received our being; but having become above suffering (or passions) we count Christ our Head, from Whom we gained being above them. But in like manner, he says, (we go) from the woman to the man, since from him she received her being.

P. 889. Some not having attended to the understanding of the things laid down, think that they are fulfilling the intention of the Apostle, if they very seldom anywhere partake of the mysteries. They must consider that though he wishes participants to be altogether pure, yet that first it is impossible for one being a man to be altogether pure; but secondly, if also this were possible, yet it would not be right for us at least to suppose such things of ourselves, and therefore to communicate. And what will become of the saying, 'As often as ye eat'? For this which St Paul said points to a continuity on communicating; and concurrent with this is the binding rule of the church, that wishes the mysteries to be always celebrated. It is unholy for a man not to abstain who

Ἡ πέτρα ἦν ὁ Χριστὸς, ἵνα εἶπῃ, Τοῦτο ἐν ἐκείνοις ἡ πέτρα, ὅπερ ἡμῖν ὁ Χριστὸς, οὗ τὸ αἷμα πίνομεν οἱ πιστοὶ πνευματικῶς, ἐπὶ τῶν μυστηρίων μεταποιούμενοι.

P. 888, XI. 3.

Τοῦτο βούλεται εἰπεῖν ὅτι ἀπὸ μὲν τοῦ Χριστοῦ ἐπὶ τὸν Θεὸν χωροῦμεν, ἐξ οὐπὲρ ἔστιν ἀπὸ δὲ τοῦ ἀνδρὸς εἰς Χριστόν· ἐξ ἐκείνου γὰρ ἔσμεν κατὰ τὴν δευτέραν ὑπαρξιν, καθ' ἣν ἀνάστασιν ὁμοίως αὐτῷ πάντες ἐσόμεθα ἄφθαρτοι, κατὰ μετουσίαν τῆς ἐν αὐτῷ τοῦ Πνεύματος χάριτος. Παθητοὶ μὲν γὰρ ὄντες, κεφαλὴν ἡγοῦμεθα τὸν Ἀδὰμ, ἐξ οὐπὲρ τὸ εἶναι εἰλήφαμεν ἀπαθείς δὲ γενόμενοι, κεφαλὴν ἡγοῦμεθα τὸν Χριστόν, ἐξ οὐπὲρ ἀπαθείς εἶναι ἐσχήκαμεν. Ὅμοίως δέ, φησιν, καὶ ἀπὸ τῆς γυναικὸς ἐπὶ τὸν ἄνδρα, ἐπειδὴ ἀπ' ἐκείνου τὸ εἶναι εἰληφεν.

P. 889 (34).

Τινὲς οὐ προσεσχηκότες τῇ διανοίᾳ τῶν κειμένων νομίζουσι τοῦ ἀποστόλου πληροῦν τὸν σκόπον, εἰ σπανιώτατα πού τῶν μυστηρίων μετέχουεν. Δέον αὐτοὺς συνιδεῖν ὅτι εἰπερ πάντα καθαρεύοντας βούλεται κοινωνεῖν, πρῶτον μὲν ἀμαρτίας ἀδόνητον πάντα καθαρεύειν ἀνθρωπον ὄντα. δεύτερον δέ, εἰ καὶ τοῦτο ἦν δυνατόν, ἀλλ' οὐχ ἡμᾶς γε τοῦτο περὶ ἑαυτῶν ἐπιληψότας κοινωνεῖν δίκαιον ἦν. Καὶ ποῦ στήνεται τὸ, Ὅσακις ἂν ἐσθίητε; Συνέχευαν γὰρ δέικνυσι τῆς κοινωνίας τὸ εἰρημένον, ᾧ δὴ σὺνδρομος καὶ ὁ ἐπὶ τῆς ἐκκλησίας δεσμός, πάντοτε ἐπιτελεῖσθαι βουλόμενος τὰ μυστήρια. Τῶν οὖν μυστηρίων τὸν μὲν



is in the continual practice of the greatest and most forbidden (sins): concerning which the apostle gave plain indication, that it is not possible for a man of such practices to get the kingdom. For it is not good for such a person to partake until through fear of the sins he first restrains himself from the things that have been defined by law; but of the rest as many as must befall a man (many indeed springing from daily coincidences of circumstances, and most from the weakness of our nature), it is fitting to study to abstain from them to the utmost of his power. For attention to Christian excellence and daily care of our manner of living can always reduce the number of such falls. But it is not good for those that (only) stumble in such ways to deprive themselves of the mysteries, but to come to them in fear, considering their greatness, and fulfilling the communion in good hope, that forgiveness also will come to us from these (ordinances), at least when we are restraining ourselves from such things, as far as we can, and do not appear to neglect the rest of our helps, and most of all the Spirit's cooperation towards making the reformation of our life easier. For God will be just to fulfil to us through the signs of Christ's death all the things that have come to be ours through His death: so that I could confidently say that even if a man should happen to have fallen into the greatest sins, and should yet determine to abstain from every strange action for the future and to set his eye on virtue, conducting himself in obedience to the laws of Christ, and should thus participate in the mysteries, altogether believing that he will receive the pardon of all, he will by no means miss what he has believed in.

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τὰ μέγιστα καὶ ἄγαν ἀπηγορευμένα διαπραττόμενον ἀπέχεσθαι ὅσιον· περὶ ὧν καὶ ὁ ἀπόστολος ἀπεφήνατο σαφῶς, οὐκ ἐνεῖναι τῆς βασιλείας τυχεῖν τὸν διαπραττόμενον. Τῷ γὰρ τοιοῦτῳ τότε καλὸν μετέχειν αὐτῶν, ἐπειδὴν τῶν ἁμαρτημάτων δέει τῶν γενομοθετημένων ἀπόσχηται πρότερον. Τῶν δέ γε λοιπῶν, ὅσα συμβαίνειν ἀνθρώποις ἀνάγκη, πολλὰ μὲν καὶ ὑπὸ τῶν καθημερινῶν συμπτωμάτων, πλείστα δὲ ὑπὸ τῆς ἀσθενείας τῆς φύσεως, σπουδάζειν μὲν ὅση δύναμις ἀπέχεσθαι προσῆκει· ἐπιμελεία γὰρ ἀρετῆς καὶ ἡ καθημερινῇ τοῦ βίου μελέτῃ ἐλαττοῦν τὰ τοιαῦτα δύναται πάντως· περιπίπτοντας δὲ τοῖς τοιοῦτοις οὐκ ἀποστρεῖν τῶν μυστηρίων καλὸν ἑαυτοὺς, προσιέναι δὲ πλείονι τῷ φόβῳ, λογιζομένους μὲν αὐτῶν τὸ μέγεθος, ποιουμένους δὲ ἐπ' ἐλπίσιν ἀγαθοῖς τὴν μετάληψιν, ὡς ἂν καὶ ἀφέσεως ἡμῖν ἐκεῖθεν προσγινομένης, ὅταν ἀπεχώμεθά γε τούτων κατὰ δύναμιν καὶ τῶν λοιπῶν μὴ καταμελοῦντες φαινοίμεθα, καὶ μὴν καὶ Πνευματικῆς συνεργείας πρὸς εὐμαρεστέραν τοῦ βίου κατορθώσιν. Παντὰ γὰρ ὅσα διὰ τοῦ θανάτου προσγένονεν ἡμῖν τοῦ Χριστοῦ, ταῦτα καὶ ἀπὸ τῶν συμβόλων ἐπιτελεῖσθαι τοῦ θανάτου δίκαιον· ὥστε ἐγὼ θαρρῶν εἶπομι ἂν, ὅτι καὶ τὰ μέγιστα τις ἡμαρτηκῶς τύχχανοι, δοκιμάσας δὲ πάσης ἀτόπου πράξεως ἀπέχεσθαι τοῦ λοιποῦ, καὶ βλέπειν εἰς ἀρετὴν, ἀκολουθῶς τοῖς νόμοις πολιτευόμενος τοῦ Χριστοῦ, τὴν τῶν μυστηρίων μετάληψιν ποιήσαιο, πάνυ πεπιστευκῶς ἀπάντων λάψεσθαι τὴν συγχώρησιν, οὐδαμῶς ἀποτεύξεται τῶν πεπιστευμένων.

P. 713. "He said not, This is the token of My body and this of My blood, but This is My body and My blood, teaching us not to look to the nature of the things that lie (on the table) before us, but that through the eucharist that has been performed they are changed into flesh and blood. Eph. v. 30. As the woman taken from Adam's flesh and bones became a member of Adam, so we also become members of the Master's body, as having become (such) out of His flesh and out of His bones.

P. 1000. "For if in each of such (Christians) both the Father and the Son make to themselves an abiding-place, why is it wonderful if in Him Who is Christ the Master according to the flesh, both should be supposed to abide in them, the communication according to their essence or substance being put forth in all likelihood as well as the communication according to participation?

P. 805. "But it is most wonderful that St Paul does not say, 'Ye were made dead (to the law) by your baptism,' but says, 'by the body of Christ.' For Adam became the beginning of the present life to all men, but Christ of that which is to come. As then we have the common nature with Adam's in the present life, so we receive the likeness to Christ in the life to come, having from it the initial steps of our resurrection. We are therefore reckoned a part of the body of Christ as receiving indeed the fellowship with Him. Whence, since we believe that we have

*In Matt. XXVI. 26, p. 713.*

Οὐκ εἶπε, Τοῦτό ἐστι τὸ σύμβολον τοῦ σώματός Μου καὶ τοῦτο τοῦ αἵματός Μου, ἀλλὰ Τοῦτό ἐστι τὸ σῶμά Μου καὶ τὸ αἷμά Μου, διδάσκων ἡμᾶς μὴ πρὸς τὴν φύσιν ὁρᾶν τῶν προκειμένων, ἀλλὰ διὰ τῆς γενομένης εὐχαριστίας εἰς σάρκα καὶ αἶμα μεταβάλλεσθαι. *Eph. V. 30.* "Ὡσπερ μέλος ἐγένετο τοῦ Ἀδάμ ἡ γυνὴ ἐκ τῶν ὀστέων αὐτοῦ καὶ τῆς σαρκὸς ληφθεῖσα, οὕτως καὶ ἡμεῖς τοῦ Δεσποτικοῦ σώματός ἐσμεν μέλη, ὡσπερ ἐκ τῆς σαρκὸς Αὐτοῦ καὶ ἐκ τῶν ὀστέων Αὐτοῦ γενούτες.

*Fragmenta Dogmatica. P. 1000, on John XIV. 21.*

We will come unto him, &c. Ἐν γὰρ παρ' ἐκάστῳ τῶν τοιούτων ὅτε Πατὴρ καὶ ὁ Υἱὸς τὴν μονὴν ποιῶνται, τί θαυμαστὸν εἰ ἐν τῷ κατὰ σάρκι Δεσπότῃ Χριστῷ ἄμφο κατ' αὐτῶν νομίζοντο μένειν, τῆς κατὰ τὴν οὐσίαν κοινωνίας προσιεμένης ὡς εἰκὸς καὶ τὴν τῆς μετοχῆς κοινωνίαν;

*In Romanos, c. VII. 4, p. 805. "To bring forth fruit to God."*

Θαυμασιώτατον δὲ αὐτοῦ τὸ μὴ εἰπεῖν ἐθανατώθητε (τῷ νόμῳ) διὰ τοῦ βαπτίσματος, ἀλλὰ διὰ τοῦ σώματος τοῦ Χριστοῦ. Ἀρχὴ μὲν γὰρ τῆς παρούσης ζωῆς ὁ Ἀδάμ πᾶσι τοῖς ἀνθρώποις ἐγένετο, τῆς δὲ μελλούσης ὁ Χριστός· ὡσπερ οὖν ἐπὶ τοῦ παρόντος βίου τὴν πρὸς τὸν Ἀδάμ κοιότητα τῆς φύσεως ἔχομεν, οὕτως ἐπὶ τοῦ μέλλοντος τὴν πρὸς τὸν Χριστὸν ὁμοιότητα λαμβάνομεν, ἐκείθεν τὰς ἀφορμὰς τῆς ἀνυστάσεως ἔχοιτες. Μέρος οὖν τοῦ

typically been born in Him by baptism, it means this: that, having become a part of Christ's body, we think that we complete the meaning of the types by the communion with Him in His resurrection, which is set forth (or which we have) in baptism. For you are dead indeed in the present life, for the remainder of it, but you have taken a position outside the government of the power of the law, yielding no occasion of attack against yourself, unless you were to conduct your life on the same principles (as before), since it is its nature to rule over the present life of those who are living (to this life)."

The last three extracts are inserted in candour not as thinking that they touch the great question closely.

*σώματος λεγόμεθα τοῦ Κυρίου, ἅτε δὴ τὴν πρὸς Αὐτὸν κοινωνίαν δεχόμενοι. Ὅθεν, ἐπειδὴ τυπικῶς ἐν ἐκείνῳ διὰ τοῦ βαπτίσματος γεγενῆσθαι πιστεύομεν, τοῦτο λέγει, ὅτι, μέρος γερόμενοι τοῦ σώματος τοῦ Χριστοῦ, διὰ τῆς κατὰ τὴν ἀνάστασιν κοινωνίας τῆς ἐν τῷ βαπτίσματι πληροῦν τοὺς τύπους ἡγούμεθα. Νεκρὸς μὲν ἐν τῷ παρόντι βίῳ λοιπὸν, ἔξω δὲ τῆς ὑπὸ τὸν νόμον πολιτείας καθέστηκας, οὐδεμίαν φέρων ἑαυτῷ διαβολὴν, εἰ μὴ κατὰ ταῦτὸν πολιτεύοιο, ἐπειδὴ φύσις αὐτῷ τὸ κρατεῖν ἐπὶ τῶν τὴν παροῦσαν ζώντων ζωῆν.*

(PP.) THEODORET, BISHOP OF CYRUS ON THE EUPHRATES.

B. 386. D. 457.

When the hot partisanship of the great Cyril had been removed from the church by his death, all hopes of quietness were disturbed by the election of Dioscurus as his successor. Under his direction the wise bishops of the East were dishonoured and even deposed. Such was the lot of Theodoret. To resist the dominating ambition of Alexandria was crime enough. Its aim was supremacy. And not even the condemnation of Eutyches for pushing the *ἔνωσις φυσικὴ* of Cyril but a little further, had much effect upon Dioscurus. The orthodoxy of the age was saved by the Fourth Council's assertion of two natures in Christ: but the learning and judgment and the simplicity and unworldliness of Theodoret pleaded for him in vain. But he has received two compensating rewards—the one the public recognition of his disinterestedness while he lived and when he died as poor as a monk—the other the lasting admiration of all lovers of the Scriptures who from age to age have been able to study his writings and those of his brother champion of the truth, "the "great" Theodore.



For the last extract but two and for many other equally express as to the figurative character of the bread and wine in the Lord's supper we are indebted to the controversy with Valentinus, Marcion and Manes, and others who denied that our Lord had a natural human body, *i.e.* a body of the same nature as we have.

The three extracts before the last militate against the notion that our Lord's body since its resurrection is to be conceived to undergo being broken, being poured out, being eaten, and in a word suffering all those things which happen to the bread and wine; and which must all be regarded as happening to His body and blood, if they are truly put in place of the elements of bread and wine, though not appearing to be so; a change on which Roman authors have used great subtlety since Trent: but it was called a change of substances, the accidents remaining the same, in the Council of 1215. The short comment on a verse in the Song of Solomon must either be thought utterly at variance or be treated as poetically figurative.

He and Nestorius were taught by Theodore; and he took Chrysostom as his model. Like many more he loved the monastic life, and was made Bishop of Cyrus in the region of the Euphrates against his will. It had 800 parishes and abounded with Arians, Marcionites and Eunomians. He was not only learned, but bold and persevering, and he succeeded in bringing numbers to his faith; but so fierce were some that showers of stones assailed him as well as arguments. He attempted to spread peace during the more perilous times of the Nestorian strife; but there was too much heat and perhaps too much confusion of understanding. He therefore incurred suspicion and deposition, but was restored to his see in time to vote in the Council of Chalcedon. He shines as an historian, as a commentator, and as a dogmatic writer: and 200 of his letters survive. His name signifies that he was a Samuel "Asked of God," for he was "God given" in answer to prayer, which had long risen to God, till hope had almost sunk into despair.

P. 1027. "Ps. xxiii. 5, 'Thou preparedst for me a table over 'against them that are afflicting me; Thou anointedst my head

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*Vol. I. p. 1027, Opera, Migne. Psalm XXIII. 5.*

Ἰποίμασας ἐνώπιόν μου τράπεζαν ἐξ ἐναντίας τῶν θλιβόντων με· ἐλίπνας ἐν ἐλαίῳ τὴν κεφαλὴν μου, καὶ τὸ ποτήριόν σου μεθύσκον με, ὡσεὶ κράτιστον.



'with oil, and Thy cup inebriating me, as if the best.' But these things are for them that have been initiated, and not at all needing interpretation for them. For they know both the spiritual oil, with which their head was enriched, and the inebriation that confirms strength and does not destroy it, and the mystic luxury which He, that in addition to being our Shepherd became our Bridegroom, sets before us. With these good things indeed didst Thou entertain me, while mine enemies were sorrowful and hurt at it, because those who formerly were their slaves have obtained so great a change.

P. 1123. "They shall be inebriated from Thy house's fatness 'and Thou shalt give them to drink the torrents of Thy pleasure,' &c., Ps. xxxvi. 9. But by these he allegorizes not only the following of Divine doctrine, but also the enjoyment of the mystic food.

P. 1648. "'Take the sacrifices and enter into His courts,' Ps. xcv. 9. By sacrifices he means the reasonable sacrifices, which we see continually being offered and sacredly administered by the priests. But also the abundance of the folds means the churches. Especially has he not uttered this command to the Jews, that no one should suspect that the legal sacrifices are meant: but it is for the families of the nations, which are offering the sacrifices of the new covenant in the churches.

P. 1772. "But Melchizedek was not a priest of the Jews but of the nations. Thus the Master Christ has offered Himself to God not on behalf of Jews only, but on behalf of all men. But

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Δῆλα ταῦτα τοῖς μεμνημένοις καὶ ἐρμηνείας οὐδὲν δεόμενα. Ἰσασι γὰρ καὶ τὸ Πνευματικὸν ἔλαιον, ᾧ τὴν κεφαλὴν ἐπιάνθησαν, καὶ τὴν κρατύνουσαν ἀλλ' οὐ διαλύουσαν μέθην, καὶ τὴν μυστικὴν τρυφὴν, ἣν προτίθησιν ἡμῖν ὁ πρὸς τῷ ποιμαίνειν καὶ νύμφιος γενόμενος. Τούτοις δὴ τοῖς ἀγαθοῖς εἰστιάσας με, τῶν δυσμενῶν ἀνωμένων καὶ τρυχομένων, ὅτι οἱ πάλαι σφίσι δουλεύοντες τοσαύτης μεταβολῆς τετυχῆκασιν.

*Ps. XXXVI. 9, p. 1123.*

Μεθυσθήσονται ἀπὸ τῆς πύοτης τοῦ οἴκου Σου, καὶ χειμάρρους τῆς τρυφῆς Σου ποτιεῖς αὐτούς... Αἰνίττεται δὲ διὰ τούτων οὐ μόνον τῆς Θείας διδασκαλίας τὰ νάματα, ἀλλὰ καὶ τῆς μυστικῆς τροφῆς τὴν ἀπόλαυσιν.

*Ps. XCV. 9, p. 1648.*

Ἄρατε θυσίας καὶ εἰσπορεύεσθε εἰς τὰς αὐλὰς Αὐτοῦ. Θυσίας λέγει τὰς λογικὰς, ἃς ὀρῶμεν διηνεκῶς ὑπὸ τῶν ἱερέων προσφερομένας καὶ ἱερουργουμένας. Καὶ τῶν αὐλῶν δὲ πλῆθος τὰς ἐκκλησίας δηλοῖ. Ἄλλῳς τε οὐδὲ Ἰουδαίοις τοῦτο προσέταξεν, ἵνα τις νομικὰς ὑποπτεύσῃ θυσίας: ἀλλὰ ταῖς πατριάς τῶν ἐθνῶν, αἱ τὰς τῆς καινῆς διαθήκης θυσίας ἐν ταῖς ἐκκλησίαις προσφέρουσι.

*Ps. CX., p. 1772, "Thou art a priest for ever," &c.*

Ὁ δὲ Μελχισεδὲκ οὐκ Ἰουδαίων ἀλλ' ἐθνῶν ἱερεύς. Οὕτω καὶ ὁ Δεσπότης Χριστὸς οὐχ ὑπὲρ Ἰουδαίων μόνον ἀλλὰ καὶ ὑπὲρ ἀπάντων ἀνθρώπων ἑαυτὸν

Christ begins His priesthood in the night, after which He bare the passion, even when 'He took bread, &c., &c.' But we find Melchizedek in the position of both priest and king. For he was a type of the true Priest and King; and we find him offering to God not unreasoning sacrifices, but bread and wine. [What a strain it wants to make his bread and wine *τὴν λογικὴν αὐτοῦ θυσίαν*.] For these offered even the offspring of Abraham, foreseeing spiritually in the loins of the patriarch the archetype of his own priesthood [*οἰκειάς* can hardly here mean domestic]. But now Christ, Who after the flesh sprang out of Judah, acts as Priest, not offering anything Himself, but acting with God as Head of those that offer by Him. For He calls the church His body, and by this (church) acts as priest as man, and as God receives what is offered. But the church offers the signs of His body and blood, sanctifying the whole mass by the firstfruits.

On Ezekiel's last verse, "The name, &c., The Lord is there," vol. II. 1252, is a beautiful reasoning out of Christianity and Judaism not being compatible. Heb. "The Lord in the same "place." The LXX. is different. After many citations from St Paul to shew that Apollinaris errs in saying that the law of Moses will be re-established, Theodoret argues from Ezekiel xx. 25, "Moreover I gave them statutes that were not good, &c."

P. 1252. "How then shall God impose ordinances that are not good and that cannot supply life to the Jews, if He wishes to save them and not to destroy them? But also it is easier to perceive from the other side the folly of him that expects these

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*προσηγήνοχε τῷ Θεῷ. Ἀρχεται δὲ τῆς ἱερωσύνης ἐν τῇ νυκτί, μεθ' ἣν τὸ πάθος ὑπέμεινε, ἥνικα λαβὼν ἄρτον, κ.τ.λ. Matt. xxvi. 26. Εὐρίσκομεν δὲ τὸν Μελχισεδεκ καὶ ἱερέα ὄντα καὶ βασιλέα. Τύπος γὰρ ἦν τοῦ ἀληθινοῦ Ἰερῆος καὶ Βασιλέως, καὶ προσφέροντα τῷ Θεῷ οὐκ ἄλογα θήματα, ἀλλὰ ὄρους καὶ οἶνον. Ταῦτα γὰρ καὶ τῷ Ἀβραάμ προσηγήνοχε τὸ τῆς οἰκειᾶς ἀρχιερωσύνης ἀρχέτυπον ἐν τῇ τοῦ πατριάρχου ὁσφύϊ πνευματικῶς προορών... Ἰερατεία δὲ τῆν ὃ ἐξ Ἰουδα κατὰ σάρκα βλαστήσας Χριστὸς, οὐκ αὐτὸς τι προσφέρων, ἀλλὰ τῶν προσφερόντων κεφαλὴ χρηματίζων. Σῶμα γὰρ αὐτοῦ τὴν ἐκκλησίαν καλεῖ, καὶ διὰ ταύτης ἱερατεῖν ὡς ἄνθρωπος, δέχεται δὲ τὰ προσφερόμενα ὡς Θεός. Προσφέρει δὲ ἡ ἐκκλησία τὰ τοῦ σώματος αὐτοῦ καὶ τοῦ αἵματος σύμβολα πᾶν τὸ φέραμα διὰ τῆς ἀπαρχῆς ἀγιάζουσα. [I suppose the whole mass means all the body of Christians.]*

## II. 1252.

*Πῶς τοίνυν τὰ οὐ καλὰ καὶ ζῶην παρέχειν οὐ δυνάμενα πάλιν ἐπιθήσει τοῖς Ἰουδαίοις, σῶσαι αὐτοὺς ἀλλ' οὐκ ἀπολέσαι βουλόμενος; Καὶ ἐτέρωθεν ἔτι μῖλλον συνιδεῖν τοῦ ταῦτα προσδοκῶντος τὴν αἰνοίαν. Εἰ γὰρ τὰ Ἰουδαίων*

things. For if the matters of the Jews are a type of ours (for this he joins in acknowledging and denies not), where is the need of the annual sheep, after the sacrifice of the Spotless Lamb that took away the world's sin? But what kind of good is there in the unleavened bread after the Heavenly bread? or in the typical passover after the spiritual? John vi., and to pass over the ten thousand other points there yet is in Jerusalem both the church of the cross, and the resurrection and the assumption, and the church in (Mount) Sion and the sacred Bethlehem, and the ten thousand other places of prayer also. Therefore when the Jews' temple has been built again, these will be destroyed or else they will remain in honour as they are. If they remain in their former honour, will the Jews honour or dishonour them? If the Jews then will dishonour them they will both remain in their former madness and they will get no benefit from the preachings of the great Elijah. But if they will honour them, which kind of places of prayer will have the predominance? the place of the cross or that of the ascension or the (Jewish) one that is going to be built? For if the latter is to be preeminent, this will be done by them with their knowledge in an imperfect state. But if they will honour the former more, the building of the latter will be superfluous. But if they will divide the honour equally between both, they will bring their sacrifices there, and they will enjoy the sacred mysteries here. And how is it possible for the Jews to enjoy the Divine mysteries in company with those of the Gentiles who have believed, when the law forbids the mixing with the Gentiles? It remains then that in the temple itself both the Gospel rites and the rites of the law should be fulfilled together: and it is certain

τύπος τῶν ἡμετέρων (συνομολογεῖ γὰρ τοῦτο καὶ οὐκ ἀντιλέγει) ποῦ χρεία τοῦ ἐνιαυσιαίου προβάτου μετὰ τὴν θυσίαν τοῦ ἀμώμου Ἄμνου, τοῦ ἄραντος τὴν ἁμαρτίαν τοῦ κόσμου; Ποῖον δὲ τῶν ἀζύμων ὄφελος μετὰ τὸν ἐπουράνιον ἄρτον, ἢ πάσχα τυπικὸν (not τυπικοῦ) μετὰ τὸ πνευματικόν; 1 Cor. v. 8, Matt. xxvi. 26, 1 Cor. xi. 24, John vi. 49. Καὶ ἵνα τὰ ἄλλα καταλίπω μύρια ὄντα ἔτι νῦν ἐν τοῖς Ἱεροσολύμοις, ἢ τε τοῦ σταυροῦ ἐκκλησία, καὶ ἡ ἀνάστασις καὶ ἡ ἀνάληψις, καὶ ἡ ἐν τῇ Σιών ἐκκλησία καὶ ἡ ἱερὰ Βηθλεὲμ καὶ ἕτεροι δὲ εὐκτήριοι τόποι μύριοι. Τοῦ Ἰουδαίων τοίνυν ἀνωκοδομημένου νεῶ, λυθῆσονται οὗτοι ἢ καὶ αὐτοὶ μενοῦσι τιμώμενοι· Διαμένοντες ἐπὶ τῆς προτέρας τιμῆς τιμηθήσονται ὑπὸ Ἰουδαίων ἢ ἀτιμασθήσονται; Εἰ μὲν οὖν ἀτιμάσουσι, καὶ ἐπὶ τῆς προτέρας μενοῦσι μανίας, καὶ οὐδὲν ὄφελος ἐκ τῶν τοῦ μεγάλου Ἥλιου λήψονται κηρυγμάτων. Εἰ δὲ τιμήσουσι, ποῖον ἄρα τῶν εὐκτηρίων πλεόν; τὸν τοῦ σταυροῦ ἢ τῆς ἀναστάσεως ἢ τὸν οἰκοδομηθησόμενον; Εἰ μὲν γὰρ ἐκείνον πλεόν, ὡς οὐ τελείαν ἔχοντες γνῶσιν τοῦτο ποιήσουσιν. Εἰ δὲ τούτους προτιμήσουσι, περιττὴ ἢ ἐκείνου οἰκοδομία. Εἰ δὲ τὴν ἴσην ἀπονεμήσουσι τίμην τοῦτοις τε κάκεινω, προσοίσουσι μὲν ἐκεῖ τὰς θυσίας, ἐνταῦθα δὲ τῶν ἱερῶν ἀπολαύονται μυστηρίων. Καὶ πῶς οἶόν τε σὺν τοῖς ἐξ ἔθνῶν πεπιστευκόσι τῶν Θεῶν αὐτοῖς ἀπολαύειν μυστηρίων, τοῦ νόμου τὴν πρὸς τὰ ἔθνη ἐπιμιξίαν κωλύοντος; Δείπεται τοίνυν ἐν αὐτῷ τῷ ναῷ καὶ τὰ εὐαγγελικὰ καὶ τὰ νομικὰ πληροῦσθαι κατὰ ταῦτόν· καὶ ἀνάγκη



that there will again be contention and strife through our managing our church polity in our own way, and they preferring the service according to the law.

P. 262. “(St Paul) calls the life before baptism the old leaven, and from this he urges them to be separate and to be unleavened, having no relic of it left. And since he made mention of the days of unleavened bread, and the Jews used to eat the unleavened bread in the passover, he brought in naturally the words, ‘For also ‘Christ our passover, &c.’ We too have a Lamb that has received the sacred function in our behalf: ‘so that let us keep the feast ‘not in the old leaven, &c.’ He continued to use the figure, and shewed what it is that has been called leaven and what unleavened.

1 Cor. x. “But (St Paul) wishes to say that the rock was not this to them, but the Divine grace that supplied them with that rock also to give out the water-streams beyond all their expectation. For if the rock was following them or the waters of the rock, how could they again afterwards want water? ... But in some typical form they also received the manna from the sky.

1 Cor. xi. 20. “He calls the mystery of the Lord the Lord’s supper. For of that all partake alike, both those that are familiar

πάλιν μάχην εἶναι καὶ ἔριν, ἡμῶν μὲν καθ’ ἑαυτοὺς πολιτευομένων, ἐκείνων δὲ τὴν κατὰ τὸν νόμον λατρείαν προαιρουμένων.

*Opera, Migne, Vol. III. p. 262. In 1 Cor. V. 6, 7, “Christ our ‘Passover,” &c.*

Ζύμη παλαιὰν τὴν πρὸ τοῦ βαπτίσματος καλεῖ ἥς κεχώρισθαι παρεγγυᾶ, καὶ εἶναι ἀζύμους οὐδὲν ἐκείνης λείψανον ἔχοντας. Καὶ ἐπειδὴ ἀζύμων ἐμνημόνευσεν, ἐν δὲ τῷ πάσχα τοὺς ἀζύμους ἡσθιον Ἰουδαῖοι, ἀκολουθῶς ἐπήγαγε· “καὶ γὰρ τὸ πάσχα κ.τ.λ.” Ἐχομεν καὶ ἡμεῖς Ἄρνιον τὴν ὑπὲρ ἡμῶν ἱερουργίαν καταδεξάμενοι. [Not the slightest glimpse of the Lord’s supper in this note, which is confined to the death of Christ and His ministry as High-Priest in Heaven, nor in his commentary on “Let us keep the ‘feast.”] Ὡστε εορτάζομεν μὴ ἐν ζύμῃ παλαιᾷ κ.τ.λ. Ὑπέμεινε τῇ μεταφορᾷ, καὶ εἶδειξε τί μὲν ζύμη τί δὲ ἄζυμον κέκληκεν.

*On 1 Cor. X. 1—4, “They drank of,” &c.*

Βούλεται δὲ εἰπῶν, ὅτι οὐ τοῦτο ἦν ἐκείνοις ἢ πέτρα, ἀλλ’ ἢ Θεία χάρις, ἢ καὶ τὴν πέτραν ἐκείνην παρ’ ἐλπίδα πᾶσαν ἀναδοῦναι τὰ βεῖθρα τῶν ὑδάτων παρασκευάσιστα. Εἰ γὰρ ἢ πέτρα αὐτοῖς ἠκολοῦθει, ἢ τὰ τῆς πέτρας ὕδατα, πῶς αὐτοῖς ἐδεήθησαν ὑδάτων; [Nothing about “the same” meaning “the ‘same” as we have now; but he implies simply that it was all typical, i.e. had a spiritual sense under the carnal surface of the words: see before, ὡς ἐν τύπῳ δέ τι καὶ τὸ μάννα οὐρανόθεν ἐδέξαντο, i.e. just as manna was a type.]

*On 1 Cor. XI. 20, “When ye come together,” &c.*

Κυριακὸν δεῖπνον καλεῖ τὸ Δεσποτικὸν μυστήριον. Ἐκείνου γὰρ πάντες



with poverty, and those that are luxurious in wealth, both domestics and masters, both rulers and the ruled. It was necessary, he says, therefore that the tables in common should also be common and so imitate the Master's, which lies open to all alike. But, he says, you do not see it so now. V. 21. He shewed that their tables in common were diametrically opposite to the Master's table. For of it indeed all partake equally: but in their tables one is (still) hungry and another is drunken. And he did not say one drinks or is satiated, but is drunken, making a double accusation, both that he drinks alone and that he is drunken. V. 22. If ye come for luxurious feasting, do this in your homes. For this is an insult to the church and a debauch in public. For how is it other than strange for you to be feeding luxuriously within, in God's temple when the Master is present, (Who set before us a table in common) that you on the one hand should be in luxury, and that others should be hungering in want and blushing for their poverty? 'What, &c.' He has used his customary mildness. He blames them in a spiritual manner and not as a judge. He then more clearly reminds them of the sacred mysteries. 'For I, &c.' He reminded them of that sacred and all-holy night on which He also put an end to the typical passover, and shewed the archetype of the type and opened the doors of the saving mystery, and gave of the precious body and blood not only to the eleven apostles but also to the betrayer. But he teaches us that it is possible always to enjoy the good things of that night. V. 26. For indeed after His own presence there is no longer need of the symbols, when His own body was

ὁμοίως μεταλαμβάνουσι, καὶ οἱ πενία συζῶντες καὶ οἱ πλοῦτω κομῶντες καὶ οἰκέται καὶ δεσπόται καὶ ἄρχοντες καὶ ἀρχόμενοι. Ἔδει τοίνυν, φησιν, καὶ τὰς κοινὰς τραπέζας εἶναι κοινὰς, καὶ τὴν Δεσποτικὴν μιμῆσθαι ἢ πᾶσιν ὁμοίως προκέεται. Νῦν δὲ οὐκ οὕτω (φησιν) ὁράτε. V. 21, "Each one "taketh," &c. Ἐδειξε τῆς Δεσποτικῆς τραπέζης τὰς κοινὰς τραπέζας ἐναντίας ἐκ διαμέτρου. Ἐξ ἐκείνης μὲν γὰρ ἴσως μεταλαμβάνουσιν ἅπαντες· ἐνταῦθα δὲ ὅς μὲν πεινᾷ ὅς δὲ μεθύει. Καὶ οὐκ εἶπεν, πίνει ἢ κορέννυται, ἀλλὰ μεθύει, διπλὴν τὴν κατηγορίαν ποιούμενος, καὶ ὅτι μόνος πίνει, καὶ ὅτι μεθύει. V. 22, "Have ye not houses?" &c. Εἰ τοῦ τρυφᾶν ἕνεκα παραγίνεσθε ἐν ταῖς οἰκίαις τοῦτο δρᾶτε· ὕβρις γὰρ τοῦτο ἐκκλησίᾳ καὶ προφανῆς παρουσία. Πῶς γὰρ οὐκ ἄτοπον, ἔνδον ἐν τῷ τοῦ Θεοῦ ναῷ, τοῦ Δεσπότου παρόντος, ὅς κοινὴν ἡμῖν παρέθηκε τραπέζαν, ὑμᾶς μὲν τρυφᾶν τοὺς δὲ δεομένους πεινῆν καὶ διὰ τὴν πεινᾶν ἐρυθριᾶν; "What shall I say?" &c. Τῇ συνήθει πραότητι κέκχρηται πνευματικῶς οὐ διδακτικῶς ἐπιμέμφεται. Εἶτα σαφέστερον τῶν ἱερῶν αὐτοὺς ἀναμνησκει μυστηρίων. V. 23—25, "For I received," &c. Ἀνέμνησεν αὐτοὺς τῆς ἱερᾶς ἐκείνης καὶ παναγίας νυκτὸς ἐν ἧ καὶ τῷ τυπικῷ πάσχα τὸ τέλος ἐπέθηκε, καὶ τοῦ τύπου τὸ ἀρχέτυπον ἔδειξε, καὶ τοῦ σωτηρίου μυστηρίου τὰς θύρας ἀνέωξε, καὶ οὐ μόνον τοῖς ἔνδεκα ἀποστόλοις, ἀλλὰ καὶ τῷ προδότη τοῦ τιμίου μετέδωκε σώματός τε καὶ αἵματος. Διδάσκει δὲ ὡς αἰετῶν τῆς νυκτὸς ἐκείνης ἀγαθῶν δυνατὸν ἀπολαύειν. V. 26, "For as "often as," &c. Μετὰ γὰρ δὴ τὴν Αὐτοῦ παρουσίαν οὐκέτι χρεία τῶν

being shewn to be His body. On this account He said, 'Till the 'time when He may come.' V. 27. Here he pricks the conscience of them that were diseased with the love of power, and him too that had committed fornication, and with these those who had indifferently been partakers of things offered to idols: and in addition to these any of us who dare to indulge in the Divine mysteries with a guilty conscience. 'Guilty of the body, &c.' This shews that as Judas betrayed Him and the Jews raged against Him as if mad with wine, so those who with unclean hands and a polluted mouth receive His all-holy body treat it with dishonour. So he frightens them and exhorts them to what is becoming. Vv. 33, 34. That we may receive the good Master in our homes, &c., &c.

P. 740. "And the holy things were in imitation of the polity in the land; but the holy of holies of the living in Heaven. But the veil itself was filling up in figure the place of the firmament, &c. But by the light (not candlestick) and the table He allegorized the present life. C. ix. 23. But he has called spiritual things, by which the church is purified, 'Heavenly things.' C. xiii. 10. This, he says, is more honourable than the old: for that was a shadow of this. That receives the unreasoning victims: but this the reasoning and Divine. Nor indeed does any one of those priests obtain a share of this unless he first receive faith in the Lord.

P. 736. "If then even the priesthood according to the law came to an end, and the High-priest after the order of Melchizedek

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συμβόλων, τοῦ σώματος αὐτοῦ φαινομένου τοῦ σώματος. Διὰ τοῦτο εἶπε ἄχρις οὗ ἂν ἔσθῃ. V. 27, on eating, &c. unworthily. Ἐνταῦθα ἰνῆται μὲν τοὺς μὲν φιλαρχίαν νεοσηκότας, ἰνῆται δὲ τὸν πεπορευκότα, καὶ μετὰ τούτων τοὺς τῶν εἰδωλοθύτων ἀδιαφόρως μετεληφότας: πρὸς δὲ τούτοις καὶ ἡμᾶς μετὰ ποιηροῦ ξυνειδότης τῶν Θεῶν μυστηρίων ἀπολαύειν πολυμῶντας. On "guilty of the body," &c. Τοῦτο δηλοῖ ὅτι καθάπερ παρέδωκε μὲν αὐτὸν Ἰούδας, ἐπεφώνησαν δὲ εἰς αὐτὸν Ἰουδαῖοι, οὕτως ἀτιμάζουσιν οἱ τὸ πανάγιον αὐτοῦ σῶμα, χερσὶν ἀκαθάρτοις δεχόμενοι καὶ ἐναγέι προσφέροντες στόματι. Οὕτω φοβήσας παραινεί τὰ προσήκοντα, v. 33, 34, ἵνα τὸν ἀγαθὸν Δεσπότην ἐνοικον λαβῶμεν, κ.τ.λ. With certain allowances this seems to shew the greater good sense of the Antiochian School.

*On Heb. IX. 1—5, p. 740.*

Καὶ ἐμμεῖτο τὰ μὲν ἅγια τὴν ἐν τῇ γῆ πολιτείαν· τὰ δὲ ἅγια τῶν ἁγίων τὸ τῶν οὐρανῶν ἐνδιαίτημα. Αὐτὸ δὲ τὸ καταπέτασμα τοῦ στερεώματος ἐπλήρουν τὴν χρείαν, κ.τ.λ. Διὰ δὲ τοῦ λύχνου καὶ τῆς τραπέζης τὸν παρόντα βίον ἠνέξατο. C. ix. 23, "The Heavenly things themselves," &c. Οὐράνια δὲ τὰ πνευματικὰ κέκληκεν, οἷς ἡ ἐκκλησίᾳ καθαίρεται. C. xiii. 10, "We have an altar," &c. Τοῦτο, φησι, τοῦ παλαιοῦ τιμιώτερον· ἐκεῖνο γὰρ τοῦτου σκιά. Ἐκεῖνο δέχεται τὰς ἀλόγους θυσίας· τοῦτο δὲ τὴν λογικὴν τε καὶ Θεῶν. Οἱ δὲ οὐδαὶς ἐκείνων τῶν ἱερῶν ταύτης μεταλαχάνει εἰ μὴ πρότερον τὴν εἰς τὸν Κύριον δέξεται πίστιν.

*C. III. 4, 5, p. 736.*

Εἰ τοίνυν καὶ ἡ κατὰ νόμον ἱερωσυνὴ τὸ τέλος ἐδέξατο καὶ ὁ κατὰ τάξιν

offered the sacrifice, and established other perpetual sacrifices, why I ask do the priests of the new covenant celebrate the mystic sacred service? But it is manifest to those that have been instructed in Divine things, that we do not offer any other sacrifice, but celebrate the memory of that one saving sacrifice. For the Master Himself gave us this order, 'Do this, &c.,' that in our contemplation we may remember the figure of the sufferings that have taken place on our behalf and may urge us on to love towards the Benefactor, and may await the enjoyment of the good things to come.

P. 281. "The things within the tabernacle had the figure of the Heavenly things: wherefore also they had been named the holy of holy things. Surely the things within the veil bare the likeness of the Heavenly things; but the things outside it bare the likeness of things on earth: for this reason they were continually frequented by the priests.

P. 284. "But we are celebrating the public service that was assigned to those that were within (the first veil). For the burning of incense and the branched lamp we offer as a light to God, and also the mystic service of the holy table.

P. 1692. "And he puts down in order all the things that are offered to Him under the law, saying that He contemns them all. Thus also here that He hates their feasts and that He accepts

Μελχισεδὲκ ἀρχιερεὺς τὴν θυσίαν προσήνεγκε, καὶ θυσίας ἐτέρας ἀνευδεῖς καθέστηκε, τί δὴποτε τῆς καινῆς διαθήκης οἱ ἱερεῖς τὴν μυστικὴν λειτουργίαν ἐπιτελοῦσιν; Ἀλλὰ δῆλον τοῖς τὰ Θεῖα πεπαιδευμένοις ὡς οὐκ ἄλλην τινα θυσίαν προσφέρομεν, ἀλλὰ τῆς μίας ἐκείνης καὶ σωτηρίου τὴν μνήμην ἐπιτελοῦμεν. Τοῦτο γὰρ ἡμῖν Αὐτὸς ὁ Δεσπότης προσέταξε, "Τοῦτο ποιεῖτε κ.τ.λ." ἵνα τῇ θεωρίᾳ τὸν τύπον τῶν ὑπὲρ ἡμῶν γεγενημένων ἀναμνησκώμεθα παθημάτων, καὶ τὴν περὶ τὸν Εὐεργέτην ἀγαπὴν πορσεύσωμεν, καὶ τῶν μελλόντων ἀγαθῶν προσμένωμεν τὴν ἀπόλαυσιν.

*Vol. I. p. 281. On Exodus c. XX.*

Τὰ μὲν οὖν ἔνδον τῆς σκηνῆς τῶν ἐπουρανίων εἶχε τὸν τύπον· διὸ καὶ ἅγια ἁγίων ὠνόμαστο... Οὐκοῦν τὰ μὲν ἔνδον τοῦ καταπετάσματος τὴν τῶν ἐπουρανίων εἶχεν εἰκόνα· τὰ δὲ ἔκτος τῶν ἐπιγείων· διὸ καὶ τοῖς ἱερεῦσι διηλεκῶς ἦν βατά.

*P. 284.*

Ἡμεῖς δὲ τὴν τοῖς ἔνδον ἀπονεμηθεῖσαν λειτουργίαν ἐπιτελοῦμεν. Θυμίαμα γὰρ καὶ λυχνιαῖον φῶς προσφέρομεν τῷ Θεῷ, καὶ τὴν μυστικὴν τῆς ἁγίας τραπέζης λειτουργίαν.

*Vol. II. p. 1692. On Amos V. 21.*

Καὶ ἐξῆς δὲ καταλέγει πάντα τὰ κατὰ τὸν νόμον Αὐτῷ προσφερόμενα, πάντα λέγων ὁμοίως βδελύττεσθαι. Οὕτω καὶ ἐνταῦθα μισεῖν μὲν ἔφη



not the sacrifices that are offered in their great assemblies, &c. For neither doth God need these things. But neither to those that offer for their own salvation will I give, saith He, my presence (manifestation). Cease then to sing and to use musical instruments: for neither am I delighted with these; but on the contrary I was as it were leading thee at first by the things that were pleasant to thee, toward those that were worthy of earnest pursuit, so that I ordered these (pleasant) things to be done.

P. 168. "The signs of both the Master's body and blood are different indeed before the priestly invocation (of the Spirit), but at least after the invocation they are changed and become other, &c. *Reply.* You are caught in the nets you wove. For not even after the consecration do the mystic signs depart from their own nature: for they remain in their former substance and character and in their appearance: and they are visible, tangible, such as they also were before. But what they became is understood and believed, and adored (too) as being those things which they are believed to be. [Lit. They are understood (to be) what they became, &c.] But we name the Divine body indeed a body that gives life, and the Master's (body) and the Lord's (body): teaching that it is not the body of some common man, but that of our Lord Jesus Christ, Who is God and man. [Difficult to make at all coherent. Remember Chillingworth's dictum.]

P. 128. "They then that eat the members of the Bridegroom and drink His blood, partake of His marriage communion, &c.

τὰς ἑορτὰς, οὐ προσδέχεται δὲ τὰς ἐν ταῖς πανηγύρεσι προσφερομένας θυσίας κ.τ.λ. Οὐδὲ γὰρ δεῖται τούτων ὁ Θεός· ἀλλ' οὐδὲ τοῖς ὑπὲρ τῆς σφῶν αὐτῶν σωτηρίας προσφέρουσι τὴν Ἐμμαντοῦ, φησι, παρέξομαι ἐπιφάνειαν. Παῦσαι τοῦτον καὶ ἄδων, καὶ τοῖς μουσικοῖς κεκρήμενος ὄργανοις. Οὐδὲ γὰρ ἐπιτέρπομαι τούτοις, ἀλλὰ καὶ τὴν ἀρχὴν διὰ τῶν τερπνῶν σε ποδηγῶν ἐπὶ τὰ σπουδαῖα, ταῦτα προσέταξα γίνεσθαι.

*Migne IV. 168.*

The enquirer argues, τὰ σύμβολα τοῦ Δεσποτικοῦ σώματος τε καὶ αἵματος ἀλλὰ μὲν εἰσιν πρὸ τῆς ἱερατικῆς ἐκκλησίᾳς, μετὰ δέ γε τὴν ἐκκλησίαν μεταβάλλεται καὶ ἕτερα γίνεται, κ.τ.λ. The teacher replies, Ἐάλως αἷς ἕφηρες ἄρκευσι. Οὐδὲ γὰρ μετὰ τὸν ἁγιασμόν τὰ μυστικά σύμβολα τῆς οἰκείας ἐξίσταται φύσεως· μένει γὰρ ἐπὶ τῆς προτέρας οὐσίας καὶ σχήματος καὶ τοῦ εἶδους· καὶ ὁρατὰ ἐστί καὶ ἀπτά, οἷα καὶ πρότερον ἦν. Νοεῖται δὲ ἅπερ ἐγένετο, καὶ πιστεύεται, καὶ προσκυνεῖται ὡς ἐκεῖνα ὄντα ἅπερ πιστεύεται. Αὐτὸ δὲ τὸ σῶμα θεῖον ὀνομάζομεν σῶμα μὲν ζωοποιὸν καὶ Δεσποτικὸν καὶ Κυριακόν, διδάσκοντες ὡς οὐ κοινοῦ τινός ἐστιν ἀνθρώπου, ἀλλὰ τοῦ Κυρίου ἡμῶν Ἰησοῦ Χριστοῦ, ὃς Θεός ἐστι καὶ ἄνθρωπος.

*II. p. 128, Canticum III. 11.*

After quoting Christ's institution of the Lord's supper, Οἱ τοῦν ἐσθίοντες τοῦ Νυμφίου τὰ μέλη, καὶ πίνοντες Αὐτοῦ τὸ αἷμα, τῆς γαμικῆς Αὐτοῦ τυγχάνουσι κοινωνίας, κ.τ.λ.



P. 180. "But Godhead has neither body nor blood, but the manhood which He wore from Mary has. He became author of these things, concerning Whom the apostles said, 'Jesus that is 'of Nazareth, a man exhibited from God unto you.' And through this body He became High-Priest and Apostle, and Divinely proclaimed this by the mystery which He handed down to us.

P. 1348. "But thus the angel of the Lord addressed the body (of Christ) as the Lord, since it was the body of the Lord of all men and things. But the Lord Himself also promised to give not (His) invisible nature, but His body on behalf of the life of the world. John vi. 'The bread, &c.' And in the handing down of the sacred mysteries He took the sign and said, 'This is My body, &c.' And nowhere in discoursing concerning the Passion did He mention the Godhead that cannot suffer. But it is proper that those, who attempt to contradict, should before all other things be asked if they confess with us that the human nature has been taken by God the Word in its perfect state; and if they say that the unification has taken place without confusion. For if these things be agreed to, the rest also will come forth in order, and the Passion will be attached to the nature that can suffer.

P. 1384. "But there are ten thousand other such things to discover, both in the old and in the new (dispensations), shewing that He took both the body and the soul, and how His origin from Abraham and David draws on this (inference). But Joseph

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IV. p. 180.

After do., Θεότης δὲ οὔτε σῶμα οὔτε αἷμα ἔχει, ἀλλ' ὃν ἐφόρεσεν ἐκ τῆς Μαρίας ἄνθρωπον. Αἴτιος τούτων γέγονε, περὶ οὗ εἶπον οἱ ἀπόστολοι, Ἰησοῦν τὸν ἀπὸ Ναζαρέτ, ἄνδρα ἀπὸ Θεοῦ ἀποδοδειγμένον εἰς ὑμᾶς... Δι' οὗ σώματος ἀρχιερεὺς καὶ ἀπόστολος γέγονε, καὶ ἐχρημάτισε δι' οὗ παρέδωκεν ἡμῖν μυστηρίου.

IV. 1348, *Ep. CXXX. To Bishop Timotheus.*

Οὕτως ὁ ἄγγελος τοῦ Κυρίου τὸ σῶμα Κύριον προσηγόρευσεν, ἐπειδὴ σῶμα ἦν τοῦ τῶν ὄλων τοῦ Κυρίου. Καὶ αὐτὸς δὲ ὁ Κύριος οὐ τὴν ἀόρατον φύσιν, ἀλλὰ τὸ σῶμα δώσειν ὑπέσχετο ὑπὲρ τῆς τοῦ κόσμου ζωῆς. John vi. "The bread that I will give," &c. Κὰν τῇ τῶν Θεῶν μυστηρίων παραδόσει, λαβὼν τὸ σύμβολον ἔφη, "This is My body," &c. Καὶ οὐδαμῶ περὶ πάθους διαλεχθεὶς τῆς ἀπαθοῦς ἐμνήσθη Θεότητος. Χρηὶ δὲ πρὸ τῶν ἄλλων ἀπάντων τοὺς ἀντιλέγειν ἐπιχειροῦντας ἐρωτᾶσθαι, εἰ συνομολογοῦσιν τελείαν ὑπὸ τοῦ Θεοῦ Λόγου προσειληφθαι τὴν ἀνθρωπεῖαν φύσιν, καὶ εἰ τὴν ἔνωσιν ἀσύγχυτον γεγενῆσθαι φασιν. Εἰ γὰρ ταῦτα συνομολογηθεῖη καὶ τᾶλλα κατὰ τάξιν προβήσεται, καὶ τὸ πάθος τῇ παθητικῇ προσαρμοσθήσεται φύσει.

1384, *Ep. CXLV. To the Monks at Constantinople.*

After quoting John vi. "and many," &c. Καὶ ἕτερα δὲ τοιαῦτα μύριά ἐστιν εἰρεῖν, κὰν τῇ παλαιᾷ κὰν τῇ καινῇ, καὶ τοῦ σώματος καὶ τῆς ψυχῆς δεικνύντα τὴν πρόσληψιν, καὶ ὡς ἐξ Ἀβραὰμ καὶ Δαβὶδ ἔλκει τοῦτο τὸ γένος. Καὶ

of Arimathæa also came to Pilate and asked for the body of the Christ. And the fourfold book of the sacred Gospels expressly teaches us how he both took the body, and how he wrapped it in linen, and how he consigned it to the tomb, &c. &c. He was incapable of suffering and immortal, as being God; and mortal and able to suffer, as being man. But after the resurrection, though the body has remained body, yet it is incapable of suffering and immortal, and truly a Divine body and glorified with Divine glory, (as St Paul says) 'the body of His glory.'

P. 56. "But at least in the handing down of the Divine mysteries He called the bread body and the mixed (liquid) blood. But also it is likely that the body should according to (its) nature be called body, and the blood blood. But our Saviour at least interchanged the names and set on the body the name of the sign, and on the sign the (name) of the body: having in this way named Himself a vine, He spoke of the sign as blood. But His scope is manifest to those that have been initiated in the things of God. For he designed those that take a share of the Divine mysteries not to give heed to the nature of the things seen; but on the contrary, from the interchange of the names to believe in the change that had been made by grace. For He that spoke to them indeed of that which is by nature body as bread, and again moreover named Himself a vine, this Jesus has honoured the seen symbols by speaking of them as His blood and His body; not having changed their nature but having added the grace to the

Ἰωσήφ δὲ ὁ Ἀριμαθαῖος τῷ Πιλάτῳ προσελθὼν ἤτησε τὸ σῶμα τοῦ Χριστοῦ. Καὶ διδάσκει ἡμᾶς διαρρήδη τῶν ἱερῶν Εὐαγγελίων ἢ τετρακτὺς, ὅπως τε ἔλαβε τὸ σῶμα καὶ ὅπως ἐνέειλεσε τῇ συνδόνι καὶ ὅπως τῷ τάφῳ παρέδωκεν. Then a rich catalogue of leaders who taught the same, ἀπαθὴς ἦν καὶ ἀθάνατος ὡς Θεὸς, καὶ θνητὸς καὶ παθητὸς ὡς ἄνθρωπος. Μετὰ δὲ τὴν ἀνάστασιν...εἰ μεμνήσκε σῶμα τὸ σῶμα, ἀλλ' ἀπαθὴς ἔστι καὶ ἀθάτατον. καὶ Θεῖον ὄντως σῶμα, καὶ Θεῖα δόξη δεδοξασμένον. He quotes from St Paul τῷ σῶματι τῆς δόξης Αὐτοῦ.

IV. 56. *Dialog. I. Orth.*

Ἐν δέ γε τῇ τῶν μυστηρίων παραδόσει σῶμα τὸν ἄρτον ἐκάλεσε καὶ αἷμα τὸ κρῖμα... Ἀλλὰ καὶ κατὰ φύσιν τὸ σῶμα ἂν σῶμα εἰκότως κληθεῖν καὶ τὸ αἷμα αἷμα... Ὁ δέ γε Σωτὴρ ὁ ἡμέτερος ἐνήλλαξε τὰ ὀνόματα, καὶ τῷ μὲν σῶματι τὸ τοῦ συμβόλου τέθεικεν ὄνομα, τῷ δὲ συμβόλῳ τὸ τοῦ σώματος οὕτως ἄμπελον Ἐαυτὸν ὀνομάσας, αἷμα τὸ σύμβολον προσηγόρευσε... Δῆλος ὁ σκοπὸς τοῖς τὰ Θεῖα μεμνημένοις. Ἠβουλήθη γὰρ τοὺς τῶν Θεῶν μυστηρίων μεταλαχάνοντας, μὴ τῇ φύσει τῶν βλεπομένων προσέχειν, ἀλλὰ διὰ τῆς τῶν ὀνομάτων ἐναλλαγῆς πιστεύειν τῇ ἐκ τῆς χαρίτος γεγειρημῆι μεταβολῇ. Ὁ γὰρ δὴ τὸ φύσει σῶμα ἄρτον προσαγορεύσας καὶ αὐτὸ πάλιν Ἐαυτὸν ἄμπελον ὀνομάσας οὕτως τὰ ὀρωμενα σύμβολα τῇ τοῦ αἵματος καὶ τοῦ σώματος προσηγορίᾳ τετίμηκεν, οὐ τὴν φύσιν μεταβαλὼν ἀλλὰ τὴν χάριν τῇ φύσει προστεθεικώς... Τινὸς ἡγῆ σύμβολόν τε καὶ τύπον τὴν παναγίαν

nature (of it). Of what, think you, is the all-holy food a sign and type? Of the Godhead of the Master Christ, or of the flesh and the blood? It is manifest that it is of those things of which also they received the appellation. The Lord I conceive had a body.

Letter 145. "For what doubt ever yet arose among the children whom the church nourishes concerning these things? But who of the holy fathers did not bring to them this doctrine? For the compositions of the great Basil are full of it: and those of his fellow-strugglers (for the truth) Gregory and Amphilochius and (the writings) of those in the West, who have continually distinguished themselves in the doctrinal system of grace, Damasus that is over the great Rome, and Ambrose who is over the Milanese, and Cyprian of Carthage, who also received the crown of martyrdom for these doctrines of which I speak. That widely renowned Athanasius was (for these) five times driven out from his flock and compelled to dwell in lands beyond the bounds (of Christendom). But Alexander too, his teacher, contended for these doctrines. Eustathius and Meletius and Flavian, the lights of the East, and Ephraim the lyre of the Spirit and the daily waterer of the Syrians with the flowings of grace, and John and Atticus the loud-sounding heralds of the truth: and they that are more ancient than these, Ignatius and Polycarp, and Irenæus and Justin and Hippolytus, the greater part of whom not only shine forth more than high-priests, but also for ever adorn the vocal company of martyrs, &c. And assuredly indeed he that now

τροφὴν; Τῆς Θεότητος τοῦ Δεσπότου Χριστοῦ, ἢ τοῦ σώματος καὶ τοῦ αἵματος; *Answer.* Δηλοῖ ὡς ἐκείνων ὧν καὶ τὰς προσηγορίας ἐδέξαντο. *Teacher.* Σῶμα δὴπου εἶχεν ὁ Κύριος.

I insert here the beautiful catalogue of fathers in Letter 145, as a kind of retrospective summary to compare with our own judgments of the times. Τίς γὰρ πώποτε περὶ τούτων τοῖς τῆς Ἐκκλησίας τροφίμοις ἀμισθήτησις γέγονε; Τίς δὲ τῶν ἁγίων Πατέρων οὐ τήνδε τὴν διδασκαλίαν προσήνεγκε; Πλήρη γὰρ ταύτης καὶ τὰ τοῦ μεγάλου Βασιλείου συγγράμματα, καὶ τὰ τῶν ἐκείνου συναγωνιστῶν Γρηγορίου καὶ Ἀμφιλοχίου, καὶ τῶν ἐν τῇ Δύσει διαπρεψάντων ἐν τῇ διδασκαλίᾳ τῆς χάριτος, Δαμάσου τοῦ τῆς μεγάλης Ῥώμης, καὶ Ἀμβροσίου τοῦ Μεδιολάνων, καὶ Κυπριάνου τοῦ Καρχήδονος, ἕς καὶ τοῦ μαρτυρίου τὸν στέφανον ἀνεδέξατο ὑπὲρ τούτων τῶν δογμάτων. Ἀθανάσιος ἐκείνος ὁ πολυθρύλλητος πεντάκις ἐξηλάθη τῆς ποιμνῆς, καὶ τὴν ὑπερορίαν οἰκεῖν ἠναγκάσθη. Καὶ Ἀλέξανδρος δὲ ὁ ἐκείνου διδάσκαλος ὑπὲρ τούτων ἠγωνίσαστο τῶν δογμάτων, Εὐστάθιος καὶ Μελέτιος, καὶ Φλαβίανος, τῆς Ἀνατολῆς οἱ φωστήρες, καὶ Ἐφραὴμ, ἢ τοῦ Πνεύματος λύρα ὃ τε Σύρων ἔθνος ἄρδων ὁσήμεραι τοῖς τῆς χάριτος νάμασι, καὶ Ἰωάννης καὶ Ἀττικὸς οἱ τῆς ἀληθείας μεγαλόφωνοι κήρυκες: καὶ οἱ τούτων πρεσβύτεροι Ἰγνάτιος, καὶ Πολύκαρπος, καὶ Εἰρηναῖος καὶ Ἰουστίνος καὶ Ἰππόλυτος, ὧν οἱ πλείους οὐκ ἀρχιερέων προλάμπουσι μόνον, ἀλλὰ καὶ τὸν μαρτύρων διακοσμοῦσι



directs the great Rome and sends out from the West the rays of his right judgments into all parts (of the empire), the most holy Leo, has by his own writings brought to us this same impression of the faith. These all clearly gave their full instructions, &c.

“For Simon indeed and Menander, Cerdo and Marcion altogether deny the Son’s coming into man, and reject the birth from the virgin, calling it a mythology. But Valentine and Basilides and Bardesanes and Harmonius, and they that belong to that society, receive indeed the conception of the virgin and the birth (of Christ), but say that God the Word had taken nothing to Him from the virgin, but made for Himself a kind of passage through her as through a channel, but appeared to men, using an unreal appearance, &c. But Arius and Eunomius said indeed that He had taken a body, but that the Godhead has wrought the part of the soul (in man), &c. [a mistake]. But Apollinarius at least said that He had taken a soul also with the body, but not the reasonable soul that is in man, &c.”

χόρον. Καὶ μὲν δὴ καὶ ὁ τῶν τὴν μεγάλην Ῥώμην ἰθύνων, καὶ τῶν ὀρθῶν δογμάτων τὰς ἀκτῖνας ἐκ τῆς Ἑσπέρας παντόσε ἐκτείνων ὁ ἀγιώτατος Λέων τοῦτον ἡμῖν τῆς πίστεως τὸν χαρακτήρα διὰ τῶν οἰκείων γραμμάτων προσήνεγκεν. Οὗτοι πάντες σαφῶς ἐξεπαίδευσαν κ.τ.λ. The Clements, the Cyrils, Hilary, Tertullian, Gregory of Nyssa, and even Origen, Chrysostom, Augustine and Jerome are omitted.

An earlier part of the letter names heretics; Σίμων μὲν γὰρ καὶ Μένανδρος, Κέρδων καὶ Μαρκίων παντάπασιν ἀρνοῦνται τὴν ἐπαρθρότησιν, καὶ τὴν ἐκ παρθένου γέννησιν μυθολογίαν ἀποκαλοῦσι. Βαλεντίνος δὲ καὶ Βασιλείδης καὶ Βαρδησιάνης καὶ Ἀρμόνιος καὶ οἱ τῆς τούτων συμμορίας δέχονται μὲν τῆς παρθένου τὴν κύησιν καὶ τὸν τόκον, οὐδὲν δὲ τὸν Θεὸν Λόγον ἐκ τῆς παρθένου προσειληφέναι φασί, ἀλλὰ πύροδόν τινα δι’ αὐτῆς ὡς περ διὰ σωληνῶς ποιήσασθαι, ἐπιφανῆναι δὲ τοῖς ἀνθρώποις φαντασίᾳ χρώμενοι, κ.τ.λ. Ἄρειος δὲ καὶ Εὐνόμιος σῶμα μὲν Αὐτὸν ἔφασαν εἰληφέναι, τὴν Θεότητα δὲ τὰ τῆς ψυχῆς ἐνηργηκέναι, κ.τ.λ. Ὁ δὲ γε Ἀπολινάριος καὶ ψυχὴν Αὐτὸν μετὰ τοῦ σώματος ἔφησεν εἰληφέναι ἀλλ’ οὐ τὴν λογικὴν, κ.τ.λ.

(QQ.) PHILLO, BISHOP OF CARPASIUM IN CRETE. D. 394.

As the commentary on Solomon’s Song is perhaps the only relic of this bishop, we may infer that it was highly esteemed. Its marks are quite those of the fourth century; viz. an effort towards accuracy thwarted by an insufficiently restrained bias in favour of loose allegorizing: a bias which very early afflicted the church, and which will probably never die out. He was created bishop by Epiphanius, having been merely a deacon: and if the



expression of the biographer of Epiphanius, κληρικὸς ἀπὸ ῥητόρων, is to be grammatically interpreted, he was originally a pleader in the courts of law. Another mark of the times is to be seen in the saying that Epiphanius is said to choose him to be bishop after a revelation from God and to set him on the throne of the city and of the church of Carpasium. Some prefer to call him Carpathius: but if this were right it would surely never have dropped to the unknown name Carpasius. The work has received two Latin translations; and more than one MS. of it exists

P. 132. “‘Truly the Lord’s throat is as good wine,’ Sol. S. vii. 9. For the throat of the Lord means that of the church. For the ear, Job says, trieth words; but the throat tasteth bread. The church then, having eaten of these spiritual loaves, both of the body and blood of the Lord, has its throat like good wine. For the drinking of wine puts a stop to griefs, and changes the heart to joy. As also this grief-removing name of life, given to take away sins, puts an end to the grief we had before, when Christ says, ‘Take ye and drink, this is My blood which is being shed on your behalf for the remission of sins.’ [If there is a real presence of Christ’s body and blood, forgiveness seems to be rationally a necessary inference, whether recipients are good, or both wicked and impenitent. Yet on the term “goeth down *straight*” he says,] For this drink is for the upright (straight) according to the apostle, who says, 1 Cor. xi. 28 [but a saying following cannot annihilate the undeniable scope of what preceded].

P. 144. Sol. S. viii. 5. “An apple has in itself the two things together, food and drink. Under the mystical bread and drink the church was raised up by Him. For having been betrothed to

*On Song of Solomon. Migne, p. 132. Ch. VII. 9.*

“Ὅντως ὁ λάρυγξ τοῦ Κυρίου ὡς οἶνος ἀγαθός.” Ὁ γὰρ τοῦ Κυρίου λάρυγξ τῆς ἐκκλησίας ἐστιν. “Νοῦς (οὐς) Job xxiv. 3 μὲν γὰρ, φησι, ῥήματα διακρίνει· λάρυγξ δὲ σίτα γέυεται.” Τούτων οὖν τῶν πνευματικῶν σιτίων, τοῦ τε σώματος καὶ αἵματος Χριστοῦ γενομένη ἡ ἐκκλησία, τὸν λάρυγγα ἔχει ὡς οἶνον ἀγαθόν. Οἶνος γὰρ πινόμενος παύει λύπας, καὶ μεταβάλλει τὴν καρδίαν εἰς χαράν. Ὡς καὶ τὸ παυσίλυπον τοῦτο τῆς ζωῆς ὄνομα, εἰς ἄφεςιν διδόμενον ἀμαρτημάτων, παύει ἡμῶν τὴν πρὸ τούτων ἀχθηδόναν, Χριστοῦ λέγοντος, “Λάβετε πίετε, τοῦτό ἐστι τὸ αἷμά Μου, τὸ ὑπὲρ ὑμῶν ἐκχυνόμενον εἰς ἄφεςιν ἀμαρτιῶν.”...Εὐθεσι γὰρ τοῦτο τὸ πόμα, κατὰ τὸν λέγοντα ἀπόστολον, 1 Cor. xi. 28.

*On C. VIII. 5, p. 144, “I raised thee up,” &c.*

Τὸ μῆλον ἐν ἑαυτῷ τὰ δύο ὄμωρον ἔχει βρῶμα καὶ πόμα. Ὑπὸ τὸν μυστικὸν ἄρτον καὶ πόμα ἐξηγέρθη (i.e. ἡ ἐκκλησία) Αὐτῷ. Ἑρμοσμένος

her, to the church coming up white from baptism, Christ naturally ought to be marked by signs and to have both the food of the mysteries and the drink in one form, an apple. But by the Spirit, Who is from His Godhead (see 1 Cor. ii. 12, where there is the same ambiguity about *πνεῦμα* as here), the church mingled together with Him and completed.

P. 100. "I ate my bread with lovingkindness to men; and the cup with innocence.

P. 84. "Consider the flesh of the Only-begotten as a chariot, as in it God hid Himself and as man converses with men. ["Chariot" here is almost equivalent to "vehicle."] 'From the wood,' &c. *i. e.* to say that He comes from the patriarchs in the genealogies, Abraham, Isaac, Jacob, and the rest in order.

P. 125. "The church's neck means I think the most pure band of the deacons: since Christ is the church's Head. But these deacons carry (to the recipients) the body and blood of Christ the Head of the church, *i. e.* as the neck carries the head in the body. For these are the neck of ivory, as the chest of box-tree, of ivory not retaining a stain of dirt, but by purity of life and manner serving the holy mysteries."

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γὰρ αὐτήν, λελευκανισμένην ἀπὸ βαπτίσματος, ἀκολουθῶς ἔδει ὑποσημανθῆναι, καὶ τὴν μυστηριώδη τροφήν τε καὶ πόσιν δι' ἐνὸς εἶδους μήλου... Πνεύματι δὲ τῷ ἀπὸ Θεότητος Αὐτοῦ (τὴν ἐκκλησίαν) συγκρινομένην Αὐτῷ καὶ τελειομένην. It would agree with several fathers had he put the stronger or plainer word *συγκριναμένην*. See also ii. 3, where an apple has three things; scented as well. N.B. In the last sentence *ἔχειν* is wanted, or concord is broken.

P. 100, c. V. 1.

"I ate my bread with my honey." Ἐφαγον τὸ πᾶσχα μετὰ φιλανθρωπίαις. "I drank my wine with my milk." Τὸ ποτήριον μετὰ ἀκακίας.

P. 84, c. III. 9, "Solomon made a chariot," &c., φορεῖον.

Φορεῖον νόμι μοι καὶ αὐτήν τὴν σάρκα τοῦ Μονογενοῦς, ἐν ἣ κατακρίψας τὸν Θεόν, ὡς ἄνθρωπος ἀνθρώποις ὠμίλει, κ.τ.λ. Also the church His seat or chariot like *δίφρος*. "From the wood of Lebanon," ἵνα εἰπῆ, ἀπὸ τῶν γενεαλογουμένων ἀνδρῶν, Ἀβραάμ, Ἰσαάκ, Ἰακώβ, καὶ τῶν καθ' ἑξῆς.

But see p. 125, on vii. 4. The church's neck is as a tower of ivory. Τράχηλος αὐτῆς, οἶμαι, τὸ καθαρώτατον τῶν διακόνων τάγμα: ἐπειδὴ κεφαλὴ τῆς ἐκκλησίας ὁ Χριστός. Οὗτοι δὲ βαστάζουσι τὸ σῶμα τοῦ Χριστοῦ καὶ τὸ αἷμα τὴν κεφαλὴν τῆς ἐκκλησίας. Then something about the mystery of the faith—in the singular. Then Ἐλεφατινὸς γὰρ οὗτοι τράχηλος, καθάπερ τὸ πύξιον, ἐλεφάντινον, ῥύπον μὴ παραδεχόμενον, ἀλλὰ καθαρότητι βίου καὶ τρόπου τοῖς ἁγίοις διακονοῦτες μυστηρίοις.

(1) Singular this magnifying of deacons in him who is said to have gone, *per saltum*, from the diaconate to a bishopric! (2) Is this the first reference to the pyx in ivory? (3) I think this specimen of allegorism will not smite any reader with the love of it. It is a pity that allegory should become disparaged, despised and renounced through its being carried too far. Paul's use of the history of Agar and Sarah, Isaac and Ishmael shews how truth may underlie history. Some of Christ's narratives of facts were parables also.

(RR.) ZENO, BISHOP OF VERONA, MARTYR UNDER GALLIENUS.

D. 380.

P. 391. "Now it is fitting that we should know the peculiar nature of our sacrifice, which is easily known from its opposite. For if a bodily sacrifice is fitting for gods that have bodies of their own, a spiritual sacrifice also is for that reason necessary for God Who is spiritual.—[This is the most reverent mode of rendering it]; which sacrifice is not brought forth out of a sack but from the heart: which is not provided from a herd of filthy sheep, but has a most sweet moral character; which is not strangled to make it die, but, as Isaac, is immolated that it may live, when a spotless mind shall have immolated itself to God... Who, having lost sight of God's separate people, and not rightly calling away others (after them), contaminate with profane fables the Divine sacraments. Now let each one see in what way he takes or offers the sacrifice; for as to offer it in an unworthy way is sacrilege, so to eat it unworthily is deadly: the Scripture teaching in Leviticus, 'Every clean person shall eat the flesh. But whatever soul shall have eaten of the flesh of the sacrifice of salvation, which is the

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*S. Zeno Veronensis Episcopus. M. B. V. P., Paris, 1646, II. p. 391, Ps. XLIX. (L).*

Tillemont and others think the writings genuine.

Nunc sacrificii nostri proprietatem nos convenit nosse, quæ facile ex adverso noscitur. Nam si diis corporalibus sacrificium convenit corporale, utique et spiritali Deo sacrificium est necessarium spirituale; quod non ex sacculo sed corde profertur; quod non bramosis pecudibus sed suavissimis moribus comparatur: quod non jugulatur ut pereat, sed, sicut Isaac, immolatur ut vivat... ubi seipsum candidus animus immolaverit Deo. Then a valuable photographing of the current vices, ending qui profanis fabulis, neglectâ Dei sectâ, alios non bene avocantes, Divina sacramenta contaminant. Jam videat unusquisque quemadmodum sacrificium autumat aut offerat; sicut enim indigne offerre sacrilegium est, ita indigne manducare mortiferum, in Lev. Sc. docente, "omnis mundus manducabit carnem. Anima autem quæcumque mandu-



'sacrifice of the Lord, and his uncleanness is on him, that soul 'shall perish from his people.' Therefore most sweet flowers (of my garden), provide such sacrifices as the Spirit may with pleasure offer, the Father may approve, the Son Who is our Master may glory in as approved, through the same God Who is blessed unto the ages of the ages."

"caverit de carne sacrificii salutaris, quod est Domini, et immunditia "ejus super ipsum est, peribit anima illa de populo suo." Itaque, dulcissimi flores mei, talia sacrificia procurate que Sanctus Spiritus libenter offerat, Pater probet, Filius, Qui magister est noster, probata gloriatur per Eundem, Qui est benedictus in secula seculorum. [*Avocare* sometimes to nullify.]

(SS.) EUSEBIUS OF ALEXANDRIA. END OF FOURTH  
CENTURY.

Angelo Mai says that, as far as he knows, this father was brought to light by Francis Turrian in 1572. A life of this Eusebius in Greek, by his notary Johannes, gives full details of the great Cyril of Alexandria paying him a visit, while he was a simple monk, and how Cyril when he felt death approaching caused Eusebius to be appointed his successor: and this life gives a full account of his fruitful preachings in Alexandria: but alas for the severity of enquiries, another father and not Eusebius really succeeded Cyril! Dioscurus is not one to be forgotten. And no satisfactory explanation of the claim of Eusebius to the patriarchal seat has been discovered. But the writings of this father are realities, and John Damascene, for one, frequently quotes them. It is a pity that the locality of such writings and their date too should not be capable of settlement. An unsuccessful effort has been made to identify him with Eusebius, Bishop of Emesa, who died about 369; whom Jerome calls a standard-bearer of the Arian party. Some place this father in the third century, and make him Bishop of Laodicea; as Euseb. Hist. B. VII.

If we can assume that these remains are not like the Clementines, we may say that this discourse so teems with graphic details of the manner of life in Alexandria in his day that it has been hard to stop the transcribing pen. Historic light of the most interesting kind beams from many sentences. It reminds one of the uncovered secrets of Pompeii and Herculaneum. But



to our own points. The good father seems to mistake the evangelic narrative. The sop which Judas received at the end of the supper was a different thing from the bread given early in the sacred communion; but the father puts the one for the other, but it may be through a slip of memory. He says, "Judas then "having received the bread" (of communion) "went immediately "out." He appears to mean this. At any rate he errs in pronouncing his going out the beginning of his destruction, for Judas had sold Jesus to the high-priests immediately after the supper in Simon's house. But the father had a point to make; and in his haste his arguments on behalf of every congregation remaining in church to the end of the service are laid on a false basis.

But it is still more worthy of notice that he first forbids any to touch food before service was ended, and says that if anyone touched food and then communicated he would have his lot with Judas: and then touching upon the guilt of communicating with crimes unrepented of he only makes this equal to the last offence. Such an offender τῆς αὐτῆς ἐστὶ κρίσεως, is in the same condemnation (judgment) with a man who receives the communion not fasting!

The account also of the use to be made of the Sabbath day savours somewhat of that method of making religion a kind of score—a standing account of outward acts of sin followed by external repentances and absolutions: the clearing away of which system is made by Ullmann the fundamental work of the great Reformation. The father says again and again similar things to that in the last extract, that the offences of the six days are to be "loosed" on the Lord's day: and it is plain that the central idea is the obtaining of forgiveness in this sacrament: but the breaking of Christ's body and the shedding of Christ's blood for the remission of sins took place on Calvary and not in this sacrament, except in a figure.

P. 414. "After the dismissal of the church, on the day of the holy Lord's (festival), as the blessed Eusebius the bishop was sitting, Alexander came forward, and says to him, I beseech thee, my lord, on what account is it necessary for us to keep the Lord's

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*Migne 414. On the Lord's Day. Address 16.*

Μετὰ τὴν ἀπόλυσιν τῆς ἐκκλησίας, ἐν ἡμέρᾳ τῆς ἁγίας Κυριακῆς, καθεζομένου τοῦ μακαρίου Εὐσεβίου τοῦ ἐπισκόπου, προσελθὼν ὁ Ἀλέξανδρος λέγει αὐτῷ· Δέομαί σου, κύριε μου, τίνας ἔνεκεν ἡμῖν ἐστὶν ἀνάγκαιον

(day) and not to work, and what kind of gain have we (in) not working? But the blessed, *i.e.* saint, began to say, Hear, son, and I will tell thee on what account it has been handed down that we keep the Lord's day and work not. When the Lord gave the mystery to His disciples, He took the bread and blessed it and brake and gave to His disciples, saying, Take ye and eat, this is My body which is being broken on your behalf unto the remission of sins. In like manner He gave the cup also to them saying, Drink ye of it all. This is My blood, that is of the new covenant that is being shed on behalf of you and many unto remission of sins. Do this for My remembrance, He says. The holy day of the Lord's (feast) is therefore a remembrance of the Lord. For on this account it was also called the Lord's, as the lord of the days. For before the Master's suffering it was not called the Lord's, but the first day. On this day then the Lord made the commencement of the resurrection, I mean of the making of the world, and on this very day He gave to the world the commencement of the resurrection; on this day, as we said, He bade us celebrate the sacred mysteries. Such a day then has been to us the beginning of all goodness, the beginning of the creation of the world, the beginning of the resurrection, the beginning of the week. This day having three beginnings shews the beginning of the excessively holy Trinity... Be early then in the church of God, approach the Master, confess thy sins to Him, repent in prayer and with a contrite heart, continue in the Divine and sacred public service (liturgy), complete thy prayer, by no means going

φυλάττειν τὴν Κυριακὴν καὶ μὴ ἐργάζεσθαι, καὶ ποῖον κέρδος ἔχομεν μὴ ἐργαζόμενοι; Ὁ δὲ μακάριος ἤρξατο λέγειν, Ἄκουσον τέκνον, καὶ ἐρῶ σοι τίνος χάριν παραδέδοται τὸ φυλάσσειν ἡμᾶς τὴν Κυριακὴν καὶ μὴ ἐργάζεσθαι. Ὅτε παρέδωκεν ὁ Κύριος τὸ μυστήριον τοῖς μαθηταῖς, λαβὼν τὸν ἄρτον εὐλόγησεν καὶ κλάσας ἔδωκε τοῖς μαθηταῖς αὐτοῦ λέγων, "Λάβετε φάγετε, τοῦτό ἐστί Μου τὸ σῶμα, τὸ ὑπὲρ ὑμῶν κλώμενον εἰς ἄφεσιν ἁμαρτιῶν." Ὁμοίως καὶ τὸ ποτήριον δέδωκεν αὐτοῖς λέγων "Πίετε ἐξ αὐτοῦ πάντες. Τοῦτό ἐστι τὸ αἷμά Μου, τὸ τῆς καινῆς διαθήκης τὸ ὑπὲρ ὑμῶν καὶ πολλῶν ἐκχυνόμενον, εἰς ἄφεσιν ἁμαρτιῶν. Τοῦτο ποιεῖτε εἰς τὴν Ἐμὴν ἀνάμνησιν," φησι. Ἀνάμνησις τοίνυν τοῦ Κυρίου ἐστὶν ἡ τῆς Κυριακῆς ἀγία ἡμέρα. Διὰ γὰρ τοῦτο καὶ Κυριακὴ ἐκλήθη, ὡς κυρία τῶν ἡμερῶν. Πρὸ γὰρ τοῦ Δεσποτικοῦ πάθους οὐκ ἐλέγετο Κυριακὴ, ἀλλὰ πρώτη ἡμέρα. Ἐν ταύτῃ τῇ ἡμέρᾳ τὴν ἀπαρχὴν τῆς ἀναστάσεως, ἤγουν τῆς κοσμοποιίας, ἤρξατο ὁ Κύριος· καὶ ἐν αὐτῇ τῇ ἡμέρᾳ τὴν ἀπαρχὴν τῆς ἀναστάσεως ἔδωρήσατο τῷ κόσμῳ· ἐν ταύτῃ τῇ ἡμέρᾳ, ὡς ἔφημεν, καὶ τῶν ἁγίων μυστηρίων ἐκέλευσεν ἐπιτελεῖσθαι. Ἀρχὴ οὖν πάσης ἀγαθοσύνης γέγονεν ἡμῖν ἡ τωαῦτή ἡμέρα, ἀρχὴ κτίσεως κόσμου, ἀρχὴ ἀναστάσεως, ἀρχὴ ἔβδομάδος. Τρεῖς ἀρχὰς ἔχουσα ἡ ἡμέρα αὕτη, Τριάδος τῆς ὑπεραγίας τὴν ἀρχὴν ἐποφαινεῖ... Ὁρθρίον οὖν ἐν τῇ τοῦ Θεοῦ ἐκκλησίᾳ, προσέλθε τῷ Δεσπότη, ἐξομολογῆσαι αὐτῷ τὰ ἁμαρτήματά σου, μετανοήσον ἐν εὐχῇ καὶ καρδίᾳ σεντετριμμένῃ, παράμεινον ἐν τῇ Θεῖᾳ καὶ ἱερᾷ λειτουργίᾳ, πληρῶσον σου τὴν εὐχὴν, μηδαμῶς πρὸ τῆς ἀπολύσεως ἐξερχόμενος. Ἴδε

out before the dismissal. See thy Master divided and distributed and not consumed (lit. expended). And, if thou hast thy conscience clear, approach and partake of the body and the blood of the Lord. But if thy conscience condemns thee in wicked and strange works refuse for thyself the partaking, until thou put it right by repentance; but wait for the prayer and do not go out of the church till (unless) thou hast been dismissed. Remember Judas the traitor. For his not having waited with all in the prayer became the beginning of his perdition. But (says the Gospel), having received the bread, he went out first of all, and immediately Satan entered into him. If then thou shouldst go out before the dismissal, thou hast become an imitator of Judas. Surely thou art not then going on account of a short hour to be condemned with Judas. The waiting does not hurt thee at all. The church has not snow (falling) within, nor fire, nor any other afflictive thing; but (it is) only that there is need of patience for one interval, and (then) thy prayer has been finished. But they that fear God look for the Lord's (day), that they may send up their prayer to God, and may enjoy the precious body and blood. What do they that come into the church behold? I tell thee. The Master Christ lying on the holy table, the thrice-holy hymn of the seraphim being sung, the presence and coming down of the Holy Spirit (on the elements), the prophet and king David resounding, the blessed apostle Paul sounding his own doctrine in the ears of all, the hymn of the angels, the unceasing Hallelujah, evangelic voices, the Master's injunctions, &c.

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σοῦ τὸν Δεσπότην μεριζόμενον καὶ διαδόμενον καὶ μὴ δαπανώμενον. Καὶ εἰ μὲν ἔχεις καθαρὸν σου τὸ συνειδὸς προσέλθε καὶ κοινώνησον τοῦ σώματος καὶ τοῦ αἵματος τοῦ Κυρίου. Εἰ δὲ κατακρίνει σε τὸ συνειδὸς, ἐν πονηροῖς καὶ ἀτόποις ἔργοις, τὴν μὲν κοινωσίαν παραιτήσῃ, μέχρις ἂν διορθώσῃ ἑαυτὴν διὰ μετανοίας, τὴν δὲ εὐχὴν παράμεινον, καὶ μὴ ἐξέλθῃς τῆς ἐκκλησίας εἰ μὴ ἀπολυθῆς. Μνήσθητι Ἰουδα τοῦ προδότου. Ἐκείνου γὰρ ἀρχὴ τῆς ἀπωλείας τὸ μὴ παραμείναι μετὰ πάντων ἐν τῇ εὐχῇ γέγονε. Λαβὼν δέ, φησιν, τὸν ἄρτον, πρῶτος πάντων ἐξῆλθεν, καὶ εὐθέως εἰσῆλθεν εἰς αὐτὸν ὁ Σατανᾶς. Ἐὰν οὖν πρὸ τῆς ἀπολύσεως ἐξέλθῃς, μιμητὴς γέγονας τοῦ Ἰουδα. Μὴ τοίνυν διὰ βραχείαν ὥραν μέλλεις μετὰ τοῦ Ἰουδα κατακρίνεσθαι; Οὐδὲν σε βλάπτει ἢ παραμονή. Οὐ χίνας ἔχει ἡ ἐκκλησία ἔνδον, οὐ πῦρ, οὐχ ἕτερον κολαστήριον οὐδὲν, ἀλλ' ἡ μόνον ὑπομονῆς ἐστὶ χρεία ῥοπῆς μίας, καὶ ἀπήρτισται σου ἡ εὐχή... Οἱ δὲ φοβούμενοι τὸν Θεὸν ἐκδέχονται τὴν Κυριακὴν ἵνα τὴν εὐχὴν τῷ Θεῷ ἀναπέμψωσι καὶ τοῦ τιμίου σώματος καὶ αἵματος ἀπολαύσωσιν... Τί θεωροῦσιν οἱ ἐρχόμενοι εἰς τὴν ἐκκλησίαν; Ἐγὼ σοι λέγω. Τὸν Δεσπότην Χριστὸν ἐπὶ τῆς ἱερᾶς τραπέζης ἀνακείμενον, τῶν Σεραφίμ τὸν τρισάμιον ὕμνον ἀδόμενον, Πνεύματος ἁγίου παρουσίαν καὶ ἐπιφύοιτησιν, τὸν προφήτην καὶ βασιλέα Δαβὶδ κελαδοῦμενον, τὸν εὐλογημένον ἀπόστολον Παῦλον τὴν οἰκίαν ἐνηχοῦντα διδασκαλίαν ταῖς τῶν ἀπάντων ἀκοαῖς, τὸν τῶν ἀγγέλων ὕμνον, τὸ ἀκατάπαυστον ἀλληλουΐα, εὐαγγελικὰς φωνὰς, Δεσποτικά παραγγέλματα, κ.τ.λ.



P. 420. "But if also anyone of the laity tastes food before the dismissal, he is liable to a charge and punishment. But if he has tasted food and communicated the mysteries, his portion will be with the traitor Judas. I know of many that in the day of the holy passover have eaten food and partaken; and woe to their soul, and especially if they be of adult age; because instead of loosing their sins they rather lay the burden of this on them. But also he that is conscious with himself of wicked works and partakes before he has washed these things off from him by repentance, is (partaker) of the same condemnation... But as many as are without accusation ought to continue unto the dismissal and so to communicate.

P. 415. "God has given to us the six days to work, and He has given to us the first for prayer and rest and for loosing of evil things; and that if in anything we have committed sins in the six days, we may wholly propitiate God for these things on the day of the Lord's (feast)."

P. 420 B.

Ἐὰν δὲ καὶ πρὸ τῆς ἀπολύσεως γεύσῃται τις τῶν λαϊκῶν, μεγάλης κρίσεως καὶ τιμωρίας ἐνοχός ἐστιν. Ἐὰν δὲ καὶ γευσάμενος κοινωνήσῃ τοῖς μυστηρίοις, μετὰ τοῦ προδότου Ἰούδα ἡ μέρος αὐτοῦ ἐστιν. Πολλοὺς οἶδα ἐν τῇ τοῦ ἁγίου πάσχα ἡμέρᾳ γευσασμένους καὶ κοινωνήσαντας· καὶ οὐαὶ τῇ ψυχῇ αὐτῶν, καὶ μάλιστα εἰ ἐν ἡλικίᾳ τελείᾳ ᾧσιν, ὅτι ἀντὶ τοῦ λύνειν τὰ ἁμαρτήματα, μᾶλλον ἐπιφορτίζουσι ταῦτα. Ἀλλὰ καὶ ὁ ποιηρὰ ἔργα αὐτῷ συνειδώς, κατὰ πρὶν ἢ ταῦτα διὰ τῆς μετανοίας ἀπονίψασθαι, κοινωνῶν, τῆς αὐτῆς ἐστι κατακρίσεως... Ὅσοι δὲ καὶ ἀνέγκλητοι ὑπάρχουσιν, ὀφείλουσι καρτερεῖν μέχρι τῆς ἀπολύσεως καὶ οὕτω κοινωνεῖν.

P. 415 B.

Τὰς ἕξ ἡμέρας δέδωκεν ἡμῖν ὁ Θεὸς, ἐργάζεσθαι· καὶ τὴν μίαν δέδωκεν ἡμῖν εἰς εὐχὴν καὶ ἀνάπαυσιν καὶ λύσιν κακῶν, ἵνα εἴτι (not εἴτε) ἐν ταῖς ἕξ ἡμέραις ἁμαρτήματα πεποιήκαμεν, ὑπὲρ τούτων ἐν τῇ τῆς Κυριακῆς ἡμέρᾳ τῷ Θεῷ ἐξιλασκώμεθα.

THEODORE OF IERACLEA IN THRACE.

Dr Pusey in his Note S cites something as from him on Ps. xxxiii. 9, and gives a reference at the foot of the page "in Corderii Cat. I. 596." Now Corderius gives (1) a translation of the Psalm, (2) his own summary of the collected doctrine of others upon it, and (3) citations from sundry fathers on each verse in succession (not on all). Now Dr Pusey's citation attributed to the above divine is in section (2), p. 596: and therefore is not by Corderius assigned to this Theodore nor to anyone in particular: and when in section (3) he cites individual fathers he does not cite him but only Theodore (of Mopsuestia), Cyril and Eusebius. Migne gives his Commentary on Isaiah.



## THE FIFTH CENTURY.

(A.) ST GAUDENTIUS OF BRESCIA (BRIXIA IN N. ITALY).  
D. 427.

HEFELE points out a slip of Dr Bähr, who calls this saint, Bishop of Brixen. The day and the land of his birth are alike unknown. He is one of those that were unwilling to receive the episcopal office: until he was constrained by the affection of the people. The bishops of the province and at the head of them St Ambrose united in exercising the friendly pressure. He had the honour of being one of the Latin bishops that Honorius sent to intercede in behalf of the exiled and persecuted John Chrysostom. Du Pin severely condemns his style, as Hefele cites from Du Pin's *Nouvelle Bibliothèque*. The only difficulty is why this author is singled out for special chastisement on this score; for good Latin in the fathers is quite the exception, and yet after Jerome's brilliant example there was less excuse. This saint preached and published a panegyric on his predecessor St Philastrius, to which we owe all that we know regarding that deservedly popular pastor and bishop.

Tract II. *On the reason of the sacrament.* "Let as many therefore as, calling upon the Lord, receive salvation, by the extinction of the Egyptians, learn to eat the passover not as the foolish Jews, who after the advent of the Truth yet follow a shadow, *i.e.* the sheep which each (head) of every house is killing on the fourteenth day of the first month, &c. For from the time when He came Whose shadow that sheep was, that true Lamb of

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*Gaudentius, Mon. Patrum Orthodox., Vol. II. Basle, 1569.*  
*Tract. II. de ratione sac. &c., p. 1801.*

Quotquot igitur invocantes Dominum salutem recipimus, extinctis Ægyptiis discamus manducare pascha, non sicut insipientes Judæi, qui post adventum Veritatis adhuc umbram sequuntur, quem (ovem sc.) quisque per unamquamque domum quartâdecimâ mensis primi occidens et comedens. Ex quo enim venit Cujus umbra fuerat iste ovis, verus

God the Lord Jesus Who takes away the world's sins, and Who said 'Unless ye, &c.,' the Jews now in vain carnally practise that which if they act not in it spiritually with us, they cannot have life in them. For a figure is not the truth but the imitation of the truth. Christ also, sacrificed in the mystery of bread and wine through every building of the churches, gives life when believed in, and sanctifies the consecraters when consecrated. This is the flesh of the Lamb: this is the blood... The Creator and Lord of all natures therefore, Who brings forth bread from the earth, does again make His own body out of bread, for He both is able and hath promised it. And He Who made wine out of water, makes also His blood out of wine... We have called the limbs of the Lamb of God His scriptures, &c... [A long comparison is run between the parts of the lamb and the ordinances respecting it as representing how we should regard and use and eat the Scriptures. He connects 'the loins of the Israelites being girded' with Levi being 'yet in the loins of Abraham' when Melchisedek met him, &c....] It is, he says, the passover of the Lord, *i.e.* the Lord's passing over, lest you should think that earthly, which has been made Heavenly by Him Who passes into it and made it His own body and blood.

P. 1803. " 'Unless ye, &c.' For He willed His own benefits to remain with us: He willed that the souls that are redeemed by His own precious blood should ever be sanctified by the likeness of His own special passion: and by this (He also willed) that we, both priests themselves and sheep alike, having daily before our eyes the pattern of Christ's passion, daily also carrying it in our hands, taking it even in our mouths and our breasts, should hold it

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Ille Agnus Dei Dominus Jesus, Qui tollit peccata mundi, et dixit "Unless ye eat, &c.," frustra jam Judei carnaliter exercent quod, nisi nobiscum spiritualiter fecerint, habere in se vitam non poterunt... Figura non est veritas sed imitatio veritatis... Idem per singulas ecclesiarum domos in mysterio panis et vini reficit immolatus, vivificat creditus, consecrantes sanctificat consecratus. Hæc Agni caro, hic sanguis est... Ipse igitur naturarum Creator et Dominus, Qui producit de terrâ panem, de pane rursus, quia et potest et promisit, efficit proprium corpus. Et Qui de aquâ vinum fecit, et de vino sanguinem Suum... Membra Agni Dei Scripturas Ejus diximus... Pascha est, inquit, Domini, *i.e.* transitus Domini, ne terrenum putes quod cœleste effectum est, per Eum Qui transit in illud, et fecit illud Suum corpus et sanguinem...

P. 1803. "Unless ye eat," &c. &c.

Voluit enim beneficia Sua permanere apud nos; voluit animas pretioso sanguine Suo redemptas semper sanctificari per imaginem propriæ passionis... quo et ipsi sacerdotes et oves pariter fidelium populi, exemplar passionis Christi ante oculos habentes quotidie et gerentes in manibus, ore etiam sumentes et pectore, redemptionis nostræ indelebili

by an indelible memory of our redemption, and should obtain a sweet medicine of eternal protection against the poisons of the devil. Receive ye with yourselves this sacrifice of the passover, ye sheep of the Saviour going out from the power of Egypt and Pharaoh (*i.e.*) the devil with all the eagerness of a religious heart, as from our Lord Jesus Christ. May the blessings which we believe to be in His own sacraments, make holy the inner parts of our hearts (bowels), as His inestimable virtue remains for all ages.

P. 1805. "But at even, either of this world, &c., or also at the setting of the sun, since when the God was crucified, the sun set, &c."

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(qy. not indebili) memoriâ teneamus et contra venena diaboli dulcem medicinam æterni tutaminis consequamini... Hoc sacrificium paschæ, Salvatoris oves, de potestate Ægypti et Pharaonis diaboli exeuntes, totâ nobiscum religiosi cordis aviditate percipite, ut ab Ipso Domino nostro Jesu Christo. Quæ sacramentis Suis inesse credimus, viscerum nostrorum sanctificent interna, Cujus virtus inæstimabilis permanet in omnia sæcula,

P. 1805, *Tract. III.*

"Ad vesperum" autem, sive hujus mundi &c. sive etiam ad ipsius solis occasum, quoniam crucifixo Deo occidit sol, &c.

(B.) HILARY OF ARLES. B. 401. D. 449.

St Honoratus, who founded the monastery in one of the two Lerin islands near Cannes, is almost constantly called the father of this Hilary; but Gieseler's mode of speaking seems to justify us in thinking that Honoratus was only his spiritual parent. It is said that he constrained Hilary to enter that house of monks where he had for companions, among others, Lupus afterwards Bishop of Troyes, and Vincent the author of the *Commonitorium*. In 426 Honoratus was made Bishop of Arles: but in three years he died, and Hilary succeeded him. This Hilary is called one of the glories of the French church. He also is a saint Hilary. His first act was to persuade the clergy of the cathedral to live in common, and he founded convents in the city. He preached much and sold the sacred jewellery and plate to redeem French captives. His long persecution of Chelidonius and struggle thereupon with Pope Leo, arose in part from Chelidonius having married a widow a little while before his ordination: but it bears the mark in part of a local struggle between Arles and Vienne. The dream that he had

just before he died is too characteristic of the times to be passed over. For the same reason notice is taken of the prayer with which his life of Honoratus concludes.

P. 1239. "His mind was so far relaxed in sleep that also the manifestation of the great and singular reward represented to his eyes the ornaments of his own excellencies. He sees himself in the performance of the sacred mysteries. He beholds Aaron formerly decorated with the covering of the high-priestly tunic, which according to the Divine command through Moses had been woven with so wonderful a richness of embroidery, that his breast was adorned with the manifold and differing splendours of twelve gems, and that his shoulders were clothed with the same robe's snowy whiteness: that his limbs also were surrounded with a stole shining with different varieties of colour, the stole that the skilled hand of spiritual artists decorated with fine linen of saffron tint shot with the ray of hyacinth and was precious through having the two colours. The beautiful ornaments, more precious than I have said, because they were formed and put together under God's direction. The sound of bells stirred, as he stepped stately forward, and they, struck inwardly against pomegranates, were sounding forth by clear blows a ringing that came forth with a saving significance. And when he seemed to see himself thus typically adorned with the gifts and rewards and acknowledgments of lasting merits, with the weakness of a man's desire he by all means insisted on these vestments being set upon his own person. [Whether this wish was really a part of the dream or an addition of the ritual-loving disciple, it is equally a mark of the times and an intimation of "the stuff" that clerical dreams were occasionally made of.]

*Life of St Hilary by one of his disciples. Migne, p. 1239, c. 19.*

Mens ejus ad hoc in sopore relaxata est ut et singularis præmii magnitudo patefacta virtutum suarum depingeret ornamenta. Videt sacris se interesse mysteriis. Intuetur tunicæ Aaron quondam pontificis tegmine decoratum, quod Divinâ per Moysen jussione mirâ tum fuerat artis varietate contextum. Duodecim gemmarum multiplici ac diverso splendore pectus ornari, ejusdemque niveo humeros fulgore vestiri. Stola quoque dispari varietate micante membra circumdari, quam bysso croceo jacinthi radio coruscante, colore dissono pretiosam spiritualium manus docta decoravit artificium. Pretiosiora pulchritudinum quam diximus ornamenta, quia Deo sunt auctore formata atque constructa. Timivolentia commota gressibus incedentis et intrinsecus malogranatis illisa, icibus claris personabant extrinsecus salutiferumque tintum. Cumque ita meritorum perennium donis, præmiis atque numeribus se cerneret adornatum, *humano affectu adijci sibi desuper vestimenta omnimodis flagitabat. Quod ubi didicist abnegari, et vidit filium suum*



And when he found that this was denied to him, and his own son the holy Ravennius set himself to consecrating the Divine mysteries, he understood that his own removal was near, &c., &c. [Yet it is fair to state that in his dying exhortation CXX. there is no mention of the Lord's supper or of the robes to be used in ministering it.]

P. 1272. "Remember, therefore, O friend of God, remember us continually, standing by God in a spotless state, singing that new song and following the Lamb whithersoever He goeth. Thou art an attendant on Him, thou art a patron for us, an acceptable interpreter of our prayers and a powerful pleader for us. Bear in the prayers of me, a child of the flock, which I pour out at thy sepulchre. Obtain for us that we all, conspiring with one object, may, both priest and people together, deserve to obtain in some degree what thou hast commanded, and what thou hast taught, through our Lord Jesus Christ, &c."

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sanctum Ravennium applicari ad *Divina mysteria consecranda*, intellexit se esse migraturum, &c. &c.

P. 1272. *Prayer closing the Life of S. Honoratus by S. Hilary of Arles.*

Memento itaque, amice Dei, memento jugiter nostri, Deo incoinquinatus assistens, canens illud canticum novum, et sequens Agnum quocumque vadit. Tu Illi pedissequus: *tu nobis patronus orationum nostrarum interpret acceptabilis et fortis assertor. Perfusus ad sepulchrum tuum alumni gregis preces perfer. Impetra ut conspiratione communi omnes simul sacerdos et populus, quæ jussisti, quæ docuisti, aliquatenus obtinere mereamur. Per Dominum nostrum, &c. &c.*

(C.) SOCRATES THE HISTORIAN. B. 380.

He was born at Constantinople, and indicates it by his pleasant and refined style. His history reaches from 306 to 439. Photius pronounces him not well versed in doctrinal theology. But his exactitude and fidelity never succumb to titles or dignities. He began by following Rufinus, but it cost him the labour of rewriting a considerable part, trusting now to a general induction of particulars from all credible sources. He was one of those well-educated laymen (unless p. 637 A contradicts it), whom we long to see take in hand the church of Christ and its history. Eusebius is doubtless the father of church history; but like Herodotus he recounts strange marvels as well as reliable truth. In this respect his successor claims a higher degree of confidence. But the delight of having several independent authorities, to set forth to us the

events both great and small of this critical period of the church's existence, might well make us tolerant of the worst faults that we can detect in any of their pages. To exhibit a perfect text of these authors would be to merit the gratitude of the world. Dr Burton died with that of Eusebius in his hands.

P. 101. "When the king then asked, Why then do you separate from the communion? he began to speak of what was done in the time of Decius during the persecution, and mentioned the precision of the severe canon, viz. that those that have fallen into such a sin after baptism, as the Divine scriptures call a sin unto death, must not be counted worthy of the communion of the Divine mysteries, but must indeed turn themselves to repentance and wait for the hope of their pardon, not from the priests but from God, Who is able and has authority to forgive sins. When Acesius said this, the king replied, 'Set a ladder, Acesius, and go up to heaven alone.'

P. 636. "But concerning communions, such other points as these. For while the churches everywhere in the world perform the mysteries on the sabbath day (Saturday) in every week, the Christians in Alexandria and in Rome from some ancient custom refused to do this. But the Egyptians who are neighbours to the Alexandrians and those that dwell in the Thebaid, maintain assemblies indeed on the sabbath (Saturday), but yet do not, as is the custom for Christians, partake of the mysteries (there). For

*Opera, Migno, P. 101. Hist. Lib. I. c. X.*

The emperor Constantine tries to bring the Novatians and their bishop Acesius to unity about the faith, and on the time of keeping Easter. Acesius says he holds both. Ἐπανερωμένου οὖν τοῦ βασιλέως, Διὰ τί οὖν τῆς κοινωνίας χωρίζῃ; Ἐκεῖνος τὰ ἐπὶ Δεκίου γεγόμενα κατὰ τὸν διωγμὸν ἐδίδασκε καὶ τὴν ἀκριβείαν τοῦ αὐστηροῦ κανόνος ἔλεγε, ὡς ἄρα οὐ χρὴ τοῖς μετὰ τὸ βάπτισμα ἡμαρτηκότας ἁμαρτίαν, ἣν πρὸς θάνατον καλοῦσιν αἱ Θεῖαι γραφαὶ, τῆς κοινωνίας τῶν Θεῶν μυστηρίων ἀξιῶσθαι· ἀλλ' ἐπὶ μετάνοιαν μὲν αὐτοῖς προτρέπειν, ἐλπίδα δὲ τῆς ἀφέσεως, μὴ παρὰ τῶν ἱερέων, ἀλλὰ παρὰ τοῦ Θεοῦ ἐκδέχεσθαι, τοῦ δυναμένου καὶ ἐξουσίαν ἔχοντος συγχωρεῖν ἁμαρτήματα. Ταῦτα εἰπόντος τοῦ Ἀκεσίου, ἐπειπὲν τὸν βασιλέα, Θεὸς, ὃ Ἀκέσιε, κλίμακα, καὶ μόνος ἀνάβηθι εἰς τὸν οὐρανόν.

C. 29 records that they had agreed with Rome about the time of celebrating Easter, and P. 92.

*P. 636, Lib. V. c. 22.*

After treating of fasting, Περὶ δὲ συνάξεων ἕτερα τοιαῦτα. Τῶν γὰρ πανταχοῦ τῆς οἰκουμένης ἐκκλησιῶν ἐν ἡμέρᾳ σαββάτων κατὰ πάσαν ἐβδομάδας περίωδον ἐπιτελουσῶν τὰ μυστήρια, οἱ ἐν Ἀλεξανδρείᾳ καὶ ἐν Ῥώμῃ ἕκ τινος ἀρχαίας παραδόσεως τοῦτο ποιεῖν παρητήσαντο. Αἰγύπτιοι δὲ, γείτορες οὗτες Ἀλεξανδρίων, καὶ οἱ τὴν Θηβαίδα οἰκῶντες, ἐν σαββάτῳ μὲν ποιοῦνται συνάξεις, οὐκ, ὡς ἔθος δὲ Χριστιανοῖς, τῶν μυστηρίων μετα-

after having had banquets and filled themselves with all kinds of eatables, about evening they make their offerings and partake of the mysteries. But again, in Alexandria on the fourth day (Wednesday) and on the day that is called the preparation (Friday) both the Scriptures are read (in church) and the teachers interpret them, and every part of the communion office is gone through except the rite of the mysteries. And this is the ancient custom in Alexandria: for Origen also seems to have mostly in those days in the church (a man that being a wise teacher and having considered that the impossibility of Moses' law is its being too weak to be given to the letter) to have raised the word regarding the passover (*i.e.* the Lord's supper) up into contemplation, saying that it had only been truly done at the one passover (*i.e.* Maundy Thursday).

P. 728. "Sisinnius was asked, Where it is written that he that has been consecrated is to be clothed in white? and he said, Tell me first where it is written that the bishop wear a black robe?"

P. 793. *A Note on Diptychs.* "The diptychs were church books, that contained besides other things the names of dead saints, which used to be recited in mass, &c. They consisted of a double board, in one (half) of which the names of patriarchs, &c., that were alive, were written, and in the other the names of dead, &c. A very ancient custom.

λαμβάνουσι. Μετὰ γὰρ τὸ εὐωχηθῆναι καὶ παντοίων ἐδεσμάτων ἐμφορηθῆναι, περὶ ἐσπέραν προσφέροντες τῶν μυστηρίων μεταλαμβάνουσιν. Αὐθις δὲ ἐν Ἀλεξανδρείᾳ τῇ τετράδι καὶ τῇ λεγομένη παρασκευῇ Γραφαὶ τε ἀναγινώσκονται καὶ οἱ διδάσκαλοι ταύτας ἐρμηνεύουσι, πάντα τε τὰ συνάξεως γίνεται δίχα τῆς τῶν μυστηρίων τελετῆς. Καὶ τοῦτό ἐστιν ἐν Ἀλεξανδρείᾳ ἔθος ἀρχαῖον. Καὶ γὰρ Ὀριγένης τὰ πολλὰ ἐν ταύταις ταῖς ἡμέραις φαίνεται ἐπὶ τῆς ἐκκλησίας διδάξας, ὅστις σοφὸς ὦν διδάσκαλος, καὶ κατιδὼν ὅτι τὸ ἀδύνατον τοῦ νόμου Μωϋσέως ἀσθενεῖ πρὸς τὸ γράμμα ἀποδοθῆναι, τὸν περὶ τοῦ πάσχα λόγον εἰς θεωρίαν ἀνήγαγεν, ἐν πάσχα μόνον ἀληθινὸν γεγενῆσθαι λέγων, κ.τ.λ.

P. 728, *Lib. VI. c. 22.*

Sisinnius a Novatian minister wore a white robe and was asked Πού γέγραπται λευκὰ τὸν ἱερωμένον ἀμφιένυσθαι; Ὁ δὲ, "Σὺ πρότερον," ἔφη, "εἰπέ ποῦ γέγραπται μέλαιναν ἐσθῆτα φορεῖν τὸν ἐπίσκοπον." *Eccles. ix. 8.*

*A variorum note p. 793, 4.*

Diptycha erant libri ecclesiastici, qui, præter alia, continebant nomina mortuorum sanctorum, quæ in missâ recitabantur, &c. Tabulâ duplici constabant quarum in unâ patriarcharum, &c., qui in vivis erant nomina inscribabantur: in alterâ mortuorum, &c. Mos satis antiquus, &c.

P. 640. "But in Antioch of Syria the church has an opposite custom. For the altar does not look to the east, but on the contrary to the west. [P. 641.] But to write in my book all the customs that exist in the churches, city by city and district by district, would be laborious or rather impossible. Enough to shew that the feast of passover (Easter) has had through some custom different honour in different countries (or regions)."

P. 640 A.

Ἐν Ἀντιοχείᾳ δὲ τῆς Συρίας ἡ ἐκκλησία ἀντίτροφον ἔχει τὴν θέσιν. Οὐ γὰρ πρὸς ἀνατολὰς τὸ θυσιαστήριον, ἀλλὰ πρὸς δύσιν ὄρα. [P. 641 A.] Πάντα δὲ τὰ ἐν ταῖς ἐκκλησίαις ἔθη κατὰ πόλεις καὶ χώρας, γεινόμενα ἐγγράφειν, ἐργῶδες, μᾶλλον δὲ ἀδύνατον...πρὸς ἀπόδειξιν τὴν ἑορτὴν τοῦ πάσχα ἐκ συνηθείας τινος κατὰ χώρας διάφορον ἐσχηκέναι τιμῆν.

(D.) HERMIAS SOZOMENUS. D. 450.

He was a native of Palestine, but went to the Eastern capital to study, and became a barrister. But history was his favourite science, and his attempt in it was to abridge the facts between the birth of Christ and Constantine's conquest over Licinius. But his surviving history begins not till 324, and ends at 439. It embraces that part of Christian history, which fixed the character of Christianity at least for ages: if indeed we be not also under its influence to a great extent both for good and for evil in this nineteenth century. St Hilarion the patriarch of monks found him in Bethel, his birthplace near Gaza, and cast his mantle on him. He remained indeed a layman, but he became a Christian with a strong bias towards monachism, and he found a friend in their ranks. Photius prefers his style to that of Socrates. He names Eusebius and Hegesippus as his predecessors, but does not appear to have seen the work of Socrates. He was followed by Theodoret, Philostorgius, Theodore the Reader, and Evagrius. Besides Rufinus, Sulpitius Severus wrote a small but interesting historical volume, and Orosius of Spain wrote seven vols.

P. 1473. "And they say that the 14th Nisan is the (evening) before the 8th of the Ides of April [This rendering answers the note], on which they always hold the passover. If it should

*Opera, Migne, Historia, p. 1473, Lib. VII. c. 18, 19.*

Καὶ ταύτην (the 14th day of Nisan) εἶναι λέγουσιν τὴν πρὸ ὀκτώ ἡδων Ἀπριλλίων καθ' ἣν αἰεὶ τὸ πάσχα ἄγουσιν. Εἰ συμβαίη καὶ τὴν



happen that the day of the resurrection and it should coincide they keep the Easter feast on the Lord's day following. These are the differences concerning this feast. But I think that Victor, the then Bishop of Rome, and those that were with him, and Polycarp of Smyrna, put an end to the contention that long ago arose on this subject in about the wisest way. For when the priests towards the West thought that they ought not to dishonour the tradition of Paul and Peter, and those that were from Asia affirmed that they must follow the evangelist John, each, keeping the feast as they had been accustomed to do, did not separate from communion with the other. For they also very justly thought it a foolish thing that they should separate on account of each other's customs while they were in agreement concerning the seasons of worship. For truly it is not easy to find the same traditions alike concerning all things in all the churches, even if they had the same doctrine.

P. 1477. "But with the Egyptians in many cities and villages, contrary to what has been ruled by all in common, meeting on the sabbath about evening, having already had their morning meal they partake of the mysteries (on Saturday).

P. 909. "But Constantine would hardly bear it when he learned that some kept the passover feast in an opposite way to all the rest. For then in the cities toward the east some that were at difference concerning this did not abstain from communion with

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ἀναστάσιμον αὐτῇ συνδραμεῖν ἡμέραν (Sunday) ἐπὶ τῇ ἐχομένῃ κυριακῇ ἑορτάζουσι (*i. e.* keep the Easter feast). Αἶδε μὲν περὶ ταύτης τῆς ἑορτῆς αἱ διαφοραὶ· Σοφώτατα δέ πως οἶμαι καταλύσαι τὴν συμβῆσαν πάσαι περὶ ταύτης φιλονεικίαν τοὺς ἀμφὶ Βίκτορα τὸν τότε τῆς Ῥώμης ἐπίσκοπον καὶ Πολύκαρπον τὸν Σμυρναῖον. Ἐπεὶ γὰρ οἱ πρὸς δύσιν ἱερεῖς οὐκ ὤντο δεῖν Παύλου καὶ Πέτρου τὴν παραδόσιν ἀτιμάζειν, οἱ δὲ ἐκ τῆς Ἀσίας Ἰωάννη τῷ εὐαγγελιστῇ ἀκολουθεῖν ἰσχυρίζοντο, ἕκαστοι, ὡς εἰώθεσαν ἑορτάζοντες, τῆς πρὸς σφᾶς κοινωνίας οὐκ ἐχωρίσθησαν. Εὐήθης γὰρ καὶ μάλα δικαίως ὑπέλαβον ἔθων ἕνεκεν ἀλλήλων χωρίζεσθαι περὶ τὰ καίρια τῆς θρησκείας συμφωνούντες. Οὐ γὰρ διὰ τὰς αὐτὰς παραδόσεις περὶ πάντα ὁμοίας, καὶ ὁμόδοξοι εἶεν, ἐν πάσαις ταῖς ἐκκλησίαις εὐρεῖν ἔστιν. Then particulars of difference follow, beginning with Scythians.

P. 1477 B.

Παρὰ δὲ Αἰγυπτίοις ἐν πολλαῖς πόλεσι καὶ κόμαις, παρὰ τὸ κοινῇ πᾶσι νομομισμένον, πρὸς ἑσπέραν τῷ σαββάτῳ συνιόντες, ἡρισθηκότες ἤδη, μυστηρίων μετέχουσι.

*Lib. I. c. 16, p. 909, before the Council of Nicæa.*

Χαλεπῶς δὲ ἔφερε (Κωνσταντίνος) πυνθανόμενός τινος ἐναντίως πᾶσι τὴν τοῦ Πάσχα ἄγειν ἑορτὴν. Τηνικαῦτα γὰρ ἐν ταῖς πρὸς ἑω πόλεσι διαφερόμενοί τινες περὶ τούτου τῆς μὲν πρὸς ἀλλήλους οὐκ ἀπέιχοντο κοινω-

one another. But they were keeping the feast in a more Jewish way; and, as was likely, by their difference of mind on this subject were damaging the splendour of the assemblage (at Nicæa).

P. 1461. "When some advised Nectarius to concede the point that each individual should partake of the mysteries, as he might in his own conscience feel right, and could have confidence in doing, he put an end to the work of the elder over the penitents. And from that time he continued to maintain this; as the ancient customs I suppose and the veneration attached to them and their exact performance had already begun to slip away by little and little into a habit of indifference and neglect in these things."

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ρίας. Ἰουδαϊκώτερον δὲ τὴν ἑορτὴν ἡγοῦν, καὶ ὡς εἰκὸς, τῇ περὶ τούτου διχονοίᾳ τὴν λαμπρότητα τῆς πανηγύρεως ἔβλαπτον. Hosius was sent to Egypt and to the East.

P. 1461, *Lib. VII. c. 16 B.*

After some criminality arising out of a penitential fast enjoined after confession before the Lord's supper, Nectarius acted thus: Συμβουλευσάντων τιῶν... συγχωρεῖν, ἕκαστον, ὡς ἂν ἐαυτῷ συνειδείῃ καὶ θαρρῆν δύναίτο, κοινωνεῖν τῶν μυστηρίων, ἔπαυσε τὸν ἐπὶ τῆς μετανοίας πρεσβύτερον. Καὶ ἐξ ἐκείνου τοῦτο κρατῶν διέμεινε ἤδη τῆς ἀρχαιότητος, οἶμαι, καὶ τῆς κατ' αὐτὴν σεμνότητος καὶ ἀκριβείας εἰς ἀδιάφορον καὶ ἡμελημένον ἦθος κατὰ μικρὸν διολισθάνειν ἀρξάμενης. For the Sabbathian disturbance at Easter, see c. 17.

(E.) PROCLUS, ARCHBISHOP AND PATRIARCH OF CONSTANTINOPLE. 433.

He cannot be regarded as one of the bright lights. In the commencement of the attack upon Nestorius in 429 Proclus, who had lately undergone the mortification of being refused by the town of Cyzicus as its bishop, took the promising course of rousing the people of Constantinople by preaching on the glory of the Virgin Mary, leaving to them to make the application that their archbishop Nestorius ought to be deposed for denying to her the title of "mother of God;" as we Westerns express the neater Greek term Θεοτόκος. After the deposition of Nestorius and the death of his successor in 433, Proclus was rewarded by the party of Cyril for his early zeal in their cause by being raised to the archiepiscopal and patriarchal seat in opposition to the open demands of the people in favour of replacing Nestorius. This account, which was written quite independently, should be com-

pared with Dr Pusey's account of Proclus, p. 689 of his "Doctrine of the Real Presence."

On the whole this passage of Proclus delighting in such words as *μυστικὴ ἱερουργία* is perhaps well worthy of the prominence I have given to it. It seems to connect itself with the far more sonorous and grandiloquent style of speaking on the Lord's supper, which distinguishes the Pseudo-Dionysius; and helps to mark that writer as belonging to this period and not to the early part of it. At the same time it would be utterly unjust to the intellectual qualities of Proclus to put him even near the level of that unknown deceiver: for what is only budding here and there in Proclus is the one all-occupying feature in the style of that writer; and his inflated language drew after him a flock of imitators, the mystics: a strong indication that Proclus combined in bringing into existence that particular downward tendency of a considerable multitude of earnest Christians. With the Pseudo-Dionysius the disease was at its worst: it varied its forms. The scarlet fever at times became only scarlatina.

I have stated at the end of the Greek why I have given this entire paper of Proclus: but I might be excused in adding a suggestion, that if like causes tend to produce like results, it becomes the living and zealous Christian of the present day to settle for himself whether a similar curtailing of the devotional and an extending of the entertaining part of Divine service which Proclus describes, is progressing now in England. I hardly dare ask whether he believed the story about the apostles musically rendering the Communion service. It is plain however that the Patriarch thought to catch the unwilling, and to get them to attend the other service and the communion, by singing the prayers, at least at the latter. Did this unhallowed expedient answer? Did the church of Christ improve or deteriorate? That is our warning.

I ought also to notice the bread and wine being said to be exhibited and shewn to be *αὐτὸ ἐκεῖνο τὸ σῶμα καὶ αἷμα* "that very body and blood of Christ our Lord:" this change being effected by the continual coming (*ἐπιφώτισσι*) of the Divine Presence of the Spirit. Can the Holy Spirit be summoned for any less object than a real change of at least the essence or substance, or reality of the elements into the natural body and blood of the Master? Is it of the slightest consequence that

Proclus did not say the Real bodily presence of Christ in this Sacrament?

Perhaps this is the proper place to say something on the word *λειτουργία*. About 15 or 20 years ago it was becoming the fashion in a certain class of persons, who knew a little and affected to know very much about the fathers, to maintain that this word belonged to the Lord's supper, and to it alone. If our extracts, taken quite independently of the question, may pass for a sample, we should probably say that the first meaning of the word in the fathers is its etymological one, viz. work or service of the people, exactly what we mean by "a public service." Nor does it seem to have grown into common use in the special sense of the public (communion) service till the time of the pretended "Liturgies" of Clement, St James, &c. So the real age of this special sense may be not far from this fifth century period, which we are now considering.

It should be remembered that we found Clement of Rome using it either in the sense of the public prayers, as distinct from what he calls the offering, or at the most for the whole public services.

P. 777. "The assembly of the sacred mysteries arrived; the evening shone on them, fuller of light than any day. For what of terrific and wonderful did not happen on the present evening? The Master supped with His servants, opened to them the paradise of mysteries, has given His sinless body as food, has graciously bestowed (His blood) the sponger of sins, as drink.

P. 850. "A statement concerning the handing down of the Divine liturgy. Many other also of the Divine shepherds and teachers of the church out of those who succeeded to the sacred apostles, have left behind and delivered to the church the exposition in writing of the mystic liturgy (the communion service). Of

*Migne, p. 777, Oratio X.*

Ἐπέστη τῶν ἱερῶν μυστηρίων ἡ πανήγυρις ἐπέλαμψεν ἡ ἑσπέρα ἡ πάσης ἡμέρας φωτεινότερα. Τί γάρ ἐν παρουσίᾳ ἑσπέρα οὐ γέγονε φρικτὸν καὶ παράδοξον; Ὁ Δεσπότης συνεδείπνησε τοῖς δούλοις, μυστηρίων αὐτοῖς ἤνοιξε παράδεισον, δέδωκε βρώμα τὸ ἀναμάρτητον σῶμα, ἀμαρτημάτων σπόγγον ἐχαρίσατο πόμα.

*P. 850.*

Λόγος περὶ παραδόσεως τῆς Θεῆς λειτουργίας. Πολλοὶ μὲν τινες καὶ ἄλλοι τῶν τοῖς ἱεροῖς ἀποστόλοις διαδεξαμένων Θεῶι ποιμένες καὶ διδάσκαλοι τῆς ἐκκλησίας τὴν τῆς μυστικῆς λειτουργίας ἐκθεσιν ἐγγράφως



these indeed these are the first and best known; both the blessed Clement, the disciple and successor of the chief of the apostles, the sacred apostles having secretly informed him: and the Divine James that received the lot of the church of the inhabitants of Jerusalem, and was established the first bishop of the city by Christ our God the first and great High Priest. But the great Basil after these things beholding the idleness and downward tendency of men, who also through these faults shrank from the length of the service, though himself thinking the same not (to be) excessive and long, but yet, to cut off the neglect of it by those who (previously) were both praying together and listening (as ἀκροαταί, received hearers), on account of the great expenditure of time, delivered it to them in a more concise form for reading. But after the taking up of our Saviour to Heaven, the apostles before they were dispersed into the whole world, were found together and turned to prayers for a whole day, and having found the mystic sacred service of the Master's body a comfort, sang it through most thoroughly: for they thought this and the teaching preferable to all things. But much the more did they continue 'stedfastly' in this kind of ritual with gladness and the greatest joy, always remembering the Lord's word that says, 'This is My 'body,' and 'Do this for My remembrance,' and, 'He that eateth 'My flesh and drinketh My blood abideth in Me and I in him.' Wherefore with contrite heart also they used to sing many prayers earnestly entreating God: no doubt also accustoming to the things of grace the newly-enlightened of Jews and Gentiles, and teaching

καταλιπόντες τῇ ἐκκλησίᾳ παραδεδώκασιν. Ἐξ ὧν δὴ πρῶτοι οὗτοι καὶ διαπρύσιοι τυγχάνουσιν' ὅτε μακάριος Κλήμης ὁ τοῦ κορυφαίου τῶν ἀποστόλων μαθητῆς καὶ διάδοχος, αὐτῶ τῶν ἱερῶν ἀποστόλων ὑπαγορευσάντων καὶ ὁ θεῖος Ἰάκωβος, ὁ τῆς Ἱεροσολυμιτῶν ἐκκλησίας τὸν κλῆρον λαχὼν, καὶ ταύτης πρῶτος ἐπίσκοπος ὑπὸ τοῦ πρώτου καὶ μεγάλου Ἀρχιερέως Χριστοῦ τοῦ Θεοῦ ἡμῶν κατασταθείς. [This title of Christ "the first High-Priest" of the Christian Church should be compared with St Paul's Epistle to the Hebrews.] Ὁ δὲ μέγας Βασίλειος μετὰ ταῦτα τὸ ῥάβθμον καὶ κατωφερές τῶν ἀνθρώπων θεωρῶν, καὶ διὰ τοῦτο τῆς λειτουργίας μῆκος ὀκνοῦντων—ταύτην οὐ περιττὴν καὶ μακρὰν εἶναι νομίζων, ἀλλὰ τὸ τῶν συνευχομένων τε καὶ ἀκρωμένων ῥάβθμον διὰ τὸ πολὺ τοῦ χρόνου παρανάλωμα ἐκκόπτων, ἐπιτομώτερον παρέδωκε λέγεσθαι. Μετὰ δὲ τὴν εἰς οὐρανοὺς ἀνάληψιν τοῦ Σωτήρος ἡμῶν οἱ ἀπόστολοι, πρὸ τοῦ εἰς τὴν οἰκουμένην πᾶσαν διασπαρῆναι, ὁμοθυμαδὸν εὐρισκόμενοι, εἰς προσευχὰς πανημερίους ἐτραπόντο, καὶ τὴν τοῦ Δεσποτικῆς σώματος μυστικῆν ἱερουργίαν παραμύθιον εὐρηκότες, διεξοδικώτατα αὐτὴν ἤδον· τοῦτο γὰρ καὶ τὸ διδάσκει, πάντων προυργιαιέρον ἡγούντο. Πολλῶ δὲ μᾶλλον μετ' εὐφροσύνης καὶ πλείστης χάρας ἦσαν προσκαρτεροῦντες τῇ τοιαύτῃ Θεῖᾳ τελετῇ, αἰὲ τοῦ Κυριακοῦ μεμνημένοι λόγου, Τοῦτό ἐστι τὸ σῶμά Μου λέγοντος, καὶ, Τοῦτο ποιεῖτε εἰς τὴν Ἐμὴν αἰάμνησιν, καὶ, Ὁ τρώγων Μου τὴν σάρκα καὶ πίνων Μου τὸ αἷμα ἐν Ἐμοὶ μένει, καὶ γὰρ ἐν αὐτῷ. Διὸ καὶ πνεύματι συντετριμμένῳ πολλὰς εὐχὰς ἐμελπον, τὸ Θεῖον ἐκλιπαροῦντες· οὐ μὴν ἀλλὰ καὶ τοὺς ἐξ Ἰουδαίων καὶ

them to quit the things that they practised before (the period of) grace, being themselves a shadow of grace, they piously instructed them. Therefore through prayers after this manner they waited for the coming of the Holy Spirit to (the elements) that He might exhibit and shew forth by the same Divine Presence the bread set forth for holy working upon, and the wine mixed with water as that very body and blood of our Saviour Jesus Christ; which in no less degree is taking place until now, and will take place unto the completion of the age (or world). But men of after times put from them the solidity and warmth of the faith, and were borne down by the business and cares of the world, and, as I said by anticipation, shrank from the length of the public service, and were with difficulty made to frequent the Divine hearing of the Master's words. Wherefore the divine Basil, adopting a kind of healing course, utters it (and puts it forth) in a more concise form. But after no great length of time again our father, John of the golden tongue, caring eagerly like a shepherd for the salvation of the sheep, and looking to the natural negligence of men, desired to tear up by the roots all pretext of Satan's teaching: therefore he cut out the greater part, and arranged it to be celebrated in a (yet) more concise form, in order that men might not little by little, for the most part loving to get free and be at leisure, be utterly deceived by the reasonings of the adversary and abstain from such a (celebration of) the apostolic and Divine tradition (*i.e.* the communion service handed in this musical form); as many oftentimes in many quarters are continually falling into this habit, and to this day were detected in doing.

ἐθνῶν νεοφωτιστούς τοῖς τῆς χάριτος ἐθίζοντες, καὶ τὰ πρὸ τῆς χάριτος παραλείπειν διδάσκοντες, σκία τῆς χάριτος ὑπάρχοντες, εὐσεβῶς ἐπαιδαγωγούν. Διὰ τοιούτων τοῖν ἐυχῶν τὴν ἐπιφύοιτην τοῦ ἁγίου Πνεύματος προσεδόκουν, ὅπως τῇ αὐτῇ Θεῷ παρουσίᾳ τὸν προκείμενον εἰς ἱεροργίαν ἄρτον καὶ οἶνον ὕδατι μεμιγμένον, αὐτὸ ἐκεῖνο τὸ σῶμα καὶ αἷμα τοῦ Σωτῆρος ἡμῶν Ἰησοῦ Χριστοῦ ἀποφύη τε καὶ ἀναδείξῃ ὅπερ οὐκ ἔλαττον μέχρι τοῦ τῶν γίνεται καὶ μέχρι συντελείας τοῦ αἰῶνος γενήσεται. Ἄλλ' οἱ μετέπειτα τὸ στερῆρὸν καὶ θερμὸν τῆς πίστεως ἀποβαλόντες, ἐν ταῖς τοῦ κόσμου πράξεσι καὶ φρόντισι καταγερόμενοι, τὸ μῆκος, ὡς ἔφθην εἰπὼν, τῆς λειτουργίας ὀκνοῦντες, μάλιστα ἐφύοιτον εἰς τὴν Θεῖαν ἀκρόασιν τῶν Δεσποτικῶν ῥημάτων. Διὸ καὶ ὁ Θεὸς Βασιλεῖος, θεραπευτικῇ μεθόδῳ τιμωρῶν, ἐπιτομώτερον αὐτὴν ἀπαγγέλλει. Μετ' οὐ πολλὸν δὲ πάλιν ὁ ἡμέτερος πατήρ, ὁ τὴν γλωτταν χριστοῦ Ἰωάννης, τῆς τῶν προβάτων σωτηρίας, οἷα ποιῆν, προθυμῶς κηρόμενος, εἰς τε τὴν τῆς ἀνθρώπων φώσεως ῥαθυμίαν ἐφορῶν, πρόρρηξεν πᾶσαν Σατανικὴν πρόφασιν ἠβρονλήθη ἀποσπᾶσθαι διὸ καὶ τὰ πολλὰ ἐπέτερε, κἄν συντομώτερον τελείσθαι διετάξατο, ἵνα μὴ κατὰ μικρὸν οἱ ἄνθρωποι, ἐλευθερίαν τινα καὶ σχολὴν τὰ μάλιστα φιλοῦντες, τοῖς τοῦ ἀντιπάλου ἐπιλασμοῦς ἐξαιπαύμενοι, τῆς ταιαίτης ἀπιστολοκῆς, καὶ Θεϊκῆς παραδοσῆς ἀφιστῶνται, ὡς πολλοὶ πολλὰκις πολλαχόστε τοῦτο διαπραττόμενοι καὶ μέχρι τῆς σήμερον ἐφορούησαν. [This passage is too characteristic to curtail, and it is so precisely parallel to the cry for shorter sermons and sung prayers: for giving which a Gregory was called the Great.]

## (F.) ST EUCHERIUS, BISHOP OF LYONS. D. 464.

Claudian Mamertius, to whom we owe our knowledge of him, pronounces him the greatest prelate of his age. We are informed of his holding conferences at Lyons and shining in the conduct of them, and that his preaching was frequent and always with profit to the people. He was inviolably attached to the precious doctrines of Augustine upon Divine grace. He distinguished himself at the Council of Orange in 441. Two of his works were published by Arnauld of Andilly, a brother of the interesting sisters. One was in praise of desert life, and the other on contemning the world. He had two sons, Salone and Veran, whom he saw both made bishops. But before all this he began as a monk of good family at Lerin with those two sons, and divided his property between the poor and his own daughters. Lerin seems to have been too public to satisfy his passion for solitude: so he betook himself to Lerin, and from thence was reluctantly drawn forth to preside over the entire see and to realize great success and receive all praise.

His father Valerian was a senator and præfect of Gaul, where he was born. Eucherius retired with his wife Gallà to Lerin, the twin island to St Marguerite (see Dr D. Craig's *Miejour*), chiefly in order to educate his sons. He became acquainted with all the notable divines near him and many at a distance, and was so highly esteemed that by general consent he was called in 434 to be Bishop of Lugdunum (Lyons). He wrote a letter to Hilary of Arles in praise of retirement, *de laude Eremi*. We cannot in his case call it monachism. But the opening of second and third senses is evidently his favourite pursuit. He made an epitome of the teaching of Cassian, giving to him that honour which it has been the fashion to deny to him. But he should be read. There was another Eucherius in Gaul in the sixth century whose name appears as present at councils in Gaul, when about a fourth of that century was over. He put his two sons under Honoratus and Hilary, and they both rose to the episcopal office. The same theory that identifies the father of Eucherius with the præfect of Gaul of that name makes the Roman emperor Avitus his son. Then Eucherius would be the emperor's brother. Silence on this point throws a doubt on the hypothesis.



P. 712. "Thou now art a truer Israel, as thou seest God in the heart, long since delivered from the Egyptian darkness of the world, thou that hast passed the waters of salvation when the enemy was drowned, that hast followed the fire of faith lighted in the desert, and now experiencest things, that once were bitter, to be sweet through the wood of the cross, and drawest the bounding waters out of Christ unto life eternal, and feedest the inner man on bread from above, &c.

P. 728. "All learned teachers have thought that this Heavenly philosophy of the Scriptures should be discussed according to history, according to the science of metaphors, and according to higher senses. Wherefore history inculcates on us the truth of facts and the credit of narratives; tropology refers to mystic senses, to the amending of life; anagoge leads us to the more sacred secrets of heavenly figures, &c., &c.

P. 764. Q. "In the same gospel of St Matthew is written, 'I say unto you, &c.' At what conclusion shall we arrive in this matter? *Answer.* The kingdom of God, as the learned interpret it, is the church, in which Christ as the Head in His own members by His saints is continually drinking His own blood.

P. 766. 1 Cor. "In what way is that passage to be taken, in which it is written, 'Have ye not, &c.?' With the Corinthians

*Opera, Migne. De laude Eremi, p. 712.*

Tu nunc verior Israel, qui corde Deum conspicias, ab Ægyptiis sæculi tenebris dudum expeditus, salutiferas aquas submerso hoste transgressus, in deserto accensum fidei ignem secutus, amara quondam per lignum crucis dulcia nunc experiris, salientes in vitam æternam aquas a Christo trahis, internum hominem superno pane pascis, &c.

*Form. Spiritual. intell. ad Uranium, p. 728.*

Docti quique hanc caelestem Scripturarum philosophiam, secundum historiam, secundum tropologiam, secundum anagogen, disserendam putarunt. Quapropter historia veritatem nobis factorum ac fidem relationis inculcat. Tropologia ad vitæ emendationem mysticos intellectus refert. Anagoge ad sacratoria caelestium figurarum secreta perducit &c. &c. [i.e. after the mode of Jewish allegorism].

*Eucherius, Q. N. T. p. 764, Bib. Vet. Sat. V. 1. Cologne, 1618.*

Q. In eodem Mat. scribitur "I say unto you I will not drink any more, &c." xxvi. 29. Quid hic sequemur? *Resp.* Regnum Dei, ut docti interpretantur, ecclesia est; in qua quotidie bibit sanguinem Suum Christus per sanctos Suos, tanquam Caput in membris Suis.

*P. 766, 1 Cor.*

Qualiter ille locus accipitur in quo scribitur "Have ye not houses, &c.?" Apud Corinthios ... invaluerat consuetudo ecclesias passim



a custom had prevailed everywhere to degrade with banquets the churches in which they used to have their meal before the oblation of the Lord, and (so) after supper to postpone it (the oblation) to night-time; and while the rich came drunken to the eucharist, the destitute were being pained with hunger. But that custom, as it is related, came from the remaining superstition of the Gentiles. From the same source came the custom, in some places in the country districts of Egypt and Syria, that on the day of the (Jewish) Sabbath, in the night the people assembled at church after their supper."

(G.) CHROMATIUS, BISHOP OF AQUILEIA, DEFENDER OF RUFINUS  
AND CHRYSOSTOM. D. 412.

P. 844. "'Give us this day, &c.' This is to be taken in a double sense, &c. First, &c. But this is to be taken spiritually too, &c., *i.e.* that Heavenly and spiritual bread, which we daily receive for the healing of our souls and a hope of eternal salvation, John vi. and 1 Cor. xi. And we are ordered daily to ask for this bread, *i.e.* that, by God's mercy supplying it, we may daily deserve (or earn) to receive the bread of the body of the Lord, 1 Cor. xi., for which reason we most rightly ought always to pray that we

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dehonestare convivii, in quibus vesebantur ante Dominicam oblationem, quam post cenam noctibus inferebant, cunq̄ue divites ebrii ad eucharistiam venirent, vexabantur inopes fame. Mos vero iste, ut refertur, de gentium adhuc superstitione veniebat [Qy. From the customs at the feasts of the Jews. Dr Lightfoot]. Unde etiam quibusdam locis per Ægypti rura vel Syriæ, die Sabbati [*i.e.* Saturday] nocte post cenam dicitur ad ecclesiam venire [another but an imperfect Judaizing as the Jewish sabbath began on Friday at sunset]. Part of the last extract is almost identical in Sedulius, p. 487, same Vol. B. V. P. Then Sedulius copies the noted passage from Pelagius or Jerome about a person leaving behind him a pledge to be continually looked at in remembrance of him. "Not discerning," non secernens a cibo communi (not making a distinction between it and common food).

*Chromatius, Episcopus Aquilegiensis, B. V. P. IV. p. 844, Cologne, 1618.*

On the Lord's Prayer in Sermon on the Mount, "Give us, &c." Duplici modo hoc, &c. Primum, &c. Hoc autem spiritaliter, &c., *i.e.* panem illum caelestem et spiritualem, quem quotidie ad medelam animæ et spem æternæ salutis accipimus. John vi. and 1 Cor. xi. Et hunc ergo panem quotidie postulare jubemur, *i.e.* ut, præstante Domini misericordiâ, quotidie panem accipere corporis Domini mereamini. 1 Cor. xi. Unde non immerito semper orare debemus ut hunc

may deserve (or earn) the reception of this Heavenly bread daily : that we may not be severed from Christ's body when any sin intervenes.

P. 869. Ps. cxviii. (cxix.). "Thy commandment is a light" ... that we may know that it means the Lord Himself in the figure of a lamp on account of the sign or sacrament of the body that He has assumed, &c.

panem caelestem quotidie mereamur accipere ; ne aliquo interveniente peccato a corpore Domini separemur.

St Hilary's use of the word sacramentum for mysterium is found in a notable passage, p. 869. On Ps. cxviii. "Thy commandment is a light, &c." where one of the expressions is, Ut in lucernâ ipsum Dominum significare noseamus, propter assumpti corporis sacramentum ; and in the sentence following, &c.

(H.) HESYCHIUS OF JERUSALEM. 428.

P. 1421. "Difficulty 34. John xviii. 28. Solution. It is consonant with the Scripture to call the fourteenth day of the first month the passover, as the lamb is eaten on it between the two evenings with unleavened bread, but the fifteenth day of the month, not the passover but the feast of the passover, *i.e.* the feast of unleavened bread, as Moses says that on the first month on the fourteenth day of the month between the two evenings is a passover to the Lord, and on the fifteenth a feast of unleavened bread to the Lord. Before this (latter) then, on the fourteenth day, while it was (yet) late evening, the Lord, having supped together with His disciples, delivered the typical passover to His disciples then and delivered the mystical passover to them. But they were in no wise forbidden out of the law either to sell or to

*Hesychius, Presbyter, Migne 23, Ἀπορία 34, p. 1421, de Joh. XVIII. 28.*

There was also an Hesychius, of Miletus, besides the Lexicographer of Alexandria. There was another Hesychius afterwards who rose to be patriarch of Jerusalem.

Λίσις. Τὴν τεσσαρεσκαδεκάτην τοῦ μηνὸς τοῦ πρώτου πάσχα συνήθες τῇ Γραφῇ καλεῖν, ὡς ἐν αὐτῇ ἀναμέσον τῶν ἐσπερινῶν τοῦ ἁμνοῦ ἐσθιομένον ἐπ' ἀζύμοις· τὴν δὲ πεντεκαδεκάτην ἡμέραν οἱ πάσχα ἀλλ' ἑορτὴν τοῦ πάσχα, ἣγον ἑορτὴν ἀζύμων, καθὼς φησι Μωσῆς, "ὅτι, ἐν τῷ πρώτῳ μηνί, "τῇ ἰδ' ἡμέρᾳ τοῦ μηνός, ἀναμέσον τῶν ἐσπερινῶν πάσχα τῷ Κυρίῳ· καὶ ἐν "τῇ πεντεκαδεκατῇ ἑορτῇ ἀζύμων τῷ Κυρίῳ." Πρὸ οὖν ταύτης, τῆς (νοὴ τῇ) ἰδ' ὁψίας ἐτι αἴσης συνδεδειγμένης τοῖς μαθηταῖς τὸ τυπικὸν πάσχα ὁ Κύριος τότε καὶ τὸ μυστικὸν αὐτοῖς παρέδωκε πάσχα. Οὐδαμῶς δὲ ἐκωλύοντο ἐκ τοῦ νόμου τὰ πρὸς τροφήν ἢ πωλεῖν ἢ ἀγοράζειν ἢ ἐλεημοσύνην παρέχειν,

buy or to supply alms, because it was said, Whatsoever things shall be done for the life, these things shall be done by you. For which reason the disciples suspected that after the reception of the sop Judas was sent to minister in this.

Ps. l. "The sacrifice, &c.' What and of what kind is this way? It was the sharing of the Master's body and blood. He began first in Sion to exhibit (this) to us. Since then it has been given unto them that receive it for remission of sins (on this see Part I.) it is likely that this is meant by the salvation of God. But it is likely that the way also shews how those that pray in the manner that they ought are to travel to Heaven."

διὰ τὸ εἶρησθαι, "Ὅσα ποιηθήσεται ψυχῇ ταῦτα ποιηθήσεται ὑμῖν. "Ὅθεν ὑπενόουν οἱ μαθηταὶ εἰς ταύτην διακονίαν σταλῆναι τὸν Ἰούδαν μετὰ τὴν τοῦ ψωμίου ὑποδοχὴν.

On Ps. XLIX. (L). 23. "The sacrifice of praise," &c.

Τίς αὕτη καὶ ποία ὁδὸς; Ἡ κοινωνία τοῦ Δεσποτικοῦ σώματός τε καὶ αἵματος, ἣν Αὐτὸς ἡμῖν πρῶτος ἐν τῇ Σιών καταρξάμενος ἔδειξεν. Ἐπειδὴ τοίνυν εἰς λύτρωσιν ἁμαρτημάτων τοῖς λαμβάνουσι δέδοται, εἰκότως ἔστι σωτήριον τοῦ Θεοῦ. Εἰκότως δὲ καὶ ὁδὸς πῶς εἰς οὐρανὸν ὀδεῦσαι τοῖς ὄν δέι τρόπον προσευχομένοις δεικνύουσα.

Ps. lxxxviii. (lxxxix.) 5, interpreted of the Crucifixion, not as Augustine.

(I.) VICTOR OF ANTIOCH'S COMMENTARY ON ST MARK. EARLY  
IN CENTURY V.

P. 258. "He calls that day, which was next before the first day of unleavened bread, the first day of unleavened bread, &c. Wherefore both evangelists, Matthew, I say, and Mark, say the truth when they assert that Christ celebrated the passover on the first day of unleavened bread.

P. 261. "And while, &c.' He here insinuates that Judas, although made a partaker of the Divine mysteries, always remained like himself, *i.e.* though refreshed with the food of that

*Victor of Antioch (early cent. V.). On the Gospel of St Mark, Ingoldstadt 1580, p. 258, c. 14, "On the first day, &c."*

Primum azymorum diem cum vocat, qui primum azymorum diem proxime antecedebat, &c. &c. Quamobrem uterque evangelista, Matthæus inquam et Marcus, verum dicit, dum Christum primam azymorum die pascha celebrasse asserit.

P. 261. "And while they were eating, &c."

Insinuat hic Judam, tametsi Divinorum mysteriorum participem effectum, sui semper similem mansisse: hoc est, tremendæ illius mensæ

terrible table, he was in no respect changed, &c. There are some however who think that Judas had gone out before the handing of the sacrament of eucharist (thanksgiving) (to the disciples). Indeed John seems to give a hint of something of the kind. These say that it was in no way becoming, that the minister of Christ's slaughter should receive the sign of the communion of salvation.

P. 263. "The sacrament of the passion of Christ in relation to Christ's body and blood was chiefly instituted for the common salvation of men and for the remission of sins. But further, faith regarding these things, conceived in the mind, as it demands the confession of those things which have been accomplished (done), so it repays to them that believe favour and the pardon of their sins."

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cibo relectum nihil prorsus mutatum, &c. Sunt tamen qui Judam ante porrectam eucharisticæ sacramentum exivisse existimant (Clem. Lib. v. 13, Constit. Apost. et alii nonnulli. Marg.). Sane Johannes quiddam ejusdem subindicare videtur [No: see Part I.]. Dicunt hi *nequaquam decessisse* ut credis Christi minister salutaris communionis symbolum acceperet, &c. [This is to procrusteanize God's history.]

P. 263.

Circa corpus et sanguinem in communem mortalium omnium salutem et peccatorum remissionem passionis Christi sacramentum præcipue transactum est. Porro autem fides hæc de rebus, animo concepta, ut illorum quæ expleta sunt confessionem deposcit, ita credentibus, indulgentiam et peccatorum veniam rependit. [This is man's version of the Lord's supper.]

(J.) RABBULAS, BISHOP OF EDESSA. HE SUCCEEDED BISHOP  
DIOGENES. D. 456.

P. 147. "Concerning neglects happening. Let any piece that falls on the ground from the holy body be carefully searched for; and, if it be found, let the place, if it be earth, be scraped away, and let the earth itself be drenched with water, and a special mass\* be given to the faithful; and if it be not found let the place be scratched as we said. In the same way also if any of the blood is spilt; if it be a rocky place, let cinders be put on it.

*Canons, p. 147, 4, 5, translated from Syriac by Jos. Al. Assemani.  
De negligentibus occurrentibus.*

Fragmentum, quod cadit de corpore sancto super terram, accurate queratur; et, si inveniatur, eradatur locus ejus si terreus sit, et ipsa illa terra aquâ confundatur, et hancena<sup>1</sup>. detur fidelibus; et, si non inveniatur, similiter scalpatur locus, ut diximus. Eodem modo et si e sanguine effunditur; si lapideus sit locus carbones superimponantur.



\* *Note.* “To obtain grace and mercy the mass is handed to him.

“Let not a monk that is not presbyter or deacon dare to hand the eucharist to others.”

*Note.* Pro gratiâ et clementiâ obtinendâ massa ei porrigatur.

Monachus, qui presbyter non sit aut diaconus, non audeat eucharistiam porrigere.

(K.) MARIUS MERCATOR. D. 450.

Garnier and Baluze, his editors in 1673 and 1684, differ about his origin. The former makes him a Calabrian, the latter an African.

This layman is noted for his zeal for the views of Cyril against Nestorius, and against the followers of Celestius and against the Pelagians. In connexion with the last a letter addressed to him by Augustine survives, and Augustine calls him “his son Mercator.” He does not mention what takes place at the fourth Council of Chalcedon, six years after the death of Cyril: and it is supposed that he died in the year when that council was held. He wrote also against Theodoret the year before his death, the year of the Robber-Council of Ephesus, which Dioscurus indecently urged on, but to little purpose, as its decisions were annulled in the fourth Council. His writings are valuable as containing portions of the writings of those whom he assailed. We have already noted from what he has preserved of Nestorius, that he was skilled in two languages, for he wrote his Commonitorium to Theodosius against the Celestians in Greek; and he says he translated passages from Nestorius into Latin, which he terms “his own tongue.” He is an abusive writer.

*From the Anathema of Cyril, given under “Nestorius” too.*

P. 919. “Whoever confesses not that the flesh of Christ is life-giving, as the own flesh of God the Word Himself, but declares that it was as it were the flesh of some other person and not Himself, joined to Him in dignity, or as having alone had God

*Migne, p. 919. Anathematisms of Cyril and Nestorius.*

XI. *Cyrolli.* Si quis non confitetur carnem Domini vivificatricem esse, tanquam propriam Ipsius Dei Verbi, sed quasi alterius ejuspiam præter Ipsum, conjuncti quidem secundum dignitatem, aut se-

dwelling in it, and not rather that it is life-giving, as it has been made the own flesh of God the Word, for Whom it is possible to give life to all things, let him be anathema.

*Anathema of Nestorius.* "Whoever shall say that the flesh united to God the Word, does, by possibility in nature, give life, when (Christ) the Lord and God Himself pronounces 'It is the Spirit, &c.,' let him be anathema.

*Commentary of Mercator.* "Why wonder we (at this) when (Nestorius) in a like manner by violence drew (to his own views) and misused to his own impious meaning, as he thought that by it he might strengthen his positions by authority from the Gospel in that other passage, 'That which is born of the flesh, &c.,' saying, Most excellent reader, Mary did not bear God, for 'that which is born of the flesh, &c.,' but she bare a man as an instrument for Christ's Godhead, and a man bearing the Godhead ?

*Nestorius preaching against Proclus.* "Nor do we declare the death of God the Word, when we are being fed by the body and blood of the Lord, for it is the nature of God to receive a sacrifice not to be itself slain in sacrifice.

P. 1164. *One of Cyril's protests.* "After the manner in which that body of the Word Himself, which He made His own by true union that transcends understanding and speech, is life-giving, so

cundum quod solam Divinam inhabitationem habuerit, et non potius, ut diximus, vivificatricem esse, quæ facta est propria Verbi Dei, cui omnia vivificare possibile est—anathema sit.

*Nestorii.* Si quis unitam carnem Verbo Deo, ex naturæ propriæ possibilitate, vivificatricem esse dixerit... Ipso Domino et Deo pronuntiante, "It is the Spirit that quickeneth, the flesh profiteth not at "all," anathema sit.

*M. M.* Quid miramur, cum et illud aliud (Nestorius) similiter violenter attraxerit et abusus sit ad impietatem sensus sui, quo putavit evangelicâ auctoritate ei robur afferre, "That which is born of the flesh," John iii. 6. (Ὁὐκ ἔτεκεν, ὁ βάλτιστε κ.τ.λ., Theodoret iv. 1157, Lib. contra Nestorium.) Non peperit Deum Maria, vir optime, quod enim de carne nascitur caro est, &c., sed peperit hominem Deitatis instrumentum, et hominem portantem Deum.

P. 801, *Sermo VII. Nestorii in Proclum.*

Nec Dei Verbi mortem nos amuntiamus, quum Domini corpore et sanguine nos pascimur, Dei enim natura sacrificium suseipit, non Ipsa sacrificio immolatur.

P. 1164, Editor quotes *Cyrilli Contradictionem IV. 5.*

Quemadmodum vivificum est illud Ipsius Verbi corpus, quod Sibi proprium fecit per veram unionem, quæ et intelligentiam et sermonem

we also, when we enjoy the participation of that His holy body and blood, are altogether made alive; since the Word remains in us not only in a Divine manner, but also in a human way, through that holy flesh and His precious blood... It remains in us and makes us conquerors over corruption, while He lets Himself down into our bodies, as I said, even by His own flesh, which is the true food."

(L.) MAXIMUS, BISHOP OF TURIN. D. AFTER 452.

He endured Attila's invasion. Paphnutius stopped him from opposing Athanasius in the Council of Tyre.

Ps. xxii. "Since a worm is produced out of pure earth alone, therefore we find it made the figure of our Lord, &c., Exod. xvi. A worm is produced out of the manna... But I should rather say that Mary herself is the manna, because she was slight and shining and sweet and a virgin, since she, coming as it were from Heaven, flowed down on all the people of the Christian churches in food sweeter than honey: and he that shall have not cared to eat it will not be able to have life in himself, as the Lord saith, John vi.

Sermon 29. "In the Saviour we have all arisen... for in that human nature of Christ is a portion of the flesh and blood of each one of us. Therefore when that portion of me is reigning, I be-

superat, sic nos quoque, qui illius sanctæ carnis et sanguinis Ejus participatione fruimur, omnino vivificamur; cum in nobis maneat Verbum, non solum Divino modo, verum etiam humano per sanctam illam carnem pretiosumque Ejus sanguinem... In nobis manet, et corruptionis victores efficit, dum Se in nostra demittat corpora, ut dixi, etiam per Suam carnem quæ verus est cibus.

*Hom. XLV. on Ps. XXI. (XXII.) "I am a worm," &c.*

Quoniam vermis... de solâ ac purâ terra procreatur ideo illum comparatum Domino, &c., Exod. xvi. de mannâ vermiculus gignitur... Quin potius ipsam Mariam manna dixerim quia est subtilis splendida suavis et virgo, quæ velut cælitus veniens cunctis ecclesiarum populis cibum dulciorem melle defluxit; Quem qui edere et manducare neglexerit vitam in semetipso habere non poterit sicut Ipse Dominus ait, John vi. &c. Quem must mean cibus; but "in" is needed.

[More about baptism and fasting than on the Lord's supper.]

*Sermon XXIX. A Passover Sermon, an unusual application of body and blood.*

In Salvatore omnes resurreximus... est enim in illo Christi homine uniuscujusque nostrum carnis et sanguinis portio. Ubi ergo portio

lieve that I am reigning. Where my blood has the dominion I feel that I have dominion. Where my flesh is being glorified, I recognize myself as glorious ... The Lord I say is not so ungenial as to cease to love His own flesh, His own members, His own bowels ... For our own flesh in Christ is loving us. For we are His members and flesh. Eph. v. Therefore let us exult, my brethren, that it is so."

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*mea regnat, regnare me credo. Ubi dominatur sanguis meus, me sentio dominari. Ubi glorificatur caro mea, me gloriosum esse cognosco ... non inquam tam immitis est Dominus, ut non diligat carnem Suam, membra Sua, viscera Sua... In Christo enim caro nostra nos diligit, sumus enim membra Ejus et caro. Eph. v. Exultemus ergo fratres.*

(M.) NILUS, MONK OF MOUNT SINA. D. 451.

He was taken from one of the first families in Constantinople. Like Ambrose, he had political rank before he took up the yoke of Jesus. In the city where he was born Chrysostom set his hand upon him and instructed him. One of the weaknesses of that great man was the love of a solitary religious life; and therefore we need not wonder that his disciple Nilus left the capital, and his wife and children too, to become a monk in Mount Sinai. There was a priest in that monastery, and the monks received the Lord's supper at his hands every day. This was thought to be of very great benefit. This was very near the end of the fourth century. About the year 410 his son Theodulus, who had come to him, was carried off by an invasion of the Saracens, and exposed for sale as a slave without finding a purchaser. Some one however, to avoid seeing him put to death, bought him, probably at a low price, and sold him again to a bishop. The son was found in this condition by his father, and the bishop insisted on ordaining both the father and the son. Nilus the father's works which remain to us are of various kinds, written chiefly for the instruction of the monks; but people of all ranks applied to him for judgments in questions of religious living and in theology. We have four books of his letters, and a description of the invasion and of the slaughter of the monks when his son was carried away. Photius has honoured him by preserving a few pages of extracts from his sermons. His letters and his exhortation to a spiritual life are the most esteemed of his works.



P. 104. "Thus I pray understand also of the Divine mysteries, before, that is to say, the intercession of the priest and the descent of the Holy Spirit, viz. that the things lying before (us) are bare bread and common wine: but that after those fear-inspiring invocations and the going down of the adorable and life-giving and good Spirit, the things that have been set on the holy table are no longer bare bread and common wine, but the body and precious and undefiled blood of Jesus Christ the God of all, cleansing from all pollution those that partake of it with fear and great desire.

P. 522. "It is impossible for the faithful in any other way to be saved and to receive remission of negligences and to obtain the Heavenly Kingdom, if he does not partake with fear and desire of the mystic (typical) and undefiled body and blood of (our) Christ and God.

P. 125. Numb. xi. "Moses thinking the flesh both the Divine body (the faithful in the church now eat) and the Christians' knowledge most blessed and above all (other) knowledge.

Ep. 100. "This also the great Moses said well, 'Not to-day 'but to-morrow shall ye eat flesh,' that he might shew the time after the sojourning (on earth) of the Christ, the God and Master of

*Migne, p. 104, Ep. I. 44. To Philip a Scholastic.*

Οὕτως μοι νόει καὶ τὰ Θεῖα μυστήρια πρὸ μὲν τῆς ἐντεύξεως τοῦ ἱερέως, καὶ τῆς καθόδου τοῦ ἁγίου Πνεύματος, ψιλὸν ἄρτον ὑπάρχειν καὶ οἶνον κοινὸν τὰ προκείμενα· μετὰ δὲ τὰς φοβερὰς ἐκεῖνας ἐπικλήσεις καὶ τὴν ἐπιφοίτησιν τοῦ προσκυνητοῦ καὶ τοῦ ζωοποιοῦ καὶ ἀγαθοῦ Πνεύματος οὐκ ἔτι ψιλὸν ἄρτον καὶ κοινὸν οἶνον τὰ ἐπιτεθειμένα τῇ ἁγίᾳ τραπέζῃ, ἀλλὰ σῶμα καὶ αἷμα τίμιον καὶ ἄχραντον Ἰησοῦ Χριστοῦ τοῦ Θεοῦ τῶν ἀπάντων, καθαρίζον ἀπὸ παντὸς μολυσμοῦ τοὺς μεταλαμβάνοντας φόβῳ καὶ πόθῳ πολλῷ.

*P. 522, Ep. III. 280. To Origen.*

Ἀδύνατον ἄλλως σωθῆναι τὸν πιστὸν καὶ ἄφεσιν πλημμελημάτων λαβεῖν, καὶ βασιλείας ἐπουρανίου τυχεῖν, εἰ μὴ μεταλάβῃ μετὰ φόβον καὶ πόθον τῶν μυστικῶν καὶ ἀχράντων σώματός τε καὶ αἵματος Χριστοῦ καὶ Θεοῦ.

*P. 125, Ep. XCIX. To Bishop Silvanus.*

*Numb. XI. 18. "Sanctify yourselves, &c., and eat flesh."*

Κρέα νοήσας τό τε Θεῖον σῶμα, ὡσπερ οὖν ἐσθίουσιν οἱ πιστοὶ ἐπὶ τῆς ἐκκλησίας, καὶ τὴν γνῶσιν Χριστιανῶν, τὴν μακαρωτάτην καὶ πασῶν ὑπερέτταν τῶν γνώσεων.

*Ep. C.*

Εὖ καὶ τοῦτο φάναι τὸν μέγαν Μωσῆα, Οὐχὶ σήμερον ἀλλ' αὔριον βρώσεσθε κρέα· ἵνα δείξῃ τὸν χρόνον τὸν μετὰ τὴν ἐπιδημίαν τοῦ Χριστοῦ

all. For that flesh of the quail issued in wrath and turmoil and destruction and disease (cholera) to the Hebrews: but our most blessed flesh (of Christ) bestows strength and power and growth to a mind in a good state, and eternal life afterwards on all them that were counted worthy to obtain it.

P. 333. *To Duke Eusebius.* "Do not become a judge of judges: for thou holdest the place of feet to the church, not of its head. Do not then reject the priests, because all are not clean. For it does not indeed fall to thee to be judge of the bishops of the Lord.

P. 345. "John (Chrysostom) the wonderful priest of the great church in Byzantium or rather of the whole world, being (a general) inspector, has often looked over nearly all the region, lest he might find God's house coming short or wholly destitute of the oversight of the angels, but especially on the occasion of the Divine and bloodless sacrifice. Therefore full of astonishment and gladness he related the (following) event to the nearest of his own spiritual friends in private. Now when the priest was beginning to go through the holy preparatory acts, very many on a sudden of the blessed powers came down from Heaven, clothed in excessively shining garments with bare foot, with intent look, but with face bending down, and having marched in procession round the altar with caution and great quietness and silence, they stand by it until the completion of the terrific mystery. Next leaving it, each one

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τοῦ Θεοῦ καὶ Δεσπότου τῶν ὄλων. Ἐκεῖνα μὲν γὰρ τὰ κρέα τῆς ὀρνυγομήτρας εἰς ὄργην καὶ στρόφους καὶ φθοράν καὶ χολέραν τοῖς Ἑβραίοις ἐξέβη· τὰ δὲ ἡμέτερα παρμακάριστα κρέα ῥώσιν καὶ δύνανιν καὶ αἰξίαν εὐθυμίαν τε καὶ ζωὴν αἰωνίαν χαρίζεται πᾶσι τοῖς καταξιοθεῖσι μεταλαμβάνειν αὐτῶν, κ.τ.λ. Ep. 101. [Compare this use of τε and καὶ with 1 Cor. i. 30.]

P. 333, *Lib. II. Ep. CCLXI. To the Duke Eusebius.*

Μὴ γίνῃ κριτὴς τῶν κριτῶν· πόσον γὰρ τόπον τῇ ἐκκλησίᾳ, οὐ κεφαλῆς ἐπέχεις. Μὴ οὖν ἀποδοκίμαζες τοὺς ἱερεῖς, διότι πάντες οὐ καθαροὶ τυγχάνουσι. Οὐ γὰρ δὴ σοι τυγχάνει διακρίνειν τοὺς ἐπισκόπους Κυρίου, κ.τ.λ.

P. 345, *Ep. CCXCIV. To Bishop Anastasius.*

Ὁ τῆς ἐν Βυζαντίῳ μεγάλης ἐκκλησίας μᾶλλον δὲ πατρὸς τοῦ κόσμου Ἰωάννης, ὁ θαυμαστός ἱερεὺς, διωρατικός ὑπάρχων, πολλάκις τεθέαται πᾶσαν μὲν σχέσον ἔραν, μὴ ὑστεροῦντα ἢ διαλειπόμενον τὸν οἶκον Κυρίου τῆς τῶν ἀγγέλων ἐπιστασίας, μάλιστα δὲ ἐν τῷ καιρῷ τῆς θείας καὶ ἀναιμάκτου θυσίας. Ἐκπλήξεως οὖν καὶ εὐφροσύνης γέμων τοῖς γνησίοις τῶν πνευματικῶν φίλων κατ' ἰδίαν ἐηγήσατο τὸ πρᾶγμα. Ἀρχομένων γάρ, φησιν, τοῦ ἱεροῦς τὴν ἁγίαν ποιῆσθαι προσκομιδὴν πλείυται ἐξαιφνης τῶν μακαρίων δυνάμεων ἐξ οὐρανοῦ κατέλθουσαι, ὑπερλάμπρους τινας στολὰς περιβεβλημέναι, γυμνῷ τῷ ποσὶ, σιντόφῳ τῷ βλέμματι, κάτω νεύοντι δὲ τῷ προσώπῳ, περιστοιχίσαιται τὸ θυσιαστήριον μετ' εὐλαβείας καὶ πολλῆς ἠσιχίας καὶ σιωπῆς παρίστανται μέχρι τῆς τελειώσεως τοῦ φρικτοῦ μυστηρίου. Ἐῖτα διαφθεύτας

of them here and there through the whole venerable cathedral (house) labour with and do the work with and strengthen the hands of the bishops and presbyters and all the deacons that each falls in with (comes to) as they perform the ministration of the body and of the precious blood. And I write these things that, knowing the fearful nature of that Divine public service, ye may not either of yourselves be neglectfully disposed, being emptied of the fear of God, or through the influence of any others consent to talk or to whisper during the preparation, or even audaciously either to get into the commotion of a regular disturbance, or recklessly and confusedly make a buzzing noise.

P. 405. *To Cyriac.* “Do not then draw near to the mystic bread as to bare bread: for it is the flesh of God, flesh precious and to be worshipped and life-giving. For it gives life to men that become dead in their transgressions. But common flesh could not give life to the soul. And Christ the Lord has said this in the Gospel, that the flesh, *i.e.* the common and mere flesh, profiteth not at all. Partaking then of the flesh and of the blood of God the Word with blessing and desire, we inherit eternal life. For he that eats and drinks with an upright heart is blessed.

P. 522. “It is impossible for the faithful (man) to be saved and to obtain remission of his negligences and to obtain the Heavenly kingdom in any other way, except he partake with fear

καθ' ὅλον τὸν σεβάσμιον οἶκον τῆδε κ' ἐκείσε ἕκαστος αὐτῶν τοῖς παρατυχοῦσιν ἐπισκόποις καὶ πρεσβυτέροις καὶ πᾶσι τοῖς διακόνοις τὴν χορηγίαν ποιου- μένος τοῦ σώματος καὶ τοῦ τιμίου αἵματος συνεργοῦσι συμπράττουσι καὶ συνεπισχύουσιν. Ταῦτα δὲ γράφω ἵνα, μαθόντες τὸ φοβερόν τῆς Θείας λειτουργίας, μήτε αὐτοὶ διατεθῆτε ἀμελοῦντες, τοῦ Θείου φόβου διαχεό- μενοι, μήτε δι' ἄλλους τινὰς συγχωρήτε ὀμιλεῖν ἢ ψιθυρίζειν ἐπὶ τῆς προσκο- μιδῆς, μήτε θαρσαλέως ἢ παρασαλεύεσθαι τῆς ἐμβρίθους στάσεως, ἢ ῥέμ- βεσθαι ῥαθύμως καὶ χυδαίως. Lev. xv. 31.

P. 405, *Lib. III. Ep. XXXIX. To the Monk Cyriac.*

Μὴ ὡς ψιλῶ ἄρτῳ προσερχόμεθα τῷ ἄρτῳ τῷ μυστικῷ· σὰρξ γὰρ ὑπάρχει Θεοῦ, σὰρξ τιμία καὶ προσκνητητὴ καὶ ζωοποιός. Ζωοποιεῖ γὰρ τοὺς νεκρωθέντας ἀνθρώπους ἐν τοῖς παραπτώμασι. Σὰρξ δὲ κοινὴ οὐκ ἂν δυνηθεῖ ζωοποιησαὶ ψυχὴν. Καὶ τοῦτο Χριστὸς ὁ Κύριος εἶρηκε ἐν τῷ εὐαγγελίῳ ὅτι ἡ σὰρξ, τούτεστιν ἡ κοινὴ καὶ ψιλῆ, οὐκ ὠφελεῖ οὐδέν. Τῆς σαρκὸς τοίνυν καὶ τοῦ αἵματος μεταλαμβάνοντες τοῦ Θεοῦ Λόγου μετ' εὐ- λογίας καὶ πόθου, ζῶν ἀιώνιον κληρονομοῦμεν. Ὁ γὰρ τρώγων καὶ πίνων μετ' εὐθείας καρδίας μακαρίζεται.

P. 522, *Ep. CCLXXX.*

Ἄδύνατον ἄλλως σωθῆναι τὸν πιστὸν καὶ ἄφεσιν τῶν πλημμελημάτων λαβεῖν καὶ βασιλείας ἐπουρανίου τυχεῖν, εἰ μὴ μεταλάβοι μετὰ φόβον καὶ

and desire of the mystic and undefiled body and blood of the Christ of God.

P. 1259. *Heads for exhortation.* I. "If the communion (lit. assembly) is celebrated in the church, join it: but if not, go you away singing the apostolic gospel. IV. Abstain from all corruption and partake of the mystic supper every day. For thus the body of Christ becomes ours."

I can hardly conceive a candid person reading the longer passages from Nilus independently of all other fathers and not seeing that the bread was believed to be changed.

πόθου τῶν μυστικῶν καὶ ἀχράντων σώματός τε καὶ αἵματος τοῦ Χριστοῦ τοῦ Θεοῦ.

P. 1259 A. *Capita Parænetica.*

Εἰ τελεῖται σίναξις ἐν ἐκκλησίᾳ παράβαλε· εἰ δὲ μὴ τελεῖται, σὺ ψάλλον τὸν ἀποστολικὸν εὐαγγέλιον ἀπελθέ. D. πάσης ἀπέχου φθορᾶς, καὶ τοῦ μυστικοῦ δείπνου πᾶσαν ἡμέραν μέτεχε. Οὕτω γὰρ Χριστοῦ τὸ σῶμα τὸ ἡμέτερον γίνεται.

(N.) PROSPER OF AQUITAINE. BORN EARLY IN CENTURY V.  
DIED BETWEEN 455 AND 463.

This layman was the great opponent of Cassian, who was the legislator for monasticism in the South of France. Prosper was a sworn adherent of Augustine through evil and through good, while Cassian was rather given to taking Chrysostom for his pattern. According to the account of Gennadius, Prosper became a secretary of Leo the Great. But he became an author of works for general instruction at the desire of no less a man than Hilary of Poitiers, who wrote favourably of him to Augustine himself. Gennadius however thought him no match for Cassian, but both the popes, Celestine and Leo, favoured him. Fulgentius mentions him with praise, and our own Bede calls him *vir Dei*, "a man of God." Scaliger thought him the most learned and skilful man of his age—a time which seems very like the ebb after the wondrous flow of genius in the 100 years and more preceding. His early life was wild; but he turned to the Bible, and there read that he could find mercy in God through the Saviour. Thus was every degrading chain broken, and he stands, like Augustine, a singular monument



of grace, and he felt much fellowship of spirit with him. The poem which Bede ascribes to Prosper Tiro seems not to be his. He wrote also against Eutychianism. His mind was of a harder and stiffer cast than Augustine's. He laboured hard for Augustinian doctrine always. But the good and evil consequences, which may be drawn from the doctrine of unconditional predestination, according as it is balanced and explained so as to concur with God's general retributive character, or put forth independently, is too long a subject to touch upon here. One thing however is greatly to Prosper's credit—that he sometimes shewed singular moderation to Cassian, and to some other of his opponents, who were very infelicitously called Semi-Pelagians. The controversy arose again in the days of Gottescalc and Hincmar. Modern theology has certainly made an advance in this quarter, so that raw Calvinism is rare, and Calvin is often in candour quoted if not to disprove yet to moderate it. This question touches the Lord's supper, and is touched by it, as every important doctrine is: but it was not the chief subject of Prosper. The strange story is given in Dr Pusey's book also: and perhaps it may not with justice be omitted, as it marks the age to which it belongs. Such were the upgrowths that followed from the great mass of the teaching of the fourth century period.

P. 429. "On making a vow to God. Whoever well meditates what he ought to vow to God and what after vowing he ought fully to pay, let him vow himself to God and pay it. This is required. This is due. Be Cæsar's image restored to Cæsar. Be the image of God restored to God. But as you ought to see what you offer and to whom you are offering, so also you ought to consider where you offer it: because outside the universal church there is no place for a true offering.

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*Migne, p. 429, xv.*

*De vovendo Deo. Ex S. Prosp. in Ps. CXV. 18.*

Quisquis bene cogitat quæ Deo voveat et quæ vovendo persolvat, seipsum voveat et reddat. Hoc exigitur: hoc debetur. Imago Cæsaris reddatur Cæsari. Imago Dei reddatur Deo. Sed sicut videndum est quid offeras et cui offeras, ita etiam considerandum est ubi offeras, quia veri sacrificii extra catholicam ecclesiam locus non est. [The whole except the few first words is ranked as "ex operibus S. Augustini delibatum." The doctrine is mainly due to Cyprian.]

P. 437. "An unworthy person takes the sacrament of piety for judgment to himself. For it cannot be well done if a man receive a good thing badly.

P. 842. "There was a young woman by nation an Arab. The devil seized the passages of her throat, and did not allow food or drink to pass for near seventy days and as many nights, and made a shew of her as of a vessel of his capture and possession. All were confounded. But it happened to be the fifteenth day, the Lord's day, that was beginning to dawn. The priest having gone up with us, that the morning sacrifice might according to custom be offered, the official led up the girl to the altar. She prostrated herself before the altar ... a murmur arose in the assembled people. Therefore, after the sacrifice (of the altar) was completed, when she in the midst of the other communicants had received from the priest a small piece of the Lord's body dipped (in the wine), she was not able after chewing it in half an hour to pass it down her throat, since the devil had not been yet put to flight, of whom the Apostle speaks, 2 Cor. v. 15. While the priest then was holding up her mouth to prevent her from casting forth the holy thing, it was suggested by some one of the deacons that the pontiff (bishop) should put the cup of salvation against her throat. And when this was done, the girl cried out, that to the praise of the Redeemer she had swallowed the sacrament, which she had so long been carrying in her mouth. From this what joy arose! what strength to sing God's glory, that after eighty-five days the devil had been expelled, and the girl rescued from the power of the enemy.

*P. 437 is a quotation from St Augustine on Ps. CXLII.*

Sacramentum pietatis in iudicium sibi indignus sumit. Bene enim esse non potest male accipienti quod bonum est.

*P. 842, part of a story in the Appendix.*

Quaedam juvencula Araba natione... Meatus igitur gutturis ipsius occupans nullum cibum nullumque potum trajiciens per septuaginta ferme dies totidemque noctes jejunium sibi diabolus ex capto possessoque vase exhibuit... Stupor cunctis, accidit autem ut quintus Dominicus illucesceret dies. Ascendente nobiscum sacerdote, ut matutinum illic sacrificium solito offeratur, puellam propositus ad altare perduxit. Se illa prostravit altari... murmur in populo. Peracto igitur sacrificio, cum eadem inter ceteras brevem particulam corporis Domini tinctam a sacerdote perciperet, semihorâ mandens trajicere non valuit, nondum illo fugato de quo dicit Apostolus, 2 Cor. v. 15. Manu igitur faciem ejus sustentante sacerdote, ne sanctum projiceret, a quodam diacono suggestum est ut calicem salutarem gutturi ejus pontifex applicaret. Quod ut factum est, ... sacramentum, quod ore gestabat, cum laude Redemptoris transglutisse puella clamavit. Hinc letitia, hinc voces in gloriam Dei, quod post octoginta et quinque dies, diabolo

Therefore an offering of thanksgiving was again made for her; and she received a portion of it, and was restored to her former manner of living. [The girl had given Satan an advantage over her. I omit that part of the story.]

expulso, puella de potestate fuerit eruta inimici. Oblatio itaque rursum gratiarum actionis pro eâ fit, sacrificiique percipiens partem prisco est reddita usui. [What a pitiable scene arising from the supposed presence of Christ's natural body in the bread and wine !]

(O.) ABBOT ISIDORE OF PELUSIUM. D. 456.

He was the bold opponent of the Patriarch Cyril at Ephesus, when he began the council, 431, without waiting for the bishops from Syria; and he remonstrated with the emperor Theodosius. But the full body of bishops, when they were gathered, weakened their case by imitating, if not exceeding, Cyril in violence. It was a dark time for the church's honour and for the credit of general councils. The Robber Synod that followed could scarcely have surpassed its scandals. But Isidore is afterwards hailed by Cyril as his father, which seems to indicate that Isidore exerted no small influence in reconciling the two opposing bands at the Third Council—a very arduous task indeed! The 370th letter of the first book refers to the strifes which he vain would see at an end. He says, *παύσου τὰς ἔριδας*. The fact of above 2000 of his letters surviving—the vast majority addressed to persons now utterly unknown—shews how high was the estimate formed of Isidore himself. Gieseler terms him the honest Abbot Isidore. It will be remembered that he was an *élève* of the blind teacher Didymus. His monastery was on a hill at Pelusium, near one of the Nile's seven mouths, famous in Martial and Virgil for its excellent lentils. His letters are better than lentils of Pelusium.

A German, in the *Dictionnaire Encyclopédique*, praises this Isidore as combining the clearness of Basil with the florid abundance of his friend Gregory of Nyssa, and assigns to him also Laconian brevity and Attic elegance. In some of his letters he deals with the hardest subjects, such as the presence of misery: and that there is no uncontingent fate. Chrysostom was his master: and he shews his gratitude by warmly taking up his defence against the inappropriately named Archbishop Theophilus

of Alexandria. The steady power of mind which gave influence to his writings was matched by an eminent sweetness in his social character. There seems to have been an uncommon holy calm reigning in his heart, which external trials did not soon disturb: and it certainly was not the fruit in his case either of the absence of strong feeling or of anything like constitutional timidity. The divine who opposed Cyril to his face could have bearded a lion in its den: but he so did it as to find more favour than those that stooped to flatter him in his faults.

P. 326. "The participation of the Divine mysteries has been called communion on account of its bestowing on us unification with Christ, and making us sharers together of His kingdom.

P. 999. "A man of repute and upright in his manner, but in his life splendid (for I pass over his having been adorned with a splendid dignity of person; for this is shadow and dream), met and reported this to me, that he drew near to the venerated altar, to partake of the Divine sacrifices; and that having seen thee standing by him, in age an old man, but in dignity a presbyter, and yet in thy prime as to lust, and one who has shot beyond all that have been cried out against for wantonness, he drew back, not having thought it meet to receive the sacred mysteries from thy wretched hand. But how I was struck in my soul when I heard this I will pass over; but wherein I blamed him mightily I will tell you. The recipient I said is not at all hurt, O very wise man,

*Opera, Migne, p. 326, Lib. I. Ep. CCXXVII. To Count Soranus.*

Κοινωνία κέκληται ἡ τῶν Θεῶν μυστηρίων μετάληψις, διὰ τὸ τὴν πρὸς Χριστὸν ἡμῖν χαρίζεσθαι ἕνωσιν, καὶ κοινοποιῆσαι ἡμᾶς τῆς Αὐτοῦ ποιεῖν βασιλείας. [The first idea of *κοινωνοὶ* is agreed to be men partaking of something in common.]

P. 685, *Lib. II. Ep. CCLXVIII*, interprets *ἐκκλησία* a church of living souls, and *ἐκκλησιαστήριον* the sacred building, comparing the first to *θυσία*, and the latter to *θυσιαστήριον*.

P. 999, *Lib. III. Ep. CCCXL. To Presbyter Zosimus.*

Ἄνῆρ ἑλλόγιμος, καὶ ὀρθὸς μὲν τὸν τρόπον, λαμπρὸς δὲ τὸν βίον (τὸ γὰρ καὶ ἀξιώματι αὐτὸν λαμπρῶ κεκοσμηθῆναι, παρήσω· σκιά γὰρ τοῦτο καὶ ὄψαρ), ἐντυχῶν ἡμῖν ἀπήγγειλεν ὅτι προσῆλθε μὲν τῷ σεπτῷ θυσιαστηρίῳ, τῶν Θεῶν μυστηρίων μεταληψόμενος· θεασάμενος δὲ σε αὐτῷ παρεστῶτα, ἄθροπον πρεσβύτερον μὲν τὴν ἡλικίαν, πρεσβύτερον δὲ τὴν ἀξίαν, ἀκμάζοντα δὲ λαγνείῳ καὶ πάντας τοῖς ἐπ' ἀσελείῳ βεβωημένους ὑπερικοντίσαντα, εἰς τοῦπίσω κεχώρηκε μὴ ἀξιώσας τὰ ἱερά μυστήρια διὰ μιαρᾶς χειρὸς δέξασθαι. Ἐγὼ δ' ὅπως μὲν ἐπλήγην τὴν ψυχὴν ταῦτα ἀκούσας παρήσω· ἃ δ' ἐκείνον κατάκρατος ἐμεμψάμην λέξω. Οὐδὲν, ἔφη, ὦ σοφώτατε, παρα-



even if he that gives it may seem to be unworthy, nor are the unspotted mysteries defiled, if the priest should pass all men in driving into wickedness. But if thou doubtest this, see the crow, that unclean and offspring-hating creature, by whom Elias, that rode to Heaven and was a Heavenly citizen, was nourished. But I said many other things beside which I excuse myself from writing to thee for two reasons, both not to add superfluous length to the letter, and not to seem to make too much of a tragedy of thy wickedness. As then I blamed him, so I exhort thee also, either to repent or to stand aloof from the venerated altar, that thou mayest not drive away by thy own actions those that are desirous to draw near to it. [If as abbot he could do nothing towards procuring the deposition of the unworthy, we may praise this powerful letter.] [A curious thing in the letter is its tradition about the hatred of crows to their nestlings. Rabbi Solomon is cited in Dr Lightfoot's Works, II. p. 533, as saying this; but it is now said to be a fable of the κόραξ, be it crow, rook, or raven: yet I have heard of a raven eating its own eggs.]

P. 256. "To the monk Marathonius against the Macedonians or contenders against the Spirit. If our God and Saviour, after He became man, gave over the Holy Spirit to complete the all-holy Trinity, Who is also numbered in the invocation at holy baptism with the Father and the Son, as liberating from sin, and Who exhibits on the mystic table the common bread, the peculiar body of His incarnation, how teachest thou, O thunderstricken man, that the Holy Spirit is made or created, or of subordinate (slave) nature, and not of the same kind in substance as that of the Master and Creator, and that He is of one substance with them?

βλάπτεται ὁ δεχόμενος, εἰ καὶ ὁ διδοὺς ἀνάξιος εἶναι δοκοίη, οὐδὲ τὰ ἄχραντα χραίνεται μυστήρια εἰ ὁ ἱερεὺς πάντας ἀνθρώπους εἰς κακίαν παρελάσειεν. Εἰ δὲ ἀπιστεῖς, ἐννόει τὸν κόρακα, τὸ ἀκάθαρτον καὶ μισότεκνον ζῶον, δι' οὗ ὁ οὐρανοδρόμος καὶ οὐρανοπολίτης Ἡλίας ἐτρέφετο. Καὶ ἄλλα δὲ πολλὰ ἔφην, ἅπερ γράψαι σοι δεῖν ἕνεκα παρητησάμην, τοῦ τε μὴ μῆκος περιττὸν τῇ ἐπιστολῇ προσθεῖναι, τοῦ τε μὴ δόξαι λίαν τὰ σὰ ἐκτραγωδεῖν κακά. Ὡσπερ τοίνυν ἐκείνῳ ἐμεμψάμην, οὕτω καὶ σοὶ παραινῶ, ἢ μεταγῶναί ἢ ἀποστηναί τοῦ σεπτοῦ θυσιαστηρίου, ἵνα μὴ τοὺς προσιεῖναι αὐτῷ προηρημένοὺς διὰ τῶν σαντοῦ πράξεων ἀπελαύνοις.

*Migne, p. 256, I. 109.*

Μαρθωνίῳ Μοναχῷ, κατὰ Μακεδονιανῶν, ἦτοι Πνευματομάχων. Εἰ ὁ Θεὸς καὶ Σωτὴρ ἡμῶν ἐπανθρωπήσας παρέδωκε συμπληρωτικὸν εἶναι τῆς ἁγίας Τριάδος τὸ πανάγιον Πνεῦμα, καὶ ἐν τῇ ἐπικλήσει τοῦ ἁγίου βαπτίσματος σὺν Πατρὶ καὶ Υἱῷ, ὡς ἐλευθεροῦν τῶν ἁμαρτιῶν, ἀριθμούμενον, καὶ ἐπὶ τῆς τραπέζης τῆς μυστικῆς τὸν ἄρτον τὸν κοινὸν σῶμα ἰδικὸν τῆς Αὐτοῦ σαρκώσεως ἀποφαίνον, πῶς διδάσκεις, ἐμβρόντητε, ποιητὸν, ἢ κτιστὸν, ἢ τῆς δούλης φύσεως εἶναι, ἀλλ' οὐ τῆς Δεσποτικῆς καὶ δημιουργοῦ καὶ βασιλίδος οὐσίας συγγενὲς καὶ ὁμοούσιον τὸ Πνεῦμα τὸ ἅγιον;

P. 264. "To Count Dorotheus. An explanation of the form of the mysteries of the church. The clean linen which is unfolded and spread under the ministration of the Divine gifts is the service of Joseph of Arimathea. For as he wrapped in linen the body of our Lord and transferred it to the tomb; and through it all our race has reaped to itself the fruit of the resurrection, so we also, sanctifying the bread of exposition on linen, without doubting find it to be the body of Christ, that is a fountain unto us of that incorruptibility which Jesus the Saviour, Who was cured for by Joseph, and arose from the dead, graciously bestowed.

P. 1017. "To the deacon Nilammon. Those that stumble (in having sinned) and dare not (for a time) to approach the sacred mysteries, shew good judgment and will come round to not sinning. But those who sin and dare to touch the undefiled mysteries with wretched hands, one of whom also as thou hast written is Zosimus, are worthy of ten thousand punishments. For they manifest themselves to be guilty, according to the sure saying of Paul, of the body and blood of the Lord. For the devil does not wholly attack the first indeed, knowing that they do also stumble, but yet at least that they know and guard the worship due to the Divine things; but to the second who both sin and do not know or know and despise, and dare to touch the sacred mysteries, the devil wholly makes sport of them, taking this it is likely for an evidence of their being without contrition and entirely corrupted. And this indeed is what he also did in the case of the

P. 264, I. 123.

Δωροθέω Κομητί. Διασάφησις τῆς ἐκκλησιαστικῆς μυσταγωγίας. Ἡ καθαρὰ σινδῶν ἢ ὑφαπλουμένη τῇ τῶν Θεῶν δώρων διακονία, ἢ τοῦ Ἀριμαθῆως ἔστιν Ἰωσήφ λειτουργία. Ὡς γὰρ ἐκεῖνος τὸ τοῦ Κυρίου σῶμα σινδῶνι ἐνεκλήσας τῷ τάφῳ παρέπεμψε, δι' οὗ ἅπαν τὸ γένος ἡμῶν τὴν ἀνάστασιν ἐκαρπώσατο· οὕτως καὶ ἡμεῖς ἐπὶ σινδόνοσ τὸν ἄρτον τῆς προθέσεως ἀγάζοντες, σῶμα Χριστοῦ ἀδιστάκτως εἰρίσκομεν, ἐκείνην ἡμῖν πύργαζον τὴν ἀφθαρσίαν, ἣν ὁ παρὰ Ἰωσήφ κηδευθεὶς, ἐκ νεκρῶν δὲ ἀναστὰς, Ἰησοῦς ὁ Σωτὴρ ἐχαρίσατο.

P. 1017, III. 364.

Νειλάμμωνι διακόνῳ. Οἱ μὲν πταίνοντες καὶ τοῖς ἱεροῖς μυστηρίοις προσείαι μὴ τολμῶντες ἐγνώμονές εἰσι, καὶ ταχέως καὶ εἰς τὸ μὴ ἁμαρτάνειν περιστήσονται. Οἱ δὲ καὶ πλημμελοῦντες, καὶ τῶν ἀχρύντων μυστηρίων μιαραῖς χερσὶ τολμῶντες ἄπτεσθαι, ὧν εἷς, καθὼς γέγραφας, καὶ Ζώσιμος, μυρίων εἰσι τιμωριῶν ἄξιοι. Ἐνόχους γὰρ ἑαυτοὺς ἀποφαίνουσι, κατὰ τὴν ἀψευδῆ τοῦ Παύλου φωνὴν, τοῦ σώματος καὶ τοῦ αἵματος τοῦ Κυρίου. Διὸ τοῖς μὲν πρώτοις οὐ πᾶν ἐπιτίθεται ὁ διάβολος, εἰδὼς ὅτι καὶ πταίουσιν, ἀλλ' οὐκ ἔτι γινώσκοντες τοῖς Θείοις τὸ σέβας φιλάττουσιν· τοῖς δὲ δευτέροις τοῖς καὶ πλημμελοῦσι καὶ μὴ γινώσκουσιν, ἢ γινώσκουσι μὲν καταφρονοῦσι δὲ, καὶ τῶν ἱερῶν μυστηρίων τολμῶσιν ἄψασθαι, ὅλος ἐπικωμιάζει, τεκμήριον τῆς αἰαληθισίας καὶ τῆς διαφθορᾶς τῆς παιτελοῦς τοῦτ' εἶναι εἰκότως

traitor. For the devil did not, as you consider, enter into him, in contempt of the Master's body, but well knowing his wickedness, that he was sick in a way thenceforth incurable in determining on the one hand to betray Him, but on the other not refusing the communion he took himself with him. For if the devil had seen him scrupulous about the Divine mystery and having refused it, perhaps he would have passed him by as already vigilant. But when he saw him with his head pressed down by the love of money, [beautiful poetical figure, fresher though less simple than Shakespeare's, 'whose back with ingots bows'] and no longer having upright reasoning, but driven out with bacchic madness by the insatiable drunken desire of money, and not this (only) however, but having also dared to touch those things which it was not right for such a man to touch, condemning his want of contrition he rushed at him with all his power."

All the extracts are of the common kind, which, without including the words "natural bodily presence," yet most plainly teach that doctrine. The case of Judas is otherwise handled in a very salutary way.

οἰόμενος· ὁ δὲ καὶ ἐπὶ προδότου πεποίηκεν. Οὐ γὰρ, ὡς ἡγγῆ, τοῦ Δεσποτικοῦ καταφρονῶν σώματος εἰσῆλθεν εἰς αὐτὸν, ἀλλὰ, τῆς πονηρίας αὐτοῦ καταγνοῦς, ὅτι λοιπὸν ἀνίατα νοσεῖ· προδοῦναι μὲν διανοοῦμενος, μετασχεῖν δὲ μὴ παραιτούμενος, ὤχετο ἄγων. Εἰ γὰρ εἶδεν αὐτὸν εὐλαβῶς ἔχοντα περὶ τὸ Θεῖον μυστήριον καὶ παραιτησάμενον, ἴσως ἂν ὡς ἔτι νήφοντα παρώδευσεν. Ἐπεὶ δ' εἶδεν αὐτὸν ὑπὸ τῆς φιλοχρηματίας κερηβαροῦντα, καὶ μηκέτι τὸν ὀρθὸν ἔχοντα λογισμὸν, ἀλλ' ἐκβακχευθέντα ὑπὸ τῆς ἀκρόεστον μέθης· οὐ μὴν δὲ, ἀλλὰ καὶ τολμηθέντα ἄψασθαι, ὧν ἄψασθαι τοιοῦτον οὐκ ἐχρῆν, τῆς ἀναληγσίας καταγνοῦς ὅλος εἰς αὐτὸν ἐχώρησε.

(P.) PETER CHRYSOLOGUS, ARCHBISHOP OF RAVENNA. D. 460.

His reputation as a preacher has brought down to us nearly 200 of his sermons. But it seems to me that the preacher of Ravenna was a feeble follower of Chrysostom. The golden speaker approaches not to him of the golden mouth. Ravenna was a less fastidious city than Antioch or Constantinople. The two passages cited give some idea of his style. He seems to have looked up to Leo. His words "(Christ) is daily brought down to the church's table" are exceedingly strong. Nicetas of Aquileia seems to have had nobler thoughts, and to have been a better feeder of the flock



of Christ in that more northern part of Italy, which afterward acquired such importance as to give its "bishop of the first see" (*sedis*) the title of Patriarch. This title was borne with honour by Paulinus at the end of the eighth century, who is supposed to have drawn up "The faith of St Athanasius;" which Alcuin gave to Charlemagne and which he caused to be gladly adopted throughout the West.

The first life of Chrysologus was written in the ninth century, when Agnellus, abbot of Ravenna, wrote lives of several Ravenna bishops in his *Liber Pontificalis*. The 155th sermon of Chrysologus on the Kalends of January, has a remarkable saying against those who usually gave in to the vices of the heathens on that day. "Whoever may choose to sport with the devil will not be able to rejoice with Christ. No one is safe in playing with a serpent. No one sports with the devil with impunity."

He was much given to the exposition of Holy Writ to the people, particularly of the Psalms, the Prophets, the Gospels, and the Epistles. Eutyches tried in vain to gain both him and Leo to his own side. The allegiance of Chrysologus to Leo, as Bishop of Rome, was all that Leo could desire. One hundred and seventy-one accepted sermons remain, and five doubtful; but the statement is disputed. See Migne, who prints the short memoir by Agnellus.

P. 295. "The woman touched His garment and was cured and was freed from her old weakness: we wretched ones are daily handling and taking the Lord's body and are not cured of our wounds. There is no want of Christ to us in our sickness, but there is a want of faith: for much more will He be able to cure us if He abide in us, Who, in passing by the concealed woman, so cured her. It is enough to have narrated to-day, my brethren, the thefts of faith and the virtue in the Lord passing by.

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*Opera, Migne, p. 295 c, S. 33.*

*On the woman who touched Christ's garment.*

Tetigit vestimentum mulier, et curata est, et ab antiquo absoluta est languore: miseri qui quotidie corpus Domini tractamus et sumimus, et a nostris vulneribus non curamur. Non Christus infirmantibus, sed fides deest: nam multo magis, in nobis manens, poterit vulneratos curare, Qui, latentem mulierem, præteriens, sic curavit. Sufficit hodie, fratres, furta fidei et Domini prætereuntis narrasse virtutem.



P. 297. "O what did that woman see dwelling in the inward heart of Christ, who saw all the healing virtue of Christ dwell in the fringe of His robe! O how has the woman taught us how great the body of Christ is, who has shewed that so much is in the fringe which Christ wore! Let Christians hear, who daily lightly touch Christ's body, what medicinal power it is possible to get from His body itself, when a woman caught away the whole of her own recovery from Christ's fringe alone. But, a thing we must weep for, the woman fetched medicine from the wound, the medicine is itself by us turned back into the wound. It is for this that the apostle Paul so admonishes and laments those that touch Christ's body unworthily: for he that unworthily touches Christ's body taketh on himself judgment, &c.

P. 395. "Who would ask for temporal bread after asking for the Heavenly kingdom? But He would have us ask for daily bread for our way in the sacrament of His own body and from day to day, that by this we may attain to the perpetual day and to Christ's own table, in order that we may there receive fulness and all satisfaction from that from which we have here taken but a taste.

P. 400. "We are not commanded to seek the earthly kingdom, after having just prayed for the Heavenly: for Christ Himself forbids it when He says, Matt. vi. But (however this be)

P. 297 B, S. 34.

O quid ista mulier vidit habitare in interioribus Christi, quæ in Christi fimbriâ totam vidit inhabitare virtutem! O quam docuit mulier quantum sit corpus Christi quæ in Christi fimbriâ tantum esse monstravit! Audiant Christiani, qui quotidie corpus Christi attingunt, quamnam de ipso corpore sumere possunt medicinam, quando mulier totam rapuit de sola Christi fimbriâ sanitatem. Sed, quod nobis flendum est, mulier de vulnere medicinam tulit, nobis medicina ipsa retorquetur in vulnus. Hinc est quod apostolus tangentes indigne corpus Christi taliter admonet et deplorat. "Qui enim tangit indigne corpus Christi "judicium sunit," &c. 1 Cor. xi. [St Paul does not use the word "touch the body of Christ."]

P. 395 c. *On the Lord's Prayer, "Give us this day," &c.*

Post cæleste regnum panem quis postulet temporalem? Sed quotidianum et in diem vult nos in sacramento Sui corporis panis viaticum postulare, ut per hoc ad perpetuum diem et ipsam Christi perveniamus ad mensam, ut, unde hic gustum sumpsimus inde ibi plenitudinem totasque satietates capiamus.

P. 400 A, S. 70. *On the same.*

Post regnum cæleste terrenum petere non jubemur, prohibente Ipso, cum dicit, Matt. vi. Sed quia Ipse est panis qui de cælo descendit,

because Christ Himself is the bread that comes down from Heaven, we ask and pray that that bread itself, on which we are to live daily in eternity, we may receive; now to-day, *i.e.* in the present life, from the banquet of the holy altar to give virtue to body and mind.

P. 406. "We call continually daily. That bread that comes down from Heaven is continual. Therefore that is the bread of perfect blessedness. To-day, *i.e.* we begin to live in the present food of this bread, by whose perpetual continuance, *i.e.* daily, we shall be fed in future ages.

P. 407. "Let none then believe that saving mystery of our festivity to be unmeaning, nor deem that we are but sewing a new piece on an old garment, as in this we are not uniting something of Jewish ancient rules to the newness of the Christian; as we know, for the apostle says it, that the whole creature has come out for us new in Christ.

P. 467. "What, O Christian, will He be able to deny thee of His own in future, Who gave Himself to be eaten by thee? And what has He not prepared for thee in that perpetual mansion, Who has prepared so great a provision for the way for thy food?

P. 622. "Water was to be turned into the mystery (sign) of blood, that Christ might pledge pure cups of wine from the vessel

John vi., petimus et precamur ut ipsum panem, quo quotidie (*i.e.* jugiter) sumus in aeternitate victuri, hodie, *i.e.* in præsenti vitâ de convivio altaris sancti ad virtutem corporis mentisque capiamus.

P. 406 B, S. 73. *On the same words.*

Quotidianum jugem dicimus. Jugis panis ille est qui de cælo descendit. John vi. Perfectæ ergo beatitudinis est iste panis. Hodie, hoc est, in præsenti illius panis cibo jam vivere incipimus, cujus perpetuitate, quod est quotidie, saginabimur in futurum.

P. 407 c, S. 73.

Nemo ergo otiosum esse credat istud festivitatis nostræ salutare mysterium, nec existimet pannum novum veteri nos assuere vestimento, ubi nil Judaicæ vetustatis novitati conjungimus Christianæ, scientes, apostolo dicente, novam totam in Christo nobis emersisse creaturam.

P. 467 B, S. 95.

Christiane, Qui Se tibi hic manducandum dedit quid Suum tibi denegare poterit in futurum? Et Qui tantum tibi viaticum paravit ad victum, quid in illâ tibi mansione perpetuâ non paravit?

P. 622 B, S. 160. *On the Marriage at Cana.*

Aqua in sanguinis erat convertenda mysterium [N. B. *i.e.* signum] ut mera pocula [N. B. *i.e.* sine aquâ] de vase corporis Sui Christus

of His own body to His disciples to drink, that He might fulfil that saying of the prophet David, Ps. xxiii. 5.

P. 625. “But what He said, Luke xvii. 8, admonishes His disciples that after His own ascension they should immediately greatly desire to be united themselves with the Lord in that beatitude above... The faithful knows that supper; let him that knows not and desires to know be one of the faithful.

P. 392. “He Himself is the bread, Who was sown in the virgin, fermented in the flesh, made in the Passion, baked in the furnace of the tomb, laid by in the churches, brought on to altars, and daily supplies Heavenly food to the faithful.

P. 402. “But because He Himself is the bread, Who came down from Heaven, Who by the mill of law and grace was adapted for meal, Who was made by the suffering of the cross, Who was fermented for the sacrament of great piety, Who by the sprinkling of light leaven raised Himself from the tomb, Who that He might be baked by the heat of His own Godhead, Himself subdued the oven of hell, Who is daily brought down for heavenly food to the table of the church, Who is broken in the remission of sins, Who feeds and nourishes to perpetual life them that feed on Him (since He is all this), we ask that this bread may be given to us daily until we (come to) have the full fruition of it in the perpetual day.

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bibentibus propinaret ut impleret illud prophete, Ps. xxiii. “Et calix “inebrians,” &c.

P. 625 c, S. 161.

Quod autem dixit, “and afterwards those shall eat and drink” monet discipulos ut post ascensionem Suam statim copulari se Domino in illâ beatitudine supernâ gestirent... Hanc cenam (Domini) qui fidelis est novit: qui nescit et scire desiderat sit fidelis.

*Migne, p. 392, Sermon 67, John VI. “I am the living bread,” &c.*

Ipse est panis, qui satus in virgine, fermentatus in carne, in passione confectus, in fornace coctus sepulchri, in ecclesiis conditus, illatus altaribus, caelestem cibum quotidie fidelibus subministrat.

P. 402, Sermon 71.

*On the Lord's Prayer and Matt. VI., “Take no thought,” &c.*

Sed quia Ipse est panis, Qui de cælo descendit, Qui legis et gratiæ molâ aptus est ad farinam, Qui crucis confectus est passione, Qui magnæ pietatis fermentatus est sacramento, Qui conspersione levis levamenti sustulit (Se) de sepulchro, Qui ut Divinitatis Suae calore coqueretur, Ipse clibanum decoxit inferni, Qui ad caelestem cibum quotidianus ecclesiæ defertur ad mensam, Qui in remissione frangitur peccatorum, Qui edentes Se perpetuam pascit et enutrit ad vitam, hunc panem quotidie dari nobis petimus, donec illo in die perpetuo perfruamur.

P. 650. "Truth knows not swellings: simplicity is wholly ignorant of hypocrisy, in the unleavened bread of sincerity and truth. These are the unleavened bread of the mind, these, made up with heavenly sweetness, these, flavoured with the riches of grace; these prepared (baked) by the fire of the Holy Spirit; these we eat and solemnly immolate at our passover sacrifice the Lamb of God that taketh away the sin of the world, and by these Christ has been born, and changed into all joy, unto all glory."

P. 650 B, *Sermon 172, 1 Cor. V., "Not in the old leaven," &c.*

Veritas nescit timorem; simplicitas hypocrisim prorsus ignorat in azymis sinceritatis et veritatis. Hæc sunt cordis azyma, hæc celesti dulcedine confecta, hæc gratiæ saporata pinguedine, hæc sancti Spiritus igne decocta; hæc nos manducantes, agnum Dei, agnum Qui tollit peccatum mundi, ad nostrum Pascha solemniter immolamus, quibus Christus ad lætitiã totam est natus et immutatus ad gloriam.

(Q.) ISAAC OF SYRIA, A PRESBYTER.

D. 460 at a very great age.

He wrote in support of Councils III. and IV., beside this tract and another.

VI. 2. "Lord, Who didst weep over Lazarus, and didst shed the tears of compassion over him [I have rendered the verbs with an aorist sense], take the tears of my bitterness, and cure my passions with Thy passion, heal my wounds with Thy wounds, cleanse my blood with Thy blood, and attemper my body with the fragrance of Thy life-giving body... Let Thy body, that was extended on the wood of the cross, lift up my mind to Thee, which has been subject to the handling of demons (here) below. Let Thy head, &c., &c.

. *S. Isaac, de contemptu mundi. M. B. V. P. 1618.*

There is one other treatise of his: "De operatione corporali," &c.

VI. 2.

Domine, qui super Lazarum plorasti, et super eum lacrymas Tuæ compassionis effudisti, suscipe lacrymas amaritudinis meæ, passionibus Tuis passiones meas sana; vulneribus Tuis medere vulnere meo; sanguine Tuo sanguinem meum munda, et tempera corpori meo vivifici corporis Tui odorem... corpus Tuum, quod in ligno crucis extensum est, extollat ad Te mentem meam, quæ a demonibus infernis est tractata. Caput Tuum, &c. &c.



P. 707. "When we find love we are feeding on Heavenly bread, and we are being comforted without work and labour, Joh. vi. The Heavenly bread is Christ, 'Who descended, &c.' Here is the food of angels. He who finds love is eating Christ every hour, and is becoming immortal. For it says, John vi. 'He 'that eateth the bread, &c.' Blessed is the man that eateth of the bread of love, which is Christ: for he is eating Christ, Who is God of all. Therefore he that lives in love is producing out of God the fruit of life (itself): and while he exists in this world has on him the scent of the air of the resurrection, &c. Love is that kingdom which God allowed in a figure, or figuratively, to the apostles, to eat in His own kingdom. For what will ye eat or drink on the table of My kingdom? Love is enough to nourish a man (spiritually) instead of food and drink. This is the wine that makes glad man's heart."

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P. 707.

...quando invenimus charitatem pane cælesti vescimus et confortamur sine opera et labore...John vi. Cælestis panis est Christus "Qui "descendit," &c. Hic est cibus angelorum. Qui charitatem invenit Christum manducat in unaquâque horâ, et fit immortalis. Ait enim John vi. "He that eateth the bread that," &c. &c. Beatus enim qui comedit de pane charitatis, qui est Christus. Christum enim comedit, Qui est omnium Deus...Igitur vitam ex Deo fructificat qui charitate vivit, et in hoc mundo existens illum aërem resurrectionis odoratur, &c. Charitas est regnum quod permisit Deus figuratim, vel figurative, apostolis, comedere in regno Suo. Quid enim comedetis et bibetis in mensâ regni Mei? Charitas enim sufficiens est nutrire hominem pro cibo et potu: hoc est vinum quod lætificat cor hominis, &c. &c.

(R.) BISHOP BASIL OF SELEUCUS IN ISAURIA.

MIDDLE OF FIFTH CENTURY.

To those who think that the great Cyril drove the church too near Eutychianism in securing the condemnation of Nestorius, this Bishop Basil will appear in some degree deserving of pity. He had to change so often in order to go with the uppermost party, or may we say was so often convinced back again to what he had before rejected, that he can hardly be said to have any colour of his own. In quieter times or even in times when a less random course was followed he might have gone to the grave in repute for consistency. As things were, he joined in 431 at Ephesus in condemning Nestorius, and in 448 at Constantinople condemned what was approved in the so-called Council of Robbers at Ephesus

in 449. The next year witnessed a further change, and in the year next to that at Chaleedon he asked and obtained pardon for favouring Eutyches. The whole period is painfully instructive. He was metropolitan of Isauria and joined with the clergy there against the monophysite Timothy Ailurus and his archdeacon Peter Mongus. But Isauria suffered not as Egypt in the turmoil, where the reaction against Cyril was immense, and the disorder and strife was at last the death of the church. Forty-two of Basil's orations survive, and a panegyric on the protomartyr Stephen and a life of St Thecla in two books.

P. 449. "For the Annunciation of the most holy mother of God. If Paul has been surnamed an elect vessel because he bare the worshipful name of Christ and preached it everywhere in the world, what kind of a vessel would the mother of God be? Not having held the manna in the golden pot, but having held in her body the Heavenly bread that is given for food and strength to the faithful.

P. 596. "Life of St Thecla. It was a feast of the martyr herself and the feast's last day, which indeed it was also the custom with us to call the departure, as it had only the end of the feasts remaining. In it every one hastens, both townsman and stranger, both man and child, both ruler and ruled, both captain and soldier, both demagogue and private man, both young and old, both sailor and cultivator of the ground, and in a word everyone, ready to assemble very earnestly and both to pray to God and to supplicate the virgin, and after obtaining the mysteries to go away

*Opera, Migne, Vol. LXXXV. p. 449, Orat. 39.*

*In sanctissimæ Deiparæ Annuntiationem.*

Εἰ Παῦλος ἐκλογῆς σκεῦος ἐπικέκληται διὰ τὸ βαστάσαι Χριστοῦ τὸ σεβασμιον ὄνομα καὶ πανταχοῦ τῆς οἰκουμένης κηρύξει πηλικὸν ἂν εἶη σκεῦος ἢ Θεοτόκος; Οὐ κατὰ τὴν χρυσῆν στάμνον τὸ μάννα χωρήσασα, ἀλλὰ τὸν οὐρίμιον ἄρτον ἐν γαστρὶ χωρήσασα, τὸν εἰς βρώσιν καὶ ῥῶσιν τοῖς πιστοῖς διδόμενον.

*P. 596. S. Theclæ Vita, Lib. II. c. 18.*

The central scene of the festival, containing the manner of distributing and receiving the Lord's Supper.

Ἦν ἡ τῆς μάρτυρος αὐτῆς ἑορτῆ, καὶ ἡ τελευταία τῆς ἑορτῆς ἡμέρα, ἦν δὴ καὶ ἀπόλυσις καλῶν ἡμῶν ἔθος, ὡς ἂν καὶ πέρας ἐχούσης λοιπὸν τῆς ἑορτῆς. Ἐν ταύτῃ πᾶς τις ἐπίγεται καὶ ἀστὸς καὶ ξένος, καὶ ἀνὴρ καὶ παιδίον, καὶ ἄρχων καὶ ἀρχόμενος, καὶ στρατηγὸς καὶ στρατιώτης, καὶ δημῳγόγος καὶ ἰδιώτης, καὶ νέος καὶ πρεσβύτερος, καὶ κυνίτιλος καὶ γεωργός, καὶ πᾶς τις ἄπλος, πρόθυμος συλλεγῆναι σπουδαιότερον, καὶ Θεῷ τε προσεῦξασθαι, καὶ ἰκετεύσαι τὴν πάρθενον, καὶ τυχὸν τῶν Θεῶν μυστηρίων

sanctified and like a man finished anew, renewed in body and soul. But after that multitudinous assemblage (at the church) there were two persons rushing from this Irenopolis by us: these then, when the feast and the assembly for communion were dissolved, were both being entertained with one another and indeed with several more, and as was likely each was wondering at the things that happened in the feast; the one its splendour and brightness, another the myriad multitude of the assembled, another the large gathering of high priests, another the musical skill of the trainers in singing, another the liveliness of the singing, another the perseverance of the night vigil, another the order and regular flow of the rest of the service; another the good intonation of those that prayed, another the pushing of the crowd, another the overpowering heat too, another at once the urgency and the condensing of the crowd at the Divine mysteries; of those that were just now drawing near, of those that were already going away, of those that were entering in again, of those that were withdrawing again, of those that were shouting, of those that were quarrelling, of those that were entangled with one another and would not give way to each other, on account of their chief desire to be first to partake of the sanctified things."

ἀπελθεῖν ἡγιασμένους, καὶ ὡς περ τις νεοτελῆς ἀνακαινισθεὶς σῶμα καὶ ψυχὴν. Μετὰ δὲ τῆς πληθύος ἐκείνης καὶ τινες ἦσθην δύο ἐκ τῆς καθ' ἡμᾶς ταύτης Εἰρηνοπόλεως ὄρμηθέντες. Οὗτοι τοίνυν, τῆς ἑορτῆς καὶ συνάξεως διαλυθείσης, εἰστινωτὸ τε μετ' ἀλλήλων καὶ ἐτέρων δὲ πλείονων, καὶ, οἷα περ εἰκός, ἕκαστος τῶν κατὰ τὴν ἑορτὴν ἐθαύμαζεν· ὁ μὲν τὸ λαμπρὸν αὐτῆς καὶ φαιδρὸν, ὁ δὲ τῶν συνεληλυθότων τὸ μύριον πλήθος· ὁ δὲ τῶν ἀρχιερέων τὸν σύλλογον τὸν πολὺν, ὁ δὲ τῶν διδασκάλων τὸ εὐμουσον· ὁ δὲ τῆς ψαλμωδίας τὸ ἔμψυχον· ὁ δὲ τῆς νυκτεγερσίας τὸ διαρκές· ὁ δὲ τῆς λοιπῆς λειτουργίας τὸ τεταγμένον καὶ εὐρυθμον· ὁ δὲ τῶν εὐχομένων τὸ εὐτονον· ὁ δὲ καὶ τοῦ ὄχλου τὸν ὠθισμόν· ὁ δὲ καὶ τοῦ πνίγους τὴν ὑπερβολὴν· ὁ δὲ καὶ τὴν ἐπὶ τῆς φρικτῆς μυσταγωγίας ἔνστασιν ἅμα καὶ σύστασιν τῶν ἄρτι προσιόντων, τῶν ἤδη ἀπιόντων, τῶν ἐπεισιόντων πάλιν, τῶν ὑποχωρούντων αὐθις, τῶν βοώντων, τῶν φιλονεικούντων, τῶν ἀλλήλοις ἐμπλεκόμενων, καὶ μὴ εἰκόντων ἀλλήλοις διὰ τὸ πρῶτος μάλιστα βούλεσθαι μετασχεῖν τῶν ἁγιασμάτων.

(S.) LEO THE GREAT, BISHOP OF ROME. D. 461.

It seems as if a kind of malaria of coveting universal dominion hung over Rome and infected its leading ecclesiastics in very early ages. It is curious to trace in this renowned writer (1) the germs of those doctrines which were afterwards more fully developed in the seventh Gregory, whose name Hildebrand is the very by-word

for sacerdotal imperialism ; and (2) the first shooting forth of those maxims and axioms which afterward created Jesuitism, and justified such horrors as the acts of faith in Spain and the French massacre of St Bartholomew's day. But this Leo was plainly innocent of any suspicion that his ideas would so develop themselves. He said it was contrary to usage for him to resort to a foreign council. His delegates at Chalcedon frightened the Eastern bishops by threatening that a council would have to be held at Rome. It is sufficient to refer to his tenth letter (to the Viennese bishops, p. 217) as to the idea of universal power in the germ, and to the *Dissertatio* L p. 140, as a pattern for future persecutions given by his summary dealing with the Manicheans. Yet the doctrinal judgment of Leo was excellent, as is shewn in his letter to the Council at Chalcedon. And if his teaching made much of human merit and was in a great degree carnal, must we forget to plead that he lived in a darkening time, and what wonder was it if it much injured him ?

Besides, what has been noticed in several fathers, the first extract from Leo should be carefully considered by such as affirm that in no early father in the first five centuries, and some say six, is the term "the bodily presence" of Christ in the Lord's supper to be discovered. I think a practised lawyer would say that the term exists "constructively" in that extract: not that, as far as I can see, it matters in the least that *the very term* had not been invented, if it be true that *the very idea* is to be found in many of the early fathers. This certainly seems to be the case in all these extracts from the great Leo.

The African Canons, which the volume of Leo's work supplies, are important in the argument, as shewing that the expectation of benefit from the sacred elements themselves, independently of the state of the receiver, had proceeded to great lengths in these once famous African churches. Here the second period, as I reckon it, ends.

Leo, though far surpassed in energy by several Popes of after ages, was clearly a ruler of great activity and intelligence. He first emerges to sight as in charge with some thorny businesses under Celestine and Sixtus III. His power is indicated by Cyril's applying to him for aid in his jealousy of the claims of the patriarch Juvenal of Jerusalem to something like a primacy over Palestine. Several other businesses wisely conducted led him by



general consent to the episcopal seat in 440. But every churchman and every member of the clergy must feel a glow of pride at seeing Leo boldly and alone facing Genseric at the head of his Vandal hordes, and not only saving Rome but recovering three Roman provinces, and then trying to restore church order there. That the times were out of joint in Italy is the only excuse for his severe edicts. His interference between Hilary of Arles and Chelidonius has been touched in the notice of the former. After influencing the fourth council and dealing judiciously with the East it is pitiful to see him powerless before Genseric and Rome pillaged by those savage forces. I think it is Dr Milman who shews it to be probable that the holy things of the Jewish temple formed part of their pillage and perished with the ship that carried them. Leo survived this destruction nearly ten years.

P. 126. "On the Lord's Passion. For it was necessary that those things which had been long promised by a ministry of figures, should be fulfilled by manifest accomplishment, that the true Sheep should replace the symbolic sheep; and that by one Sacrifice the difference of the various victims might be fulfilled. For all those (sacrifices) which had been exhibited by Moses from God concerning the immolation of a lamb had prophesied Christ and had almost announced the slaying of Christ. In order therefore that the shadows might give way to the body, that figures might cease under the presence of the Truth, ancient observances are shut out by a new sacrament, a victim passes into a (new) victim, blood is taken away by blood, and the festival of the law while it is changed is fulfilled... But while the disciples were reclining around for eating the mystic supper, while in the court of Caiaphas discussion was going on how Christ could be slain, He giving the order of the sacrament of His own body and blood, was

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*Lugduni* 1700, I. 126, *Sermon* 56, "De passione Domini."

Oportebat enim ut manifesto implerentur effectu, quæ diu fuerant figurato promissa mysterio, ut ovem significativam vera ovis removeret, et ut uno expleretur Sacrificio variarum differentia victimarum. Nam omnia illa, quæ de immolatione agni Divinitus per Mosen fuerant, præstituta Christum prophetaverant et Christi occisionem prope nunciaverant. Ut ergo umbrae cederent corpori et cessarent imagines sub præsentia veritatis, antiqua observantia novo excluditur sacramento, hostia in hostiam transit, sanguine sanguis aufertur, et legalis festivitas, dum mutatur, impletur... Discumbentibus enim discipulis ad edendam mysticam cœnam, cum in Caiaphæ atrio tractaretur quomodo Christus posset occidi, Ille, corporis et sanguinis Sui ordinans sacramentum,

teaching what kind of victim ought to be offered to God; and not even from this mystery was the traitor absent, that it might be shewn that Judas was exasperated by no injury, but foreknown in impiety of his own will.

P. 129. "If indeed, as the apostle says, our Passover Christ has been sacrificed for us, and He, offering Himself to the Father as a new and true sacrifice of reconciliation, was crucified, not in the temple, the reverence to which had now ended, nor within the precincts of the city about to be destroyed for the desert of its wickedness, but without and beyond the camp, so that, as the mystery of the old victims was ceasing, a new victim might be set on a new altar, and the cross of Christ might be the altar not of the temple but of the world.

P. 139. "A certain kind of death and a certain similitude of resurrection came in, that he that is taken up by Christ and that takes up Christ may not be the same after that font that he was before baptism, but that the body of the regenerated (man) may be the flesh of the crucified (Lord). This change, most beloved, is of the right hand of the (Most) High, Who worketh all things in all... He so adorns the whole body of the church that through the many rays of the one light, the same splendour may everywhere appear, and the merit of no one Christian may be (anything) but the glory of Christ... For the partaking of the body and blood of Christ has no other effect than that we pass into that

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docebat qualis Deo hostia deberet offerri, ne ab hoc quidem mysterio traditore remoto, ut ostenderetur nullâ injuriâ exasperatus, qui in voluntariâ erat impietate præscitus.

*P. 129, Sermon 57.*

Si quidem Pascha nostrum, ut ait apostolus, immolatus est Christus, Qui, Se novum et verum reconciliationis sacrificium offerens Patri non in templo, cujus jam erat finita reverentia, nec intra septa civitatis ob meritum Sui secleris diruendæ, sed foris et extra castra crucifixus est, ut, veterum victimarum cessante mysterio, nova hostia novo imponeretur altari, et crux Christi non templi esset ara, sed mundi.

*P. 139, Sermon 63.*

Quædam species mortis et quædam similitudo resurrectionis intervenit, ut susceptus a Christo Christumque suscipiens non idem sit post lavacrum, qui ante baptismum fuit, sed corpus regenerati sit caro crucifixi. Hæc commutatio, dilectissimi, dextræ est Execelsi, Qui operatur omnia in omnibus...Ita universum ecclesiæ corpus exornat ut per multos unius luminis radios idem ubique splendor appareat, nec possit nisi gloria esse Christi cujuslibet meritum Christiani...non enim aliud agit participatio corporis et sanguinis Christi, quam ut in id. quod

(body) which we receive, and that we bear Him about in the spirit and in the flesh through all things, in Whom we are dead together and buried together and raised together with Him.

P. 175. "You ought so to communicate at the sacred table as not at all to doubt of the truth of Christ's body and blood. For this is taken with the mouth which is believed in with the heart; and it is in vain for them to answer Amen, by whom a difference of judgment is maintained against that which is taken.

P. 260. "In what darkneses of ignorance they are! In what slothful torpor have they been lying! Neither to learn by hearing nor to know by reading, that which sounds with such harmoniousness in all mouths in the church, so that even infants' lips are not silent of the truth of the body and blood of Christ in the sacrament of communion. Because in that mystical distribution of spiritual nourishment this is distributed, this is taken: that we who receive the virtue of Heavenly food may pass into the flesh of Him Who was made our flesh.

sumimus, transeamus, et in Quo commortui et consepulti et consuscitati sumus Ipsum per omnia et spiritu et carne gestemus. (Colossians iii. 3.)

*P. 175, Sermon 89.*

Sic sacræ mensæ communicare debetis, ut nihil prorsus de veritate corporis Christi et sanguinis ambigatis. Hoc enim ore sumitur quod fide creditur; et frustra ab illis Amen respondetur, a quibus contra id, quod accipitur, disputatur.

*P. 260. Ep. XLVI. To the clergy and people of Constantinople.*

In quibus sunt ignorantiae tenebris! In quo hactenus desidia torpore jacuere! Ut nec auditu discerent, vel lectione cognoscerent, quod in ecclesiâ Dei in omnium ore tam consonum est ut nec ab infantium linguis veritas et corporis et sanguinis Christi inter communionis sacramenta taceatur. Quia in illa mysticâ distributione spiritualis alimonie hoc impartitur, hoc sumitur: ut accipientes virtutem cœlestis cibi, in carnem Ipsius, Qui caro nostra factus est, transeamus.

A manuscript of the Canons of the church of Hippo, adopted for all the provinces of Carthage, signed A.D. 397 by Aurelius, *i.e.* Augustine, and six other bishops.

Canon 4. "That the eucharist should not be given to (qy. into

*Vol. II. p. 19, can. IV. Codex Canonum, &c. Concilii Ipponensis, signed by Aurelius and six other Bishops, and adopted for all the province, A.D. 397.*

Ut corporibus defunctorum eucharistia non detur. Dictum enim

the mouth of) the bodies of the dead. For it was said by the Lord, Take ye and eat. But corpses cannot receive or eat. From such a practice we should have to beware lest the brethren's infirmity should believe that a dead man might even be baptized, when they should have observed the eucharist given to the dead.

Canon 23. "That in the sacraments of the body and blood of the Lord nothing be any more offered than the Lord handed down : that is, bread and wine mixed with water. But let firstfruits, or honey and milk, which it is the custom to offer on one most solemn day for infants, though it be the custom to offer them on the altar, yet have a benediction of their own, so as to be distinguished from the sacrament of the Lord's body ; and that no more anything be offered from firstfruits than from grapes and corn.

Canon 28. "Let the sacraments of the altar not be celebrated by men that are not fasting, except when the supper of the Lord is celebrated on the anniversary day (of its institution). For if a commendation of any dead, whether bishops or clergy, be to be made in the afternoon, let it be done only by orations, if those who make it are found to have already dined." [This canon was doubtless passed to prevent Corinthian misdemeanours.]

est a Domino, Accipite et edite. Cadavera autem nec accipere possunt nec edere. Inde cavendum est ne mortuum etiam baptizari posse fratrum infirmitas credat cum eucharistiam dari mortuis animadverterit.

*P. 21. Can. XXIII.*

Ut in sacramentis corporis et sanguinis Domini nihil amplius offeratur quam Dominus tradidit ; hoc est panis et vinum aquâ mixtum. Primitiæ vero, seu mel et lac, quod uno die solemnissimo pro infantium mysterio solet offerri, quamvis in altari soleant offerri, suam tamen habent propriam benedictionem, ut a sanguinis et corporis Domini sacramento distinguantur, nec amplius de primitiis offerri quam de uvis et frumentis.

*Can. XXVIII.*

Sacramenta altaris non nisi a jejunis hominibus celebrentur excepto die anniversario quo cena Domini celebratur. Nam si aliquorum pomeridiano tempore defunctorum sive episcoporum seu clericorum commendatio facienda sit, solis orationibus fiat si illi, qui faciunt, jam pransi inveniuntur.

(T.) ABBOT ISAIAH. LATTER HALF CENT. V.

P. 316. "If you should move from your cell (to another) do not take out with you the things which are necessary for use, but

*B. Esaias Abbas. Oratio IV. M.B.V.P. 1618. P. 316.*

Si a cellâ tuâ migraveris, quæ in eâ sunt usui necessaria ne tecum



leave them for your poor brother, and God will provide for you wherever you may live. Do not blush to make known all the thoughts, that stand in your way, to your elder, if you wish to experience the consolation of relief. For dæmons get no satisfaction except from the man who veils his knowledge, be it good or be it ill. Take care when you are diligently approaching to the communion not to have any kind of ill-feeling between you and your brother: for if you do so, you deceive yourself, &c., &c.

P. 341. "He teaches in vain whose acts are contrary to his doctrine. He used to say of the communion, alas! alas! if I have communion with God's enemies, what communion can I have with God? Is it not received by me to judgment and condemnation?"

P. 345. "Woe to us who in His presence do not remember our sins! Since a little after, when the soul shall have been stripped of the body, we shall with great pain reperuse written in our memory all the things that we have allowed either in thought or in words or deeds. Woe to us, who, when the apostle says, 1 Cor. xi. &c.; for polluted by our uncleannesses we approach to the terrible and dreadful mysteries of God, giving ourselves to ourselves pardon for those things which in our nightly imaginations in thought we have done. For he that has neither pure thought nor holy eyes nor an uncorrupt body nor a clean soul, and places himself close (lit. sits by) God, he exposes himself both to

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exportato, sed fratri pauperi relinquito; et Deus tibi, ubicunque vixeris, providebit. Cogitationes, quæ te oppugnant, omnes seniori patefacere ne erubescas, si vis levationis solatium invenire. Dæmones enim non nisi ex homine qui cognitiones suas tegit seu malæ seu bonæ sint, gaudium percipit (percipiunt). [Hence confession to precede the Lord's supper.] Cave diligenter cum ad communionem accedis, ne quid malitiæ habeas cum fratre tuo: sic enim te ipsum decipis, &c.

*Orat. XXVI. P. 341.*

Is frustra docet, cujus opera sunt doctrinæ contraria. [Probably in allusion to some one in particular.] De communiōe dicebat, Heu mihi! heu mihi, si communico cum inimicis Dei, quæ mihi cum Deo potest esse communiō? Nōne in judicium et condemnationem a me suscipitur? &c.

*Orat. XXIX. P. 345.*

Væ nobis, qui peccatorum nostrorum in presentia non meminerimus! Quoniam paulo post cum anima erit corpore exuta, omnia quæ vel cogitatione vel verbis vel factis admisimus, magno cum dolore in memoriâ conscripta perlegemus. Væ nobis qui, cum apostolus dicat 1 Cor. xi. "He that eateth, &c. unworthily, &c.;" nostris enim immunditiis coinquinati ad tremenda et formidanda Dei mysteria, veniam nobis ipsi eorum, quæ nocturnis imaginationibus cogitando fecimus, tribuentes, accedimus. Qui enim nec puram habet cogitationem; nec castos oculos, nec corpus incorruptum nec animam mundam, et assidet Deo, is se multis tum

griefs of the flesh and to mental ailments, and by and by will pass into eternal tortures and measureless disgrace. Miserable man that I am! who write these things with such bitterness, myself in tears and yet do not embrace penitential feelings in reality, Alas for me! that am speaking what is true, but what is good do not! Alas for me! who am teaching truths but am committing evil things. Woe to such as fall into sin softened into compliance by the sweetness of the pleasure! Woe to such as mourn but do not cease to sin, &c., &c."

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carnis doloribus tum animi ægritudinibus obnoxium reddit, et mox in æternos cruciatus et immensum dedecus incurret. Me miserum, qui hæc acerbe lacrymans scribo, nec tamen reipsâ pœnitentiam amplector. Hei mihi, qui vera dico, sed bona non facio! Hei mihi qui bona doceo, sed mala committo! Væ illis qui voluptatis suavitate delinuti peccant &c. Væ illis qui lugent sed peccare non desinunt, &c. &c. to its most proper termination.

(U.) GELASIUS OF CYZICUM. HISTORY OF NICENE COUNCIL.  
475—477.

He was therefore a denizen of the Sea of Marmora. He was aided in writing by the possession of original documents belonging to his own bishop Dalmatius. But some of his relations are disputed; still his three letters of Constantine are genuine. But as to the great body of his facts, he is supposed to have drawn them from the four great early church historians, Eusebius, Soerates, Sozomen and Theodoret. His history is printed by Migne in the same volume as Basil of Seleucus.

P. 1317. "Concerning the Divine table and the mystery of the body and blood of Christ upon it.

"And there let us not cling close to the bread that is laid forth and to the cup on the holy table again in a spirit of dejection; but exalting our mind on high, let us by faith perceive lying on that sacred table the Lamb that taketh away the world's sin, without sacrificing sacrificed by the priests. And truly receiving His precious body and blood we must believe that these are the

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P. 1317.

Περὶ τῆς Θείας τραπέζης καὶ τοῦ ἐπ' αὐτὴν μυστηρίου τοῦ σώματος καὶ αἵματος τοῦ Χριστοῦ.

Ἐπὶ τῆς Θείας τραπέζης πάλιν κἀνταῦθα μὴ τῷ προκειμένῳ ἄρτῳ καὶ τῷ ποτηρίῳ ταπεινῶς προσέχωμεν ἀλλ', ὑψώσαντες ἡμῶν τὴν διάνοιαν, πίστει νοήσωμεν κείσθαι ἐπὶ τῆς ἱερᾶς ἐκείνης τραπέζης τὸν Ἄμνόν τὸν αἶροντα τὴν ἁμαρτίαν τοῦ κόσμου, ἀθίτως ὑπὸ ἱερέων θύομενον. Καὶ τὸ τίμιον αὐτοῦ σῶμα καὶ αἷμα ἀληθῶς λαμβάνοντας ἡμᾶς πιστεύειν (δεῖ) ταῦτα εἶναι τὰ τῆς

signs of our resurrection, for it is for this reason that we do not receive much but a small piece, that we may know that it is not given to satisfy but to make holy.

P. 1333. “The tidings came into the great assembly, that in some places or cities deacons give the eucharist to presbyters; which neither the canon nor custom assigned to them, that these, that have not authority to offer, should give Christ’s body to those that offer it. Let all this then be taken away, and let the deacons remain in their own limits.”

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ἡμετέρας ἀναστάσεως σύμβολα. Διὰ τοῦτο γὰρ οὔτε πολὺ λαμβάνομεν ἀλλὰ ὀλίγον ἵνα γινώμεν ὅτι οὐκ εἰς πλησμονὴν, ἀλλ’ εἰς ἀγιασμόν.

P. 1333, 18.

Ἦλθεν εἰς τὴν ἁγίαν καὶ μεγάλην σύνοδον ὅτι ἔν τισι τόποις ἢ πόλεσι πρεσβυτέροις τὴν εὐχαριστίαν οἱ διάκονοι διδούσιν· ὕπερ οὔτε ὁ κανὼν οὔτε ἡ συνηθεία παρέδωκε, τοὺς ἔξουσίαν μὴ ἔχοντας προσφέρειν, τούτους τοῖς προσφέρουσι διδοῖναι τὸ σῶμα τοῦ Χριστοῦ. Ταῦτα οὖν πάντα περιηγήσθω, καὶ ἐμμενέτωσαν οἱ διάκονοι τοῖς ἰδίοις μέτροις.

(V.) THE LIFE OF ST BRIDGET BY COGITOSUS OF LATER DATE.  
B. 439. D. 521.

Born seven years after St Patrick reached Ireland. From the midst of legends beginning from the dairy I select one to shew the words used in the time of Cogitosus on the Lord’s supper in Ireland, in the great and then unrivalled church which she had erected. Migne, Vol. 72.

“The entrance is by one gateway to the sanctuary. The high pontiff goes to the altar with his own school of regulars, and they are appointed to these sacred ministries, for the Lord’s sacred things and to offer the sacrifices. And by another gateway the abbess only with her girls and faithful widows enters, to enjoy the banquet of Jesus Christ’s body and blood. And another wall dividing the house’s floor into two equal parts. An ornamental

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*S. Brigidæ vita a Cogitoso (recentiori).*

Per unum ostium intratur ad sanctuarium; ad altare summus pontifex cum suâ regulari scholâ, et his sacris sunt deputati ministeriis, sacra ad dominica, et immolare sacrificia. Et per alterum ostium...abbatissa cum suis puellis et viduis fidelibus tantum intrat, ut convivio corporis et sanguinis fruantur Jesu Christi. Atque alius paries pavementum domûs in duas æquales dividens partes...ornatam portam per quam

gate through which the priests and the faithful people, the sex of the masculine gender, enter the church, &c., &c."

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sacerdotes et populus fidelis masculini generis sexus, intrat ecclesiam, &c. &c.

(W.) NICETAS, BISHOP OF AQUILEIA, OR PERHAPS DACIA.  
CENT. V.

P. 865. "Christ is called a priest, either because He offered His own body as an offering and victim to God the Father for us, or because He deigns to be offered by us every day.

"He is called bread because by His own Gospel He supplies the hungry nations.

"If any persecution of the nations (heathens) makes thee sorrowful, take courage because He also, as a sheep, was made a sacrifice, and He, as a Priest, will take thee up to be offered to God."

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*Nicetas. Migne, p. 865. On the names given to Christ.*

Sacerdos (Christus) dicitur, vel quia Suum corpus oblationem et hostiam obtulit Deo Patri pro nobis, vel quod per nos dies singulos offerri dignatur...Panis dicitur quia famem gentium per Suum reficit evangelium...Si te persecutio aliqua gentilis contristat, sume fiduciam quia et Ipse, tanquam ovis, immolatus est, et te, tanquam Sacerdos, Patri suscipiet offerendum.

*Note.* Baronius was disposed to believe Nicetas, Bishop of the Dacians, a different person from Nicaas of the Romatian city mentioned by Gennadius, whom Baronius supposes identical with Nicaas, subdeacon of Aquileia: who (A.D. 450) received letters from Leo; but it seems now to be agreed that Romatiana is in Dacia or Mœsia, and that its bishop Nicetas was a Dacian: and therefore that to call him of Aquileia is an error. He once visited Paulinus at Nola. There was a Nicetas bishop of Paphlagonia late in the ninth century.

(X.) GELASIUS I., BISHOP OF ROME, 492. D. 496.

The fourth pope after Leo, the saviour of Rome from the menacing forces of Alarie and Genserie, who died in 455. He is set as the fiftieth in the usual list of popes. It was in the second year of Gelasius that "Theodoric the last of the Goths"



succeeded Odoacer. He bears the name of the historian and bishop of Cæsarea, who died a hundred years before him.

His surviving work is a treatise against Pelagianism. But the authorship of the treatise on the two natures of Christ is disputed. His large book against Nestorius and Eutyches and a treatise against Arius are lost. The four years of his episcopate were marked by strong party measures against the rival church of Constantinople, and by a glad patronizing of a fugitive bishop from Alexandria. He held a synod and added to the number of the clergy of the once imperial city. Binius thinks the treatise on the two natures of Christ was written by the Bishop of Cæsarea (see note pp. 11, 12, Migne's edition). In the council at Rome 496 he settled the canon of Scripture, and fixed a communion service, called by his name "the Sacramentary of Gelasius," and appointed the Roman feast of the Lupercal to be kept as the day of the purification of the virgin Mary. He also fixed four times in the year for ordinations, and established the fourfold partition of the church revenues. When it is added that he wrote commentaries on St Paul's Epistles, and wrote hymns and struggled against both Arians and Manicheans, there seems little occasion to hesitate about receiving the loving encomium that has been passed upon him, "he governed as a father and left behind him the reputation of a "pope of piety and learning with firmness and zeal;" and even that he may have been one of those popes "whose intrepidity "alone saved the [Roman] church." It will not be forgotten that Theodoric gave the impulse of his influence to the Arians.

P. 37. "He that shall believe and be baptized shall have eternal life, but he that shall not believe is already judged, and 'the wrath of God remains on him;' that also, regarding which it has been said 'By death thou shalt die.' The Lord Himself Jesus Christ with His Heavenly voice pronounces, 'Except ye eat,' &c., where also we see no exception made, nor has anyone dared to say that an infant without this sacrament of salvation can be brought

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*Migne, p. 37.*

In evangelio dicit (Christus) "Qui crediderit et baptizatus erit "habet vitam æternam: qui autem non crediderit jam judicatus, et ira "Dei manet super eum." Illa utique (ira Dei) de qua dictum est "morte morieris" (Gen. ii.), Ipse Dominus Jesus Christus cœlesti voce pronuntiat (John vi.), Except ye eat the flesh, &c.; ubi utique neminem videmus exceptum nec ausus est aliquis dicere, parvulum sine hoc sacramento salutari ad æternam vitam posse perducī. Sine illâ autem

into eternal life. But without that life it will no doubt be in everlasting death. Why then is an infant shut up to this lot, if it has no sin at all? And rather, God will appear (be it far from us to think so) unjust, if punishment be inflicted, where there is no fault. Wherefore since it is not held bound by any guilt from its own acts, the only remaining supposition is that it is polluted by its faulty birth alone: and if it have not been cleansed by partaking of the Christian mystery it cannot attain to everlasting life. It is for this reason that infants are breathed upon and catechized. [To make the saying of Christ in John vi. so absolutely universal, that infants must have the Lord's supper or perish, is surely arbitrary and quite needless.]

“But as (St Paul) says, if all pass unto condemnation, who also have been born from their (first) parent Adam, so, he says, all unto justification of life: he does not include (build in) any but those who have been born again in the mystery of Christ (*i.e.* baptism). Whence, as we said above, the Lord says (which also suits none but baptized), ‘Unless,’ &c. But without perpetual life what is there but to be established in eternal death? Although the Kingdom of Heaven be the same as eternal life, yet, that the providence of God might cut off all the wickednesses of Pelagians, it has not only been said ‘Except ye be born, &c.,’ but also it has equally been said ‘Unless ye eat,’ &c.

P. 38. “But that this has been spoken concerning eternal life no one further doubts; since many that eat not this sacrament

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*vitâ, in perpetuâ futurum morte non dubium est. Cur igitur infans hae sorte concluditur, si nullum habet omnino peccatum? Magisque videbitur (quod absit) injustus Deus, si illic infligatur pœna ubi nulla sit culpa. Unde cum de propriis actibus nullo reatu teneatur obstrictus, nihil restat nisi ut solâ sit vitiosâ nativitate pollutus: et si non fuerit mysterii Christiani participatione mundatus, ad vitam non potest pervenire perpetuam. Hinc est quod exsufflantur et catechizantur infantes.*

*Rom. V. “As by one man,” &c.*

Sicut autem omnes in condemnationem dicit, utique qui de Adam parente sunt geniti, sic omnes in justificationem vitæ, non nisi illos astruit, qui in Christi mysterio sunt renati... Unde et Dominus, sicut superius diximus, ait (quod utique nisi baptizatis non convenit) Unless ye eat, &c. Sine vitâ autem perpetuâ quid est nisi in sempiternâ morte constitui? Quamvis idem sit regnum cœlorum quod æterna vita, tamen, ut providentia Dei omnes Pelagiorum nequitias amputaret, non solum dictum est, Except ye be born, &c. John iii., sed etiam pariter dictum est, Unless ye eat the flesh, &c.

*P. 38. John VI.*

De vitâ autem æternâ hoc dictum nullus addubitat: quoniam multi non manducantes hoc sacramentum vitam habere videantur presentem.

seem to have the present life. There is nothing therefore in what they say, that infants not born again (in baptism) are only unable to come into the kingdom of Heaven, but are not punished with everlasting damnation, since without baptism they cannot either eat the body or drink the blood of Christ; but without this they could not have life in themselves; but without life they would be dead. Let them then say that they are set in everlasting death, (even) if they are not condemned. Therefore let them remove from the midst their I know not what third place, which they make for receiving infants. And because we read of nothing but right hand and left, let them not make them remain unbaptized, in the region on the left, but suffer them to be transferred by sacred regeneration, as baptized, to the right, the place of salvation.

P. 34. "Certainly the sacraments of the body and blood of Christ which we take, are a thing of a Divine body, because also by them we are partakers of the Divine nature, and yet their substance or nature does not cease to be that of bread and wine. And certainly it is the image and similitude of the body and blood of Christ that are celebrated in the transacting of the mysteries. It is therefore shewn to us evidently enough, that we must in Christ our Lord think this, regarding that which in His likeness we profess, celebrate and take, that as, through the holy Spirit affecting it, they pass into this, *i.e.* into, the Divine substance, their own proper nature yet remaining, so that very thing is the

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Nihil est ergo quod dicant, quod non renati infantes, tantum modo in regnum cœlorum ire non valeant, non autem perpetuâ damnatione puniantur, dum sine baptisate corpus et sanguinem Christi nec edere valeant nec potare: sine autem hoc vitam in semet ipsis habere non possent; sine vitâ vero mortui sint futuri. Dicant igitur in morte perpetua constitui, si non æstimentur ipsi damnati. Tollant ergo de medio nescio quem ipsi tertium, quem recipiendis (not decipiendis) parvulis faciant locum. Et quia non nisi dextram partem legimus et sinistram, non illos faciant in sinistrâ regione sine baptisate remanere, sed baptizatos sinant ad dexteram salutarem sacrâ regeneratione transferri.

*From Hagenbach's History of Doctrines, I. 398, quoted by Meyer, p. 34.*

Certe sacramenta, quæ sumimus, corporis et sanguinis Christi, Divini res est, propter quod et per eadem Divinæ participes nature, et tamen esse non desinit substantia vel natura panis et vini. Et certe imago et similitudo corporis et sanguinis Christi in actione mysteriorum celebrantur. Satis ergo nobis evidenter ostenditur, hoc nobis in Christo Domino sentiendum, quod in Ejus imagine profitemur, celebramus, et sumimus, ut sicut in hanc, scilicet in Divinam transeant, Sancto Spiritu perficiente, substantiam, permanente tamen (*omit* in) sua proprietate

principal mystery, whose efficiency and 'virtue' they truly represent to us."

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naturæ, sic illud ipsum mysterium principale, cujus nobis efficientiam virtutemque veraciter representant.

The right interpretation of this passage is of great importance as it is cited by Jewel (Defence of the Apology p. 482, ch. 13, § 1). I do not find it in my Gelasius: and Hagenbach quotes from Meyer the whole passage in which it is found. On close inspection I think one must say that though the part which Jewel quotes certainly asserts that the substance of the bread and wine remain, yet (whatever translation be given to the first sentence) it is impossible not to admit that he also asserts *a change of the substance* of the bread and wine into the substance of Christ's body, which also he miscalls the Divine body, for it is a human body. If this be true Bishop Jewel would have allowed that this is an ambiguous utterance or I would rather say the utterance of an amphibious writer. Some indeed seem to have believed in the coexistence of both substances; but Gelasius' expression is, *transcunt in Divinam substantiam*, "pass into Divine substance," and this is said to be, "by the Holy Spirit accomplishing it:" *Sancto Spiritu perficiente*. Is it possible to be more express? The mention also of "the very principal mystery," *illud ipsum mysterium principale*, and the allusion to its efficacy and virtue being represented (visibly) by the bread and wine, confirm the idea that Gelasius I. was a believer in the change of the bread and wine into the substance of Christ's body, though he also says expressly that their own substance remains. In fact he seems really to have held incongruous ideas: thus A is changed into B, and yet A remains. I confess I am quite unable to receive Jewel's solution of the difficulty, viz. that Gelasius meant that the bread and wine were made simply spiritual grace, signified by Christ's body and blood. The words "substance" "of body" seem wholly to exclude that convenient settlement. For another instance of the holding at once of two views inconsistent with each other, see the last extract from Ambrose, which also Jewel cites again and again in the Defence as altogether on his side. We in this age *must be* fair and true.



(Y.) ARCHBISHOP ECDICIUS ALCIMUS AVITUS OF VIENNE.

B. 452. D. 525.

His father preceded him in this position, dying in 430. Avitus the Roman emperor was their progenitor. When in 496 Clovis was baptized, our Avitus (the grandson) sent letters of felicitation to the king. The eloquence of Avitus in the Burgundian Conference, 499, with the Arians was greatly admired, and won the confidence of the King Gundebald; and his son Sigismund ceased to be an Arian. He also wrote two Latin poems. One homily, an account of a Collatio (Conference), a good many letters, and a few fragments of sermons are all that remain beside. He presided either by worth or birth at two councils, one in Spain, another at Lyons.

P. 322. "Let us now acknowledge the sum of the heritage obtained. It is this that Christ has consecrated, when the apostles were at the supper, the ordinance of a pouring out of wine for ever. We see therefore that He took nothing away from us from the fulness of the substance, as He left for us the whole of what He assumed for us. Others leave their own possessions to their own heirs. He left Himself, *i.e.* the flesh or blood of His own body.

P. 224. "I certainly say, if there is a possibility of consecrating an altar, polluted by the heretics, there is a possibility of transferring bread that has been placed on such an altar to be used in our sacrifices. Haggai ii. 12. Also—to change altars does not belong to the dove... I had rather that the places of

*Fragmenta, p. 322. Migne, p. 59.*

Agnoscamus nunc fideliter summam hereditatis adeptæ. Illud est videlicet, quod cœnantibus apostolis æterni libaminis ordinem consecravit: Itaque videmus quod nihil nobis de substantiæ plenitudine minuit, Qui, quod pro nobis assumpsit, totum nobis reliquit. Alii heredibus suis sua tribuunt. Ille Semetipsum, *i.e.* carnem vel sanguinem corporis Sui.

In p. 224, beginning a letter to Bishop Victorius, whether the sacred buildings of heretics are to be received (and consecrated). Dico certe, si potest pollutum ab hæreticis altare sacrari, posse et panem, qui super illud positus est, ad sacrificia nostra transferri...and he quotes Haggai ii. 12. Then he refers to Christ's dead body being put into a new tomb...Altaria commutare non pertinet ad columbam...

heretical service had no people go into them, but were passed by as men do with prisons." [Now and then a person with equal violence of partizanship emerges from a full study in these our own days.]

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*Heretici cultus loca pervadi nollem, cuperem prætermitti in morem ergastulorum, &c. &c.*

(Z.) FULGENTIUS, BISHOP OF RUSPE IN AFRICA.

B. 468. D. 533.

There is another Fulgentius, who came to the front in resisting the edict of Justinian against Theodore and Theodoret. His other name is Ferrandus. He was a deacon at Carthage. The Bishop of Ruspe entered the arena against the supposed semi-Pelagianism of Cassian and Faustus, and in defence of the writings of Augustine. He succeeded in repelling Augustine's assailants, though not without some modifications, not always for the better, as in carrying to the utmost possible extreme Augustine's hasty inference that all unbaptized children are lost. But in other respects he softened Augustine's opinions, as about predestination to sin. He was a monk before he became bishop. He was banished for a time to Sardinia. But our chief interest in him during his struggles with the Arians as well as the semi-Pelagians lies in the comparison of his style with that of Augustine. The same vigour, acumen and weight of sentences, and the same felicity and great love for Scripture and care in handling it. But it is a warning to all writers, that he took little pains to escape the current faults of his age and of his own obscure locality; but he received the name of the Augustine of his age.

The first extract is very interesting. A black slave in full preparation for baptism was seized with a violent fever and they had only just time to baptize him in an unconscious state before he died, and Ferrandus writes to know whether he was saved, though he had not received the Lord's body and blood. This brings out an exquisite setting of the truth put forth by our church, that real communion is an act of the soul, and takes place independently of the outward celebration, as well as in it. But this glorious truth is here counterpoised by its being, or seeming to be, made to turn upon the outward observance itself of baptism: whereas imperious logic demands that, though neither of the

sacraments ought to be omitted or slighted, yet, if real communion is a spiritual thing, the inward reality represented by baptism is also a spiritual thing. And the mere *opus operatum* of baptism is not of itself saving any more than the outward act of the Lord's supper is absolutely essential to saving communion, though many divines on John vi. say the exact opposite to Fulgentius, and for that reason infants in some churches in some ages, received the Lord's supper as well as baptism.

P. 391. "Wherefore since we, being many, are one bread and one body, each one begins to be partaker of that one bread at the time when he begins to be a member of that one body, which is in each one member; when he is connected with Christ the Head in baptism; then he is already truly sacrificed, a living victim to God. For by that gift his (new) birth thus becomes a sacrifice, as he becomes also a temple. How then can he that becomes one of the members of the body of Christ fail to receive that (body) of which he himself is (a member)? when also he becomes a true member of the body of Christ, of Whose body we have a sacrament in the sacrifice of it. He then by the regeneration of holy baptism becomes that, which from the sacrifice of the altar he is to receive. And this also we know that the holy fathers without any doubt believed and taught. The blessed Augustine also (said) &c. I think holy brother (Ferrandus), that our discussion has been confirmed by the utterance of the famous teacher Augustine, and is not to be doubted by any one up to a certain point, that every single believer becomes a partaker of the body and blood of the Lord at the time when in baptism he is made a member of the body of

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*Migne, p. 391. Letter 12. Ephes. V. 29.*

Quocirca quoniam unus panis et unum corpus multi sumus, tunc incipit unus quisque particeps esse illius unius panis, quando cœperit membrum esse illius unius corporis, quod in singulis membris, quando in baptismo capiti Christo subjungetur, tunc jam Deo viva hostia veraciter immolatur. Illo enim natiuitas munere sic fit sacrificium, sicut fit et templum, 1 Cor. iii. 16. Qui ergo membrorum corporis Christi fit quomodo non accipit quod ipse fit? quando utique Illius fit verum corporis membrum, Cujus corporis est in sacrificio sacramentum. Hoc ergo fit ille regeneratione sancti baptismatis, quod est de sacrificio sumpturus altaris. Quod etiam sanctos patres indubitanter credidisse ac docuisse cognoscimus. Beatus quoque Augustinus, &c. Hoc quod videtis, &c. &c. Arbitror, sancte frater (*i. e.* Ferrandus, the subject being the salvation of a dying Æthiopian), disputationem nostram, preclari doctoris Augustini sermone firmatam, nec cuiquam esse aliquatenus ambigendam, tunc unum quemque fidelium corporis sanguisque Dominici participem fieri, quando in baptisate membrum corporis

Christ, and that he is not alienated from that sharing in the bread and the cup, even though, before he eat that bread and drink the cup, he depart from this world, in which he had been set in the unity of the body of Christ : since he cannot be deprived of the participation and benefit of that sacrament, when he himself is found to be that (body) which that sacrament signifies.

P. 393. Ferrandus asks, Letter XIII., whether (in the institution of the Lord's (supper) one cup was given a second time ; or one first and another afterwards.

P. 423. Fulgentius, Letter XIV. One cup is recorded to have been given to the disciples, first to be divided amongst them (in the passover), and afterwards to be drunk (in the Lord's supper). But they that think a second cup was given, have said that it was done with a meaning ; some asserting that in the first cup the Lord has prefigured His own passion, but in the second that of His believing people.

P. 788. " But it has appeared to you in relation to the prayers by which, at the time of the sacrifice, the coming of the Holy Spirit is entreated, that the purpose is to shew the Holy Spirit's being sent to that place. But you will then be able to entertain more worthy thoughts on the Spirit, and you should not follow understanding which is inimical to God... Since then in those, who worship God rightly, the Holy Spirit altogether rests with an eternal indwelling, how can they ask that He may be sent to

Christi efficitur, nec alienari ab illo panis calicisque consortio, etiamsi antequam panem illum comedat et calicem bibat, de hoc sæculo in unitate corporis Christi constitutus abscedat. Sacramenti quippe illius participatione ac beneficio non privatur, quando ipse hoc quod illud sacramentum significat invenitur.

P. 393, *Letter 13, The answer of Ferrandus.* Luke xxii. 17.

Numquid unus calix secundo est datus, an alius prius, alius postea ?

P. 423, *Letter 14, Fulgentius in answer.*

Unum esse calicem qui et antea dividendus et postea bibendus commemoratur datus esse discipulis... Hi vero, qui secundum datum existimant calicem, hoc factum in significatione dixerunt : alii asserentes quod in primo calice Suum, in secundo vero fidelium Suorum Dominus præfiguraverit passionem, &c.

P. 788, *Fragment 28 of Book VIII., on the Mission of the Son and the Holy Spirit.*

Visum vero tibi est de prece quâ, tempore sacrificii, postulatur adventus Spiritus Sancti, velle localem Ejus ostendere missionem. Sed de Spiritu Sancto tunc digne cogitare poteris, et carnis prudentiam, quæ inimica est Deo, Rom. viii. 7, non sequaris... Cum ergo in his, qui recte colunt Deum, Sanctus Spiritus aeternâ prorsus habitatione requiescat,



them? Because also (otherwise) they would not be fit to assist at the sacrificing, and would not have the Holy Spirit in them. How then can they entreat that He may be sent to them, when they are aware that He has been given to them from God and remains continually in them? Unless perhaps before holy men pour forth the prayer the Holy Spirit is resting in them, and when He has perceived that they are about to pray, presently retires (in order to return) ... Unless perhaps you think that at the time when the sacrifice is offered, the Holy Spirit is indeed in those who pour forth prayer, but is not in the very spot, where the sacrifice is laid. But who is so wise in this way, but he that is foolish?... Recognise therefore what it is that is done in offering sacrifices, that from that you may understand why the coming of the Holy Spirit is entreated there. Assuredly in offering the sacrifice that is fulfilled, which the blessed apostle testifies that the Saviour Himself ordained. The sacrifice therefore is for that reason offered, that the Lord's death may be declared, that a commemoration of Him may take place, Who laid down His own life on our behalf.

P. 431. "We are not permitted to take anything for granted beyond what we are taught by the addresses of the Lord and Master Himself: and he says Luke xxii. 20; and according to the rule by which that cup is called the new covenant, we understand with good reason that the cup which He first gave was the old covenant. Therefore it was that He also in the same supper ate both

quomodo Eum postulant sibi mitti? Quia utique ad sacrificandum digni non assisterent, et in se Sanctum Spiritum non haberent, Eph. vi. 18. Quomodo ergo sibi mitti postulant, Quem sibi datum Divinitus, et in se manere jugiter non ignorant? An forsitan, priusquam sancti homines precem fundant, in eis Sanctus Spiritus requiescit, et, cum precaturos senserit, mox recedit...An forsitan tempore quo sacrificium offeratur, existimas in illis quidem, qui precem fundunt, esse Spiritum Sanctum, sed in ipso loco non esse ubi sacrificium ponitur? Sed quis ita sapit nisi qui desipit?...Agnosce igitur quid in offerendis sacrificiis agitur, ut ex inde intelligas quare ibi adventus Sancti Spiritus postuletur. Nempe illud impletur in sacrificiis offerendis, quod Ipsum Salvatorem nostrum præcepisse beatus testatur apostolus, 1 Cor. xi. 23, &c. Ideo igitur sacrificium offertur ut mors Domini annuntietur, ut Ejus fiat commemoratio, Qui pro nobis posuit animam Suam.

P. 431, *Ep. XIV. 42 a.*

Non aliud intelligere sinimur nisi quod Ipsius Domini et Magistri nostri sermonibus edocemur, Qui ait, Luke xxii. 20, &c.: et ex regulâ quâ iste calix testamentum dicitur novum, in illo calice quem prius dedit non absque ratione vetus intelligitur testamentum...Propterea

the Jewish passover, which had to be offered, and gave the sacrament of His own body and blood, which had to be instituted for the salvation of the faithful. He ate the passover of the Jews, by which Christ was promised; that He might come to be our passover by which Christ was sacrificed... But there is also something in the very speeches of our Lord, which deserves to be more attentively recognised by the faithful, in which there may seem to be a separation of the two testaments, Luke xxii. A certain verbal distinction does not seem to me to have been made here uselessly by the very Wisdom of God: since He gave the first cup to be so received as to enjoin that it should be divided, saying, 'Receive and divide among you'; but in that cup which He gave with the bread He did not say this at all; for there He commends (or entrusts) His own body and blood, and declares that the same cup is the new covenant in His own blood, saying, 'This 'cup,' &c.; but there is no mention that the cup is to be divided. This (first) cup therefore, in which we said that the old covenant is suggested, the Lord commanded so to be received, that the apostles, furnished with Heavenly wisdom, would thus reverently receive the Scripture of the old covenant, that they would know which of the precepts themselves was to be put in practice, and which omitted, after they had received the discernment of the Spirit. For this it is rightly to divide, for each person to know according to the fitness of the occasion what he ought to omit and what to hold binding.

et in eadem cœna et Judaicum pascha comedit, quod oportebat offerri, et sacramentum corporis Sui et sanguinis dedit, quod ad salutem fidelium oportebat institui. Comedit pascha Judeorum, quo promissus est Christus; ut veniret ad pascha nostrum, quo immolatus est Christus... Est autem etiam in ipsis Dominicis sermonibus aliquid, quod attentius est a fidelibus agnoscendum, in quo utriusque testamenti potest apparere discretio. See Luc. xxii. Non mihi videtur inaniter hic ab Ipsâ Dei Sapientiâ verborum quædam facta discretio: quandoquidem primum calicem sic accipiendum dedit, ut præciperet dividendum, dicens, "Accipite et dividite inter vos"; quod in eo calice, quem cum pane dedit, omnino non dixit; ibi enim corpus Suum sanguinemque commendat, et eundem calicem novum in sanguine Suo asserit testamentum dicens, &c.: nulla vero fit mentio calicis dividendi (as also that in Mark). Hunc itaque calicem, in quo vetus insinuari diximus testamentum, ideo Dominus accipiendum dividendumque mandavit, ut apostoli, dono sapientiæ cœlestis instructi, sic scripturam veteris testamenti reverenter acciperent, ut in ipsis præceptis quid agendum quidve omittendum esset, accepto discretionis Spiritu, cognovissent. Hoc enim est recte dividere, ut unus quisque noverit pro congruentiâ temporis quid omittere debeat, quid tenere, &c. [How curious to see a grave, learned, and excellent father thus arbitrarily play with similitudes, and not know that he is doing so!]

P. 465. "And considering that he himself had been baptized in the death and name of Him, from Whose side the sacrament of the fount and the cup flowed forth, John xix.

If a special interpretation ought to be given to the blood and serum that gushed from our Lord's side it seems to me at least as good to interpret the two things as representing the two sacraments, viz., baptism and the Lord's supper, as to make them represent the two elements of wine and water assumed by so many to have been mingled in the cup in the Lord's supper. But perhaps on the whole there is no warrant and therefore no necessity for assuming any allegorical meaning in the physical facts; the object of the recital of which seems to have been to set at rest all doubt as to the reality and completeness of our Lord's death. Do we add to the incident by throwing a very doubtful light on it? Are we justified in so doing? I doubt it.

P. 790. "But by the gift of His love this is conferred on us, that we in truth may be that (body) which we mystically celebrate in the sacrifice. When then we offer the body and blood of Christ we ask for ourselves that which Christ demanded for us, when He condescended to offer Himself for us. The holy church therefore when in the sacrifice of the body and blood of Christ it prays that the Holy Spirit may be sent to it, entreats also for the gift of His love. The Holy Spirit therefore sanctifies the sacrifice of the universal church, and therefore the Christian people remain in faith and love, while each individual of the faithful, by the gift of the Spirit, so worthily eats and drinks the body and blood of the Lord.

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*P. 465. Ep. XVII. 22, c.*

Seque in Illius morte ac nomine baptizatum esse considerans, de Cujus latere sacramentum fontis et calicis manavit, Joh. xix. 34.

*P. 790.*

Dono autem caritatis hoc nobis confertur, ut hoc in veritate simus quod in sacrificio mystice celebramus...Hoc ergo nobis poscimus, cum corpus et sanguinem Christi offerimus, quod nobis poposcit, quando Se pro nobis offerre dignatus est Christus. [791.] Sancta igitur ecclesia dum in sacrificio corporis et sanguinis Christi mitti sibi precatur Spiritum sanctum, donum postulat utique charitatis, &c. Sanctificat itaque sacrificium ecclesie catholice Spiritus sanctus, et ideo in fide et charitate populus permanet Christianus, dum unusquisque fidelium, per donum sancti Spiritus, ideo digne corpus et sanguinem Domini manducat et bibit, &c.

P. 188. "But when would it be more suitable for the holy church (which is the body of Christ) to ask earnestly for the coming down of the Spirit, than in order to consecrate the sacrifice of the body of Christ?"

P. 191. "It is manifest that the grace of the Holy Spirit is not present among any heretics, and that their sacrifices, as long as they are in heresy, cannot please God ... who offer in a state of separation from the unity of the ecclesiastical body" (*i.e.* of His body the church).

Fulgentius seems to have caught genuine spirituality of mind in reading Augustine; and there seems to be gleaming through all that he says that true Heavenly light which shines in those only who have personal experience of the great gospel truths; and yet he is unable to disentangle the spiritual truths of the Bible itself from the carnal additions with which great and good men before him had hampered and obscured them. Whether this arose in his case from studying and resting on the writings of the most pious fathers rather than on the Bible itself we can only conjecture: but it is impossible not to believe that closer and more candid and more independent study of the inspired Word of God would have brought out the great doctrines of the Reformation, and detected the superincumbent and darkening fallacies at an earlier age than the 14th, 15th, and 16th centuries after the gift of the New Testament to the world.

As to the third extract it is superfluous to direct attention to Fulgentius calling the Lord's supper both there and in the rest "a sacrifice." This "adding" to the words of Christ in this matter is so general that it indicates a catholic perversion of view. But it is curious that it has been common among Plymouth Brethren to insist upon the specious statement that if you have the Spirit in the church it is not consistent to ask that He may be sent to us in any special degree or on any especial occasion: and here Ful-

*P. 188. To his friend Monimus, II. 10.*

Quando autem congruentius quam ad consecrandum sacrificium corporis Christi sancta ecclesia (quæ corpus est Christi) Spiritus sancti deprecatur adventum?

*P. 191.*

Manifestum est apud omnes hæreticos Spiritus sancti gratiam non esse, nec eorum sacrificia, quamdiu hæretici sunt, posse Deo placere... qui offerunt, ab ecclesiastici corporis unitate disjuncti, &c.



gentius anticipates this discovery of theirs. But it may be asked whether hunting for an excess of logical correctness is worth the consumption of reasoning power necessary to change the usual mode of conversing and praying. It is possible to put too fine a point on theology. If I long for more of the Spirit's influence on my heart and on the church, is it so very wrong to ask God to send His Spirit or even to pour out the Spirit on me or on the church? If I do so, do I really deny that I and all believers have the Spirit?

(AA.) PROCOPIUS OF GAZA, SOPHIST AND PLEADER.

END OF CENT. V.

P. 562. Gen. xlix. 12. "His eyes are pleasant with wine.' The metaphor is drawn from those that have drunk too much, who are wont to be more cheerful than usual. [On these sacred topics I render with a λιτότης, *i.e.* below the full sense]. There is indicated too the gladness that is caught from the mystical wine with which Christ pledges His disciples when He addresses them. 'Take and drink. This is My blood,' &c. At the same time also, by those words He teaches us that with very great benevolence He regards all whosoever believe on Him. But it is in a way peculiar to wine, that a man is kindly looked upon by others. V. 12, 'His teeth are white,' &c. Milk perhaps designates to us the sincerity and purity of the mystic aliment. For He gave the image or likeness or type of His own body to His disciples, never more to admit or accept the bloody sacrifices of the law. There by the whiteness of the teeth He signified the purity of the mystic bread ... Existing Himself free from sin, He destroyed death by those things (*i.e.* wine and food) by which the rest of men bring

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*Migne, p. 87. Procopius, Com. on Genesis (Gesner) c. 49, p. 562, "Grati oculi ejus a vino."*

Metaphora ducta ab ebriis, qui soliti sunt plerumque hilariores. Indicatur et letitia quæ capitur ex mystico vino, quod propinans Suis discipulis profatur, "Accipite, bibite: hic est sanguis qui, &c." Simul quoque per illa verba docet quod valde benevole respiciat omnes, quotquot in Ipsum credunt. Proprium enim est quodammodo vini ut blande ab hominibus aspiaciatur. V. 12, "Albi dentes, &c." Lac fortassis nobis demonstrat sinceritatem et puritatem mystici alimerti. Dedit enim Sui corporis imaginem vel effigiem aut typum discipulis, haud amplius admittens aut acceptans legis cruenta sacrificia. Puritatem igitur mystici panis, quo alimur, per candorem dentium significavit... Ipse a peccato immunis existens per illa quibus reliqui mortui sunt

on death. Wherefore, as some think, he says, 'And his eyes are 'pure above wine.' For no one has been justified by the law, &c., &c.

Lev. vii. 12. "He sprinkled them with blood and oil. The oil is from the oil of unction: but the blood is from the altar. And these things might be a type, the blood of the passion of our Saviour, but the oil of the anointing (chrism) at the font."

mortem destruxit. Quapropter, ut quidam sentiunt, inquit, "Et puri "oculi supra vinum," nemo enim in lege justificatus est, &c. &c.

On Lev. vii. 12 (Ang. Mai). Αἵματι καὶ ἐλαίῳ ἐρράντισεν αὐτούς. Τὸ μὲν ἔλαιον ἀπὸ τοῦ ἐλαίου τῆς χρίσεως· τὸ δὲ αἷμα ἀπὸ τοῦ θυσιαστηρίου. Καὶ ταῦτα τύπος ἂν εἴη, τὸ μὲν αἷμα τοῦ σωτηρίου πάθους· τὸ δὲ ἔλαιον τῆς ἐπὶ λούτρον χρίσεως. Christ both king and priest after the order of Melchizedek.

## THE SIXTH CENTURY.

(A.) FACUNDUS, BISHOP OF HERMIANA IN AFRICA. D. 571.

HIS name intimates the fiery eloquence with which he contended in the just defence of Theodore and Theodoret in the fifth century in the conference under Pope Vigilius at the eastern metropolis. He thus overthrew the movement of Justinian, and was banished by him. He felt himself obliged to separate from communion with Mennas, the patriarch of Constantinople, in the year 546, and in that state of separation died, apparently a witness and a victim to recovered apostolic simplicity and primitive doctrine in that age and land. He wrote in his exile a work in defence of the Council of Chalcedon, and addressed it to Mutianus Scholasticus.

Sirmond published both these works from a MS. discovered by Baronius, and they afterwards took rank in the *Bibliotheca Maxima Lugdunensis*. In 1676 they appeared with the works of Optatus Milevitanus in Galland's *Bibliotheca*.

P. 144. "On the defence of the three heads of the Council of Chalcedon. As in the Gospel, where the Lord says, 'My Father,' &c., since the Arians make an ill use of this testimony, we also, in resistance not to the Gospel but to their temptation, deny the Father's being greater than the Son. But how the Apollinarists would say 'The Word was made flesh,' and how the catholic Christians would reply, if yet I could shew that they so replied,

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*Facundus. De defensione trium Capital. Conc. Chal., Lib. XII.*  
*Paris, 1673, p. 144.*

Sicut in Evangelio, dicente Domino, "My Father is greater than I," quoniam Arriani hoc testimonio abutuntur, etiam nos illorum tentationi, non evangelio, resistentes, negamus Patrem Filio esse majorem... Quomodo autem dicerent Apollinaristæ "The Word was made flesh," et quomodo catholici responderent, si tamen respondisse monstrârim,

'The Word was not made flesh,' the church will point out as she also has expelled the former and held the latter in honour... For Christ thought fit to take up a sacrament of adoption both when He was circumcised and when He was baptized: and a sacrament of adoption can be named (our) adoption, as we call the sacrament of His body and blood which exists in the bread, and in the consecrated cup. His body and blood, not that the bread is in a proper sense His body and the cup His blood, but that they contain in themselves the mystery of His body and blood. Hence the Lord Himself called the blessed bread and cup, which He delivered to His disciples, His own body and blood. Wherefore as the faithful receiving the sacrament of His body and blood are rightly said to receive His body and blood, so Christ Himself also, when He had received the sacrament of the adoption of sons, could rightly be said to have taken up the adoption of sons. [One can imagine how unchastened meditation on this statement led to the invention of the monstrous theory of Adoptionism.]

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"The Word was not made flesh," *Ecclesia indicabit; quæ et illos expulit et illos habuit honoratos... Nam sacramentum adoptionis suscipere dignatus est Christus et quando circumcisisus est et quando baptizatus est: et potest sacramentum adoptionis adoptio nuncupari: sicut sacramentum corporis et sanguinis Ejus, quod est in pane et poculo consecrato, corpus Ejus et sanguinem dicimus, non quod proprie corpus Ejus sit panis, et poculum sanguis; sed quod in se mysterium corporis Ejus sanguinisque contineant. Hinc et Ipse Dominus benedictum panem et calicem, quem discipulis tradidit, corpus et sanguinem Suum vocavit. Quocirca, sicut fideles, sacramentum corporis et sanguinis Ejus accipientes, corpus et sanguinem Christi recte dicuntur accipere, sic et Ipse Christus, sacramentum adoptionis filiorum cum accepisset, potuit recte dici adoptionem filiorum suscepisse, &c. &c.*

(B.) THE PRETENDED WRITINGS OF DIONYSIUS THE AREOPAGITE.  
THE FIFTH OR SIXTH CENTURY.

Even if Dionysius the Areopagite did really live at Corinth and wrote several epistles to various churches, as Eusebius asserts in his history in the three well-known passages, it was a very shameful device to make him the author of several spurious treatises also, particularly of the two on the Heavenly and ecclesiastical hierarchies, with comments by Maximus and Pachymeres, the latter quoting the former as one of the ancients. Then there is also a



Greek prologue which quotes Proclus, probably not the patriarch but the philosopher of that name. The question of these writings is opened in the most condensed manner in Gieseler II. p. 88 and 110. I translate the first sentence of the Heavenly Hierarchy, of which Corderius says that every word is an oracle. "Every good gift and every perfect gift is from above, coming down from the Father of lights; but every coming forth of light, appearing to be excited by the Father beneficently advancing to us, fills us up again intensely (or expansively) as a power to unite us, and converts us to the unity of the Father that gathers us together to a Deifying simplicity—for also all things are from Him and unto Him, as the sacred scripture saith." This is a favourable specimen of the writer, who has for 1000 years bedazzled even great divines.

The St Dionysius of Paris, immortalized by the Porte S. Denys, was of the third century. He came with two companions and they established their abode on that spot. Not till the ninth century was the invention promulgated by Abbot Hilduin, that it was the Athenian Areopagite who came to Paris and was made its bishop. The spurious works in his name would naturally be claimed in order to give lustre to the whole fiction. But history gives a convent of Benedictines on the spot in the sixth century, which was subsequently enriched by kings and other liberal persons till it became the royal burying-place. Three passages of Dionysius of Corinth preserved in the histories of Eusebius, III. 4: IV. 23: V. 20, make the Areopagite Bishop of Athens. The whole subject has naturally been fully canvassed by some of the most eminent French authorities. These pseudo-Dionysiac works are not recorded as having been cited till the Severian Monophysites quoted them in 532 in a Council at Constantinople. Afterwards the writings of Maximin in the seventh century and the commentary of Johannes Scotus in the eighth, and Dean Colet in the fifteenth, as shewn in our extracts from them, established their reputation and gave them a permanent standing in every library. But they were received under protest from the beginning. Tillemont and others assign them to an author whose name has never transpired, and who lived in the fourth or fifth century. The style makes the latter more likely.

P. 196. "Concerning the things done in the assembly (a word used also to mean the Lord's Supper): And first of all at least let us sacredly look into the question, for what indeed that title which belongs in common to all the other hierarchic rites has been chosen to have been thus assigned to it beyond the rest: and why it alone has been entitled communion and gathering (assembly), as attaining the object of each sacred celebration, and gathering together into a Deification of one kind all our divided sources of life, and by the Divine-like folding together of the most select presenting to us communion and unification unto 'The One.' But we say that the perfecting for the participatings of the other hierarchic symbols is from the Thearchic and completive gifts of this. For it is impossible for hardly any hierarchic celebration (or rite) to be completely performed without the most Divine eucharist sacredly working out the gathering together of that rite performed unto The One, in the sum of those that are one by one performed, by the Divinely handed down gift of the completive mysteries, achieving the accomplishment of its communion with God. If therefore each of the hierarchic rites, imperfect indeed in itself, will not achieve the accomplishment of our communion and gathering to The One, and the being a (finished) rite, because of its having been deprived of it by being uncompleted, and the end and sum of it all is the imparting of the Thearchic (Divinely elemental) mysteries to him that is initiated (by them), it is likely that the hierarchic (sacredly elemental) understanding found out the

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*Paris, I. p. 196. The Eccl. Hierarchy not addressed like St Luke's Gospel to any one by name, but only to a general description of no one in particular, to "the most sacred of sacred sons (παίδων)," p. 240, c. III. Περὶ τῶν ἐν συνάξει τελειομένων, c. CCXLI.*

Καὶ πρῶτόν γε τοῦτο ἱερῶς ἐποπτεύσωμεν, ὅτου δὴ ἕνεκα τὸ κοινὸν καὶ ταῖς ἄλλαις ἱεραρχικαῖς τελεταῖς ἐκκρίτως αὐτῇ παρὰ τὰς ἄλλα, ἀνατίθεται, καὶ ἐνιαίως ἀηγόρευται κοινωρία τε καὶ σίναξις, ἐκάστης ἱεροτελεστικῆς πραγματείας, καὶ τὰς μεριστὰς ἡμῶν ζωὰς εἰς ἐνοεῖδη Θεωσιν συναγωγίσης, καὶ τῇ τῶν διαιρετῶν Θεοειδέϊ συμπύξει τὴν πρὸς τὸ "Ἐν κοινωρίαν καὶ ἔνωσιν δωρομένης. Φάμεν δὲ ὅτι ταῖς τῶν ἄλλων ἱεραρχικῶν συμβόλων μεθέξουσιν ἢ τελείωσις ἐκ τῶν ταύτης Θεαρχικῶν καὶ τελειωτικῶν ἐστι δωρεῶν. Οὐ γὰρ ἔστι σχεδὸν τινα τελειοθῆναι τελετὴν ἱεραρχικὴν, μὴ τῆς Θειοπάτης Ἐὐχαριστίας, ἐν κεφαλαίῳ τῶν καθ' ἕκαστα τελουμένων τὴν ἐπὶ τὸ "Ἐν τοῦ τελειοθέντος ἱερουργούσης συναγωγῆν, καὶ τῇ Θεοπαράδοτῳ δωρεῇ τῶν τελειωτικῶν μυστηρίων τελειοουργούσης αὐτοῦ τὴν πρὸς Θεὸν κοινωρίαν. Εἰ τοίυν ἐκάστη τῶν ἱεραρχικῶν τελετῶν, ἀτελής μὲν οὔσα, τὴν πρὸς τὸ "Ἐν ἡμῶν κοινωρίαν καὶ σίναξιν οὐ τελειοιργήσει καὶ τὸ εἶναι τελετῆ, διὰ τὸ ἀτέλειστον ἀφηρημένη· τὸ δὲ τέλος ἀπάσης καὶ τὸ κεφάλαιον ἢ τῶν Θεαρχικῶν μυστηρίων τῷ τελουμένῳ μετάδοσις, εἰκότως ἢ ἱεραρχικὴ σύνεσις ἐπωνυμῶν αὐτῇ κυρίαν ἐκ τῆς τῶν πραγμάτων ἀληθείας ἐφεῖρεν. Οὕτω δὴ καὶ τὴν ἱεράν τῆς Θεογενεσίας τελετὴν, ἐπειδὴν πρώτου φωτὸς μεταδίδωσι καὶ πασῶν ἐστὶν ἀρχὴ τῶν Θείων φωταγωγῶν, ἐκ τοῦ τελουμένου τὴν ἀλήθην τοῦ φωτίσματος

supreme name for it, out of the truth of things. So indeed also we celebrate in song the sacred rite of the Divine birth (of the baptized) when it gives a share of the first light and is the beginning of all the Divine lights to lead, with the true surname of the illumination, from that which is then accomplished. For if also it is common to all the hierarchic rights to impart sacred light to those that are by them initiated (or perfected), yet this (baptism) first gave to me to see, and by the most inceptive light of this I am led by light to the beholding of the other sacred things. (2) The mystery of synaxis (gathering) and so of communion (participation). The hierarch indeed, having accomplished sacred prayer at the Divine altar, having begun from the very incensing, goes round all the precinct of the sacred ground; and having again returned to the Divine altar, begins the sacred melody of the Psalms, all the sacred church-band in order singing with him the sacred collection of the Psalms. But next follows the reading of the sacred written tablets by the ministers, and after these the catechumens are put out of the sacred precinct, and in addition to them the energumens (not yet delivered from possession by the devil) and those that are in penance (penitence); and those that are fit for the beholding and communion of the Divine things remain. But of the ministers some indeed stand at the closed gates of the temple, but others perform some other of the things in the order of the house. But the select ones for the arrangements of service with the priests put on the Divine altar the sacred bread and the cup of blessing after the universal singing of the creed by the whole assembly of the church. And after this the Divine hierarch performs sacred prayer, and declares the holy

ἔπωνυμίαν ὑμνοῦμεν. Εἰ γὰρ καὶ πᾶσι κοινὸν τοῖς ἱεραρχικοῖς, τὸ φωτὸς ἱεροῦ μεταδίδοναι τοῖς τελουμένοις, ἀλλ' αὐτὴ τὸ πρῶτως ἰδεῖν ἐδωρήσατό μοι, καὶ διὰ τὴν ταύτης ἀρχικωτάτου φωτὸς ἐπὶ τὴν τῶν ἄλλων ἱερῶν ἐποψίαν φωταγωγοῦμεν. (2) Μυστηρίον συνάξεως εἶπουν κοινωνίας. Ὁ μὲν ἱεράρχης εὐχὴν ἱερὰν ἐπὶ τοῦ Θεοῦ θυσιαστηρίου τέλεσας, ἐξ αὐτοῦ τοῦ θυμῶν ἀρξάμενος, ἐπὶ πᾶσαν ἔρχεται τὴν τοῦ ἱεροῦ χώραν περιοχὴν ἀναλύσας δὲ πάλιν ἐπὶ τὸ Θεῖον θυσιαστήριον, ἀπάρχεται τῆς ἱερᾶς τῶν ψαλμῶν μελωδίας, συναδούσης αὐτῷ τὴν ψαλμικὴν ἱερολογίαν ἀπάσης τῆς ἐκκλησιαστικῆς διακοσμῆσεως. Ἐξῆς δὲ διὰ τῶν λειτουργῶν ἢ τῶν ἀγιογράφων δέλτων ἀνάγνωσις ἀκολουθῶς γίνεται καὶ μετὰ ταύτας ἕξω γίνονται τῆς ἱερᾶς περιοχῆς οἱ κατηχούμενοι, καὶ πρὸς αὐτοῖς οἱ ἐνεργοῦμενοι, καὶ οἱ ἐν μετανοίᾳ ὄντες μένουσι δὲ οἱ τῆς τῶν Θεῶν ἐποψίας καὶ κοινωνίας ἄξιοι. Τῶν δὲ λειτουργῶν οἱ μὲν ἐστῶσι παρὰ τὰς τοῦ ἱεροῦ πύλας συγκεκλεισμένας, οἱ δὲ ἄλλο τι τῶν τῆς οἰκείας τάξεως ἐνεργοῦσιν. Οἱ δὲ τῆς λειτουργικῆς διακοσμῆσεως ἐκκριτοὶ σὺν τοῖς ἱερεῦσιν ἐπὶ τοῦ Θεοῦ θυσιαστηρίου προτιθεασί τὸν ἱερὸν ἄρτον καὶ τὸν τῆς εὐλογίας ποτήριον, προσμολογηθείσης ὑπὸ παντὸς τοῦ τῆς ἐκκλησίας πληρώματος τῆς καθολικῆς ὑμνολογίας. Πρὸς οἷς ὁ Θεὸς ἱεράρχης εὐχὴν ἱερὰν τελεῖ, καὶ τὴν ἁγίαν εἰρήνην ἅπασι διωγγέλλει· καὶ, ἀσπασαμένων ἀλλήλους ἀπάντων, ἡ μυστικῆ τῶν ἱερῶν πτυχῶν



peace to all; and, when all have saluted each other, the mystic reading out of the sacred folds (MSS.) is completed; and the hierarch and the priests having washed their hands in water, the hierarch stands at the midst of the Divine altar (qy. behind it) and the selected ministers alone stand round him with the priests. And the hierarch, having chanted the sacred Theurgies, sacredly works the most Divine (operations), and brings to be seen the matters which he had chanted, by means of the signs that have been sacredly set before us, and having exhibited the gifts of the Theurgies (see note: makings of God, but possibly Divine workings), both comes himself to the sacred participation of them, and bids the rest. And having partaken and distributed of the Thearchic communion he ends it with thanksgiving, the multitude (the assembly) having bowed themselves to the symbols alone, and he being ever borne up in mind by the Thearchic Spirit to the holy ideals (elements, *i.e.* first principles, not *στοιχεῖα*, but rather anti-types) of the rites performed, in blessed and intellectual sights, in a hierarchic manner in the purity (clearness) of the God-like habit of mind," &c.

Note by Corderius. "Theurgic is either (1) God-making or (2) passively, that which is made by God as the virtues (of the body) of Christ. Theurgy is the making of God, and Theurge is he who works at Divine things, but specially he that consecrates the body of Christ, which is the principal work of Christ and of God, Who works at sacred rites, through His priest or minister, while he, in the person of God and Christ, is pronouncing the words of the sacred consecration, which obtain for themselves an infallible effect, from the institution and operation of God, going

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ἀναρρήσις ἐπιτελεῖται καὶ νυφαιμένων τὰς χεῖρας ὕδατι τοῦ ἱεράρχου καὶ τῶν ἱερέων, ὁ μὲν ἱεράρχης ἐν μέσῳ τοῦ Θεοῦ θησιαστηρίου καθίσταται, περιύστασι δὲ μόνοι μετὰ τῶν ἱερέων οἱ τῶν λειτουργῶν ἔκκριτοι. Καὶ τὰς ἱεράς Θεουργίας ὁ ἱεράρχης ὑμνήσας, ἱεουργεῖ τὰ Θεϊότατα, καὶ ὑπὲρ ὧν ἄγει τὰ ὑμνημένα, διὰ τῶν ἱερώς προκειμένων συμβόλων· καὶ τὰς δωρεὰς τῶν Θεουργῶν ὑποδείξας, εἰς κοινωνίαν αὐτῶν ἱερὰν αὐτὸς τε ἔρχεται καὶ τοῖς ἄλλοις προτρέπεται. Μετασχὼν δὲ καὶ μεταδὼς τῆς Θεαρχικῆς κοινωνίας εἰς εὐχαριστίαν καταλήγει, τῶν πολλῶν μὲν εἰς μόνα τὰ Θεῖα σύμβολα παρακυψάντων, αὐτοῦ δὲ αἰεὶ τῷ Θεαρχικῷ Πνεύματι πρὸς τὰς ἀγίας τῶν τελουμένων ἀρχάς, ἐν μακαρίοις καὶ νοητοῖς θεάμασι, ἱεραρχικῶς ἐν καθαρότητι τῆς Θεοειδοῦς ἕξεως ἀναγομένου. Then nearly eight columns of Contemplations.

Note by Jesuit Corderius. Θεουργικός (1) Deificus aut (2) passive pro eo quod a Deo fit, ut Christi virtutes. Θεουργία Dei operatio, et Θεουργός qui Divinus operatur; κατ' ἔξοχὴν vero, is qui Christi corpus consecrat, quod opus principale est Christi ac Dei, qui per sacerdotem, seu ministrum, sacris operatur, dum in personâ Dei et Christi sacræ consecrationis verba pronuntiat; quæ infallibilem ex Dei institutione



forth from an authentic minister and with the due intention. Hence priests are called Theurges, and 'Theopœunts,' makers of God by St Gregory of Nazianzum, Oration I.; and it is said, Oration XXV., that they conduct the Deifying Mystery, *i.e.* bear the office of making God."

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atque operatione effectum sortiuntur, ab authentico ministro cum debitâ intentione prolata. Hinc Θεουργοὶ dicti sacerdotes; et e S. Gregorio Nazianzeno, Orat. I., Θεοποιούντες, *i. e.* Deum facientes; et, Orat. XXV., Σε ad aram μυσταγωγεῖν τὴν Θέωσιν, *i. e.* sacrum munus Deificantis obire, &c. &c.

(C.) GERMANUS, ARCHBISHOP OF PARIS. B. ABOUT 497. D. 576.

This renowned prelate was called to the primacy of that central city of Europe when he was not far from 60 years of age. He owed his appointment to his reputation for piety and to—what did not always mean the same—a consistent Christian life, and also "to the power of his miracles." No wonder Gregory the Great gives an account of a miracle at his burial. But the chief effect that this continual recitation of miracles has upon us after a little time is to make us deduct so much from our estimate of the divines by whom they are related and perhaps also justly of the age to which they are ascribed. The archbishop is also said to have distributed large sums from the king to the poor. But when we peruse the accounts of his continued vigils and long penances we find ourselves impatiently asking whether the time and strength that he so expended would not have been better invested for the interest of society and the cause of God in grappling with the gigantic evils of society. The mainspring of a vast clock should be given to the production of onward movement. What if his acknowledged benevolence, uprightness and power had been exerted in spreading the knowledge of God and the overthrow of heathen superstitions and idolatries! A letter from him to Queen Brunehild or Brunehaut urges her to dissuade her husband Sigebert from carrying war into his brother Chilperic's dominions. We are indebted to him for information on the Gallican liturgies and for a copy of the charter of privileges of the Parisian Basilica of the Holy Cross and St Vincent, whose stole had been brought away from the captured city Cæsar Augusta on the Ebro in Spain. His life is written by Venantius Fortu-

natus. For the 21 years of his episcopacy he was contemporary with Childebert the best of the sons of Clovis, with the sensual and criminal Clotaire, and with Sigebert, who was murdered by assassins with poisoned daggers, as he was being lifted on the bucklers of the Franks as the conqueror of Chilperic—a death which Germanus is reported to have expressly prophesied. The murderers were the emissaries of Chilperic's widow. The archbishop died in the year following. He was a native of Autun.

P. 231. "This therefore we do, these precepts we observe, this passion of (His) sacred body we by solemn sacred rites proclaim. We entreat, O almighty God, that, as we now administer the truth of the Heavenly sacrament, (so) we may hold fast to the very truth of (Thy) Heavenly body and blood, through our Lord Jesus Christ Thy Son.

"May the coeternal and cooperative Paraclete Spirit of Thy benediction come down on these sacrifices, that the oblation which we put forth to Thee from Thine own fruit-bearing earth, we may by a Heavenly change (or reward) through Thy sanctifying power (so) receive, that through the produce of the earth being translated into body and the cup (of wine) into blood they may profit us by their merits, which body and blood we have offered for our faults. Bestow this, O almighty God, Who livest and reignest for ever. [N.B. *corpore* and *cruore* are translated as if they were accusatives; *Paraclitus* also is wrong, and *per muneratione* also].

"Be present, O Lord, to Thy faithful (people) that the blessed Mary, who received Thee faithfully both with body and mind into herself, may guard us by her intercession.

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*Migne, p. 231. Missale Gothicum vel Gothico-Gallicanum. VI. Order of the Mass on the day of St Stephen.*

The collect after "the mystery" is, Hoc ergo facimus, hæc præcepta servamus, pane sacri corporis passionem sacris sollempnibus prædicamus. Quæsumus, omnipotens Deus, ut, sicut veritatem nunc sacramenti celestis exequimur, ipsi veritati Domini corporis ac sanguinis adhaeramus, per Dominum nostrum Jesum Christum Filium Tuum.

*XII. Mass at the Assumption of holy Mary, Mother of our Lord.*

After "the mystery," Descendat, Domine, in his sacrificiis Tue benedictionis coeternus et cooperator Paracletus Spiritus, ut oblationem quam Tibi de Tua terrâ fructificante porrigimus, caeleste per muneratione (permutatione), Te sanctificante sumamus, ut, translata fruge in corpore, calice in cruore proficiat meritis, quod obtulimus pro delictis. Præsta, omnipotens Deus, Qui vivis et regnas in sæcula.

After the eucharist, Adesto quæsumus Domine fidelibus Tuis ut que sumpsit fideliter et mente sibi et corpore, beatæ Mariæ intercessione custodiat. ["Beata Maria" seems the right reading.]

“ In observance therefore of these commandments we offer the sacred gifts of our salvation, beseeching Thee to deign to send Thy Holy Spirit upon these solemn things, that it may become to us a lawful eucharist in the name of Thee and Thy Son and the Holy Spirit, in the transformation of the body and blood of our Lord Jesus Christ Thine only-begotten (Son), to confer upon us, that eat it, eternal life and an everlasting kingdom which we shall have through the Lord Himself.

P. 92. “ Order of the Gallican Liturgy: (1) The antiphon shall be sung; (2) Silence; and the Lord be with you; (3) Aius, *i.e.* Holy, holy, holy, sung; (4) The song of Zacharias; (5) A reading from a prophet; (6) From an apostle; (7) The hymn of the three children; (8) Aius before the Gospel; (9) The holy procession of the Gospel as the power of Christ triumphant from death; (10) The clergyman sings the Sanctus as the procession of the Gospel returns; (11) preaching; (12) prayers; (13) The deacon cries out, Catecuminum; (14) When Christ’s body proceeds to the altar, the church shall sing, &c. The Lord’s body is carried home (to the altar) in ‘towers.’ The corporal pall, &c., &c. Lauds, *i.e.* Alleluia. The names of the dead, &c. ‘Lift up your hearts.’ While the priest is breaking the bread, the clergy shall suppliantly sing, &c. The Lord’s prayer. The trecanum (triple) shall be sung.

#### XIX. *The Mass at the Conversion of St Paul.*

After “the mystery.” Hæc igitur præcepta servant es sacrosancta munera nostræ salutis offerimus, obsecrantes ut inmittere digneris Spiritum Tuum sanctum super hæc sollemnia, ut fiat nobis legitima eucharistia in Tuo Filii que Tui nomine et Spiritus sancti, in transformatione corporis et sanguinis Domini nostri Jesu Christi unigeniti Tui, edentibus nobis vitam æternam regnumque perpetuum conlatura habituris per Ipsum Dominum.

P. 92, *S. Germani expositio brevis Ant. Lib. Gall. from 2 MSS.*  
see p. 98 n.

(1) Antiphona canetur; (2) silentium et Dominus sit semper vobiscum, &c.; (3) Aius (ἄγιος, ἄγιος, ἄγιος, &c.) cantatur; (4) Zachariæ canticum; (5) (Lectio) de prophetâ; (6) de apostolo; (7) Hymnus trium puerorum; (8) Aius ante Evangelium; (9) Evangelii sancta processio, velut potentia Christi triumphantis de morte; (10) “Sanctus” redeunte sancto Evangelio clerus cantat; (11) prædicatio; (12) preces; (13) Catecuminum diaconus clamat; (14) Nunc autem procedens ad altarium “corpus Christi...” psallet ecclesia. Corpus Domini defertur in turribus, &c. Corporalis palla, &c. Laudes, *i.e.* Alleluia. Nomina defunctorum, &c. Sursum corda, &c. Sacerdote frangente supplex clerus psallet, &c. Oratio Dominica, &c. Trecanum psalletur. [This is an abridgment mostly in the very words.]

I. 1. "Though there are many arguments that prove the true presence of the body and blood of Christ in the eucharist, it is not the lowest place that is held by the most august rites and those solemn prayers, which lawful Christian societies everywhere in the world from the beginning have used in sacred matters. For the church, animated by the Holy Spirit residing in her, is earnest in all ways about publicly testifying that some very great thing, and that evidently Divine, is contained in this sacrifice. To this point the preparatory readings from both testaments, by meditation upon which the minds of the faithful are predisposed for conceiving of so great a mystery; to this points the preparation of the bread with earnest care and its oblation with the wine made to God in whispered words with sacred incensings; to this points the address, like a preface, directed to bystanders, that their ears and hearts may be erect towards Heavenly things; to this points the sacred action and consecration that is usually performed in Christ's words; then the lifting up of the victim and of the cup with marked reverence in the priest and the people falling prostrate (or kneeling down); added to this the commemoration of the living and the dead: to this finally leads the communion (itself) with all those signs of religion and veneration, with that giving of thanks which leave no doubt in the beholders that this is and always was the church's faith and persuasion, that Christ is truly exhibited in this sacrifice. And these indeed are the things which all the liturgies in common represent."

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*I. 1. The Introductory Treatise to Germanus' Lectionarium Gallicum Antiquissimum, by the editor of the volume.*

Cum varia sint argumenta quæ verum in eucharistiâ Christi corporis sanguinisque præsentiam probant, non inferiorem in his locum tenent augustissimi ritus et solennes illæ preces, quibus Christianæ ubivis gentium legitimæ societates ab initio in re sacrâ usi sunt. Id enim modis omnibus agit Spiritu sancto animata ecclesia ut magnam aliquid et plane Divinum hoc sacrificio contineri palam protestetur. Huc spectant præviæ ex utroque testamento lectiones, quarum meditatione fidelium animi ad tantum mysterium disponantur: huc panis studio preparatus, ejusdemque cum vino Deo facta oblatio verbis arcanis cum sacro suffitu; huc ad circumstantes conversa oratio præfationis instar, ut eorum aures et corda in caelestia erigantur; huc actio sacra et consecratio mysticis Christi verbis peragi solita; tum hostiæ calicisque elevatio cum insigni reverentiâ sacerdotis et populi procumbentis: ad hæc vivorum defunctorumque memoria; huc denique communicio cum iis religionis venerationisque signis, cum eâ gratiarum actione, nullus ut intuentibus dubitandi locus reliquatur, hanc esse semperque fuisse ecclesiæ fidem ac persuasionem, Christum vere in hoc sacrificio exhiberi. Et hæc quidem in commune liturgiæ omnes representant.



(D.) EUTYCHIUS, PATRIARCH OF CONSTANTINOPLE. B. 512.

D. 582.

He died of an acute fever on Easter-day after ministering the Lord's supper. It was the 5th of April. He blessed all that were around him, and two or three hours before midnight expired. He was contemporary with Justinian, who sent him to the fifth general council at Constantinople; and he became so distinguished in its debates that he was chosen to succeed Menas the patriarch, who died soon after the council was held. He as well as Gregory of the third century bears the name, Thaumaturge, perhaps for a similar reason. The 6th day of April is kept in his honour in the Greek church. A sermon "on the Passover and the most holy Eucharist" supplies our notable passage: which sermon with a letter to Pope Vigilius is all that remains of his writings. He was born a Phrygian and carefully taught by his uncle Hesychius, who also inherits the title Thaumaturge. Eustratius, one of his disciples, left a biography of him. He calls him a treasury of virtues.

The word *μυστικός* repeatedly occurring does not seem to mean that Eutychius interpreted the eating and drinking of Christ's body and blood only in a spiritual sense. He seems to believe in a natural participation and a spiritual meaning also.

P. 2391. "That Christ then might fulfil the law that saith to take the sheep on the tenth of the first month, but to keep it until the fourteenth, as Priest He selects Himself also as victim and was kept until the fifth day. Then He is mystically sacrificed when the fourteenth day was beginning. And because it is said, After two days comes the passover, it is the mystic and the one to be desired, not the legal. For also they knew the latter, and the publication of it were superfluous... John then having passed

*Migne, p. 2391.*

"Ἴνα οὖν τὸν νόμον πληρώσῃ (Χριστὸς) τὸν λέγοντα τῇ δεκάτῃ τοῦ μηνὸς τοῦ πρώτου λαμβάνειν τὸ πρόβατον, τηρεῖν δὲ ἕως τῆς τεσσαρεσκαιδεκάτης, ὡς ἱερεὺς καὶ ἱερεῖον ἑαυτὸν ἐκλέγεται, καὶ διετηρήθη εἰς πέμπτην ἡμέραν, εἶτα θύεται μυστικῶς τῆς τεσσαρεσκαιδεκάτης ἐναρχομένης... Καὶ ὅτι μετὰ δύο ἡμέρας τὸ Πάσχα γίνεται, τὸ μυστικὸν καὶ ἐπιθυμητὸν, οὐ τὸ νομικόν. Τοῦτο γὰρ καὶ αὐτοὶ ᾔδουσαν, καὶ περὶ τῆς ἡ προῤῥήσις... Ὑπερβῆς ὁ Ἰωάννης τὰ τοῦ...δείπνου τοῦ ἐν Σιών τοῦ καὶ μυστικοῦ ἐπὶ τὸν τόπον

over the matters of the supper that was in Sion, that also was the mystical one, comes to the ground of the treason. Mystically then he sacrificed Himself, when with His own hands after the supper he took the bread and gave thanks and exhibited and brake, having mixed Himself in the figurative (bread), &c. Every receiver then receives the entire holy body and the precious blood of the Lord, even though he receive but a part of these; for He has been divided without division among all on account of the mingling (of Himself in it) ... Let no one then have a doubt that after the mystic sacred service, the incorruptible and the holy resurrection, and the immortal and holy and life-giving body and blood of the Lord, set in the figures by the sacred services, any less than the before-mentioned instances, sweeps away our own powers (in the giving of those of Christ); but let us believe that it is found entire in the whole. For in the body of the Lord Himself dwelleth all the fulness of the Godhead bodily, that is in substance, The breaking assuredly of the precious bread at least manifests the slaughter: and for this reason also it was called the desirable passover, as the supper of salvation and incorruption and knowledge in perfection. This then was the supper that was celebrated in Sion: so that after the mystic passover, which was made by the Lord in Sion when the fourteenth (day) began—the passover being celebrated by the Jews, when the fourteenth day was passing away into the morrow, which was the preparation no longer the passover. [Surely the Jewish passover was kept when the fourteenth began not when it ended. See “The Thesis,” which opens the promised Part I. on the Inspired Teaching of the Scriptures.]...

τῆς παραδόσεως ἔρχεται... Μυστικῶς οὖν Ἐαντὸν ἔθνεσε, ὅτε τοῖς οἰκειῖαι χερσὶ μετὰ τὸ δειπνήσαι λαβὼν τὸν ἄρτον, εὐχαριστήσας, ἀνέδειξε καὶ ἔκλασεν ἑρμιζας Ἐαντὸν τῷ ἀντιτύπῳ, κ.τ.λ. Ὅλον οὖν ἅπας τὸ ἅγιον σῶμα καὶ τὸ τίμιον αἷμα τοῦ Κυρίου δέχεται, κὰν εἰ μέρος τούτων δέξεται μεμέρισται γὰρ ἀμερίστως ἐν ἅπασι, διὰ τὴν ἑρμιζίν. Then follow parallels of a seal making many impressions, though but one seal: one voice conveyed to many ears. Μηδὲς οὖν ἀμφιβολίαν ἐχέτω τὸ ἀφθαρτον μετὰ τὴν μυστικὴν ἱεροργάναν καὶ τὴν ἀγίαν ἀνάστασιν, καὶ ἀθάνατον καὶ ἅγιον καὶ ζωοποιὸν σῶμα καὶ αἷμα τοῦ Κυρίου τοῖς ἀντιτύποις ἐντιθέμενον διὰ τῶν ἱεροργάνων, ἑλαττων τῶν προειρημέων παραδειγματῶν, τὰς οἰκειῖας ἐναπομόρησθαι διὰ μέρι, ἀλλ' ὅλον ἐν ὅλοις εἰρίσκεισθαι. Ἐν αὐτῷ γὰρ τῷ Κυριακῷ σῶματι κατοικεῖ πᾶν τὸ πλήρωμα τῆς Θεότητος τοῦ Λόγου καὶ Θεοῦ σωματικῶς, ἅπερ ἔστιν οὐσιωδῶς. Ἡ κλίσις γε μὴν τοῦ ἄρτου τοῦ τιμίον τὴν σφαγὴν δηλοῦ διὰ καὶ πάσχα ἐπιθυμητὸν ἐκλήθη, ὡς σωτηρίως καὶ ἀφθαρσίως καὶ γνώσεως τελείως πρόξενον... Τοῦτο οὖν ἔστιν τὸ... δειπνον τὸ ἐν Σιών ἐπιτελεσθέν. Ὡστε μετὰ τὸ μυστικὸν πάσχα, τὸ ἐπὶ τοῦ Κυρίου γενόμενον ἐν Σιών, ἐναρχουμένης τῆς τεσσαρεσκαίδεκάτης, τὸ ἐπὶ τῶν Ἰουδαίων ἐπὶ τὴν αἴριον, ἣτις ἦν παρισκενῆ, περαιουμένης τῆς τεσσαρεσκαίδεκάτης, ἐπιτελεσθέν, οὐκέτι πάσχα... He mistakes John xviii. 28; see The is. Οὕτως ἀπὸ τοῦ ἁριῶ, τῆς τεσσαρεσκαίδεκάτης ἐναρχουμένης,

So instead of the lamb, as the fourteenth day began, He sacrificed Himself mystically and anticipatively, and appears to us having mixed Himself in the figurative (bread). The mystic then is the firstfruit and pledge of the real, and the real is the perfect, according to the saying 'I will no more eat thereof,' &c., which was shewn after His holy resurrection ... But He celebrates the perfect and that which is completive of the mystic feast according to His holy resurrection, which has come to pass, when the sixteenth (day) began, the Lord's day then also having first come."

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Ἐαυτὸν θύσας μυστικῶς καὶ προληπτικῶς, καὶ ἐμμίξας τῷ ἀντιτύπῳ φαίνεται. Τὸ οὖν μυστικὸν ἀπαρχὴ καὶ ἀρραβὼν ἐστὶ τοῦ πραγματικοῦ· τὸ δὲ πραγματικὸν τὸ τέλειον, κατὰ τὸ, I will not again eat thereof, &c. "Ὅπερ ἔσχεν ἡ ἀγία Αὐτοῦ ἀνάστασις... Τὴν δὲ τελείαν καὶ πληρωματικὴν τῆς μυστικῆς ἑορτῆς, κατὰ τὴν ἀγίαν ἀνάστασιν ἐπιτελεῖ, ἥτις, ἐναρχομένης τῆς ἐξῆκαδεκάτης, τῆς καὶ Κυριακῆς τότε φθασάσης, γεγένηται.

(E.) ANASTASIUS OF SINAI. D. 599.

From the position of a simple monk and presbyter he was raised to the Patriarchate of Antioch in 561 during the reign of Justinian. The next year he took up a bold position against the emperor's heresy, that Christ's body was incapable of suffering. But no edict of exile was put forth against him by that monarch: but such a decree came from his successor in 572. He was however defended, and Gregory the Great procured his restoration. His title with the later Orientals is the new Moses. Migne combines with his writings those of four other Anastasii. Two of them were Patriarchs of Antioch after him; one was an abbot of a monastery, and another a monk of the monastery of St Sabas, which was afterwards made illustrious by John Damascenus being one of its monks: but two-thirds of Migne's volume are the writings of the Sinaite. It will be observed that in his arguments he does not shrink from assuming much that the Scripture does not state: and therefore it is no wonder that he infers much as to Christ's resurrection body which we have no real reason for believing. But possibly a little argument upon the true force of Scripture might have brought him to receive the figurative sense of Christ's body, which he puts as one of three possibilities.

P. 296. "A guide in holy things. The Gaianites and others. Tell me, I entreat thee, thou that sayest that from the point of the union itself both the Godhead and the body of Christ are in every way in incorruption. This communion of the all-holy body and blood, which thou bringest forward and partakest of, is it the true body and blood of Christ the Son of God or bare bread, as that which is being sold from house to house: a figure of the body of Christ, like the sacrifice of the goat which the Jews lead to (the temple-vail)? *The Gaianite*. Never be it said by us that the holy communion is the figure of His body or bare bread, &c. *The orthodox*. Christ did not say, This is the figure of My body and of My blood. But in many other places also Christ appears to have said, He that eateth My flesh and drinketh My blood hath eternal life. Yet more, as Christ Himself bears witness, that it is His body and blood truly, of which the faithful bring to us and we partake. Bring it to us from the communion of our church, as being orthodox as thou sayest above every other church: and we lay apart in all honour such a holy body of Christ into a vessel gloriously, and within a few days, unless it be corrupted or turned, or made of another kind, it is manifest that ye are well declaring that it is from the very point of union in incorruption in every way. But if it be corrupted or changed in kind it is altogether necessary for you to say one of these alternative things: either that which ye partake of is not the true body of Christ, but a figure, and bare (bread), or that on account of the badness of our

P. 296, Ὁδηγὸς ἐν ἁγίοις, c. 23. *The Gaianites—and an account of a very unfinished discussion with them at Alexandria.*

Εἰπέ μοι, παρακαλῶ, ὁ λέγων ἐξ αὐτῆς ἄκρας ἐνώσεως κατὰ πάντα τρόπον ἐν ἀφθαρσίᾳ εἶναι καὶ τὴν Θεότητα καὶ τὸ σῶμα τοῦ Χριστοῦ. Αὕτη ἡ κοινωνία τοῦ παναγίου σώματος καὶ αἵματος, ἣν προφέρεις καὶ μεταλαμβάνεις, σῶμα καὶ αἷμα ἀληθινὸν ἐστὶ Χριστοῦ τοῦ Υἱοῦ τοῦ Θεοῦ, ἢ ψιλὸς ἄρτος, ὡς ὁ πιπρασκόμενος κατ' οἶκον, καὶ ἀντίτυπος τοῦ σώματος τοῦ Χριστοῦ, ὡς ἡ θυσία τοῦ τράγων, ἣν Ἰουδαῖοι προσιάγουσιν; Ὁ Γαιανίτης. Μὴ γένοιτο ἡμᾶς εἰπεῖν ἀντίτυπον τοῦ σώματος τοῦ Χριστοῦ τὴν ἄγίαν κοινωνίαν, ἢ ψιλὸν ἄρτον, κ.τ.λ. Ὁ ὀρθόδοξος... Οὐκ εἶπεν (ὁ Χριστὸς) Τοῦτό ἐστι τὸ ἀντίτυπον τοῦ σώματος καὶ τοῦ αἵματός Μον. Καὶ ἐν ἐτέροις δὲ πλείοσι τόποις φαίνεται ὁ Χριστὸς εἰπὼν ὅτι Ὁ τράγων μου τὴν σάρκα καὶ πίνων μου τὸ αἷμα ἔχει ζωὴν αἰώνιον. Λοιπὸν Αὐτοῦ τοῦ Χριστοῦ μαρτυροῦντος ὅτι σῶμα Αὐτοῦ ἐστὶν ἀληθὸς καὶ αἷμα ὅπερ οἱ πιστοὶ προσάγοντες μεταλαμβάνομεν. Ἀγαγε ἡμῖν ἐκ τῆς κοινωνίας τῆς ἡμετέρας ἐκκλησίας, ὡς ὀρθοδόξον εὐσεύς, ὡς λέγεις, ἵπὲρ πάντων ἄλλων ἐκκλησιῶν. Καὶ ἀποτιθεῖμεν ἐν πύσῃ τιμῇ τὸ τοιοῦτο ἄγιον σῶμα Χριστοῦ εἰς σκεῦος ἐνδόξου, καὶ ἐντὸς ὀλίγων ἡμερῶν ἐὰν μὴ φθαρῇ ἢ τραπῇ ἢ ἀλλοιωθῇ, πρόδηλον ὅτι καλῶς κηρύττετε τὸν Χριστὸν κατὰ πάντα τρόπον οἷα ἐξ αὐτῆς ἄκρας ἐνώσεως ἐν ἀφθαρσίᾳ. Εἰ δὲ φθαρῇ, ἢ ἀλλοιωθῇ, ἀνάγκη πάντα ἡμᾶς ἐν ἐκ τῶν ὑποτέρων εἰπεῖν ἢ ὅτι οὐκ ἐστὶν (ὁ) μεταλαμβάνετε σῶμα ἀληθινὸν Χριστοῦ, ἀλλ' ἀντίτυπον καὶ ψιλὸν, ἢ ὅτι διὰ τὴν κακοπιστίαν ἡμῶν οὐκ ἐπεφύησε



faith the Holy Spirit did not come to it, or that the body of Christ is corruptible [as] before its resurrection, as (is likely with a thing) killed and made dead and wounded, and divided and eaten. For an incorruptible nature is not either cut or wounded in the side or hands, or divided or made dead or eaten, or at all laid hold of or handled, such as is the incorruptible nature of the angels and of the soul... Before then the passion the all-holy body of Christ was corruptible, but after His resurrection, after three days, incorruptible... After His resurrection from the dead, even if He ate in pretence to produce confirmation in the disciples, yet, nevertheless, &c., not having spat, not having cried, nor sweated, nor flowed with blood, &c., nor having thirsted nor hungered... At one time he appeared in the flesh in divers places. Whence from all these things it is manifest that the holy body of Christ was corruptible before His passion, but that He was incorruptible after His resurrection.

P. 207. "An heresiarch Timothy held that Christ was incarnated without sin and carnal wills; for His will, he says, was only that of God, as His essence also was only that of the Word. [P. 208.] The Hodegus or leader in the way. For if the Godhead is alone in Christ, why find we fault with the Manicheans who say, that Christ's flesh is in shadow and seeming and in a phantasy (appearance), and that going up He set apart His shadowy body itself in

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εἰς αὐτὸ τὸ Πνεῦμα τὸ ἅγιον, ἢ ὅτι φθαρτὸν ἐστὶ τὸ σῶμα Χριστοῦ πρὸ τῆς ἀναστάσεως, ὡς θνύμενον, καὶ νεκρούμενον, καὶ τιτρωσκόμενον, καὶ μεριζόμενον, καὶ ἐσθιόμενον. Ἄφθαρτος γὰρ φύσις οὐτε τέμνεται, οὐτε τιτρώσκειται πλευρὰν καὶ χεῖρας, οὐτε μερίζεται, οὐτε νεκροῦται, οὐτε ἐσθίεται, οὐτε ὅλως κρατεῖται ἢ ψηλαφᾶται· οἷα ἐστὶν ἡ ἄφθαρτος τῶν ἀγγέλων καὶ τῶν ψυχῶν φύσις... Πρὸ μὲν τοῦ πάθους φθαρτὸν ἦν τὸ τοῦ Χριστοῦ πανάγιον σῶμα, μετὰ δὲ τὴν τριήμεραν ἔγερσιν ἄφθαρτον... Μετὰ τὴν ἐκ νεκρῶν Αὐτοῦ ἀνάστασιν, εἰ καὶ ἔφαγεν οἰκονομικῶς πρὸς πίστωσιν τῶν μαθητῶν, ἀλλ' ὅμως .. οὐ πτύσαντα, οὐ δακρύσαντα, οὐχ ἰδρώσαντα, οὐχ αἱμορροήσαντα, κ.τ.λ. οὐ διψήσαντα, οὐ πεινήσαντα... ἐν μίᾳ ὥρᾳ σαρκὶ ἐφαίνετο ἐν διαφόροις τόποις. Ὅθεν ἐκ πάντων τούτων δῆλόν ἐστιν φθαρτὸν μὲν εἶναι τὸ ἅγιον Χριστοῦ σῶμα πρὸ τοῦ πάθους, μετὰ δὲ τὴν ἀνάστασιν Αὐτοῦ ἄφθαρτον.

*Opera, Migne, Vol. LXXIX., p. 207.*

In opposition to Timothy, who follows an heresiarch whose doctrine was Χριστὸν σαρκωθέντα δίχα ἁμαρτίας καὶ σαρκικῶν θελημάτων· ἡ γὰρ θέλησις, φησιν, Θεότητος μόνη, ὥσπερ καὶ οὐσία μόνη τοῦ Λόγου.

P. 208 B.

Ὅδηγός (Dux viæ)... Εἰ γὰρ Θεότης ἐστὶ μόνη ἐν τῷ Χριστῷ, τί ἐγκαλοῦμεν τοῖς λέγουσι Μανιχαίοις, ὅτι ἐν σκία καὶ δοκῆσει καὶ ἐν φαντασίᾳ ἦν ἡ σὰρξ τοῦ Χριστοῦ, καὶ ἐν τῷ ἡλίῳ ἀνερχόμενος ἀπέθετο καὶ αὐτὸ τὸ σκιώδες σῶμα, ὃ περιέκειτο ἐν φαντασίᾳ· οἷστισι, λέγω δι' Μανιχαίοις,

the sun, the body that in an appearance was surrounding Him. To such as these, I mean indeed to the Manicheans, our reverend Timothy really went to school, and now walketh and journeyeth together with them the same path of error, insisting, that the nature of Christ is only Godhead, even if it has been incarnate ... For if Christ is Godhead only, and the Godhead is invisible and not to be touched, and not to be sacrificed, and not to be divided into members and not to be eaten, Timotheus is manifestly, like the Jews, denying His sacrifice and the communion of the holy mysteries, and not believing nor confessing that the body and blood of Christ are visible and created and earth-born. The offerer of it distributes it to the people, saying 'The body and blood of our Lord and Saviour Jesus Christ.' For if he says that Christ's nature is Godhead only, but that it is foreign to the Divine nature to be held and broken and divided and bruised and poured out and emptied and changed and cut up by teeth, Timothy falls into which one he pleases of two ditches; either saying that the Godhead is able to suffer and to flow, or denying there being a body and blood of Christ, which he brings near and eats from the mystic sacrifice and gives portions of, saying to the people, 'The body and blood of our Lord Jesus Christ.' For it were more necessary for him to say to the participant, 'The Godhead only of our Lord Jesus Christ.' It remains that the account of the incarnation with Timothy is a myth. [We see written here as with a sunbeam the usefulness of the Lord's supper as an overthrower of heresy.] [In P. 209 the heretic is made to quote sayings of Gregory the divine, *i.e.* of Nazianzum, and of Gregory of Nyssa, which are manifestly in his favour, and which *ὁ ὀρθόδοξος*, *i.e.* Anastasius himself, does not pretend to defend,

γνησίως μαθητεύσας ὁ σεμνὸς Τιμόθεος, τὴν αὐτὴν αὐτοῖς βαδίζει καὶ σινοδεύει τῆς πλάνης τρίβον, φάσκων ὅτι φνῶσι τοῦ Χριστοῦ μόνῃ Θεότης ἔσται, εἰ καὶ σεσίρωται. [He is a century too late to be the Timothy Ailurus of Constantinople]... Εἰ γὰρ μόνῃ Θεότης ἔσται ὁ Χριστὸς ἢ δὲ Θεότης ἀόρατος ἔσται καὶ ἀψηλάφητος καὶ ἄθυτος καὶ ἀμέλιστος καὶ ἄβρωτος, προσηλὸς ἔσται ὁ Τιμόθεος ἀρνούμενος, ὥσπερ οἱ Ἰουδαῖοι, τὴν θυσίαν καὶ κοινωσίαν τῶν ἁγίων μυστηρίων, καὶ μὴ πιστεύων μίτη ὁμολογῶν ἐν ἀληθείᾳ σῶμα καὶ αἷμα ὀρατὸν καὶ κτιστὸν καὶ γηγενὲς Χριστοῦ εἶναι. Ὁ προσφέρων μεταδίδωσι τῷ λαῷ, λέγων, Σῶμα καὶ αἷμα τοῦ Κυρίου καὶ Σωτήρος ἡμῶν Ἰησοῦ Χριστοῦ. Εἰ γὰρ φύσιν Χριστοῦ μόνῃν Θεότητα εἶναι λέγει, ἀλλότριον δὲ Θείας φύσεως τὸ κρατεῖσθαι καὶ κλάσθαι καὶ μερίζεσθαι καὶ θρίζεσθαι καὶ ἐκχεῖσθαι καὶ κενοῦσθαι καὶ μεταβύλλεσθαι καὶ ὑπ' ὀδόντων κατατέμεσθαι, εἰς ἓν ἐκ τῶν ὀποτέρων βόθρων ὁ Τιμόθεος πίπτει, ἢ παθητὸν καὶ φεῖστὸν λέγων τὸ Θεῖον, ἢ ἀρνούμενος τὸ σῶμα καὶ αἷμα Χριστοῦ, ὃ προσάγει καὶ ἐσθίει ἀπὸ τῆς μυστικῆς θυσίας καὶ μεταδίδωσι, λέγων τῷ λαῷ, Σῶμα καὶ αἷμα τοῦ Κυρίου ἡμῶν Ἰησοῦ Χριστοῦ. Ἐχρῆν γὰρ μᾶλλον αὐτὸν πρὸς τὸν μεταλαμβάνοντα λέγειν, Θεότης μόνον τοῦ Κυρίου ἡμῶν Ἰησοῦ Χριστοῦ. Λοιπὸν μῦθος παρὰ τῷ Τιμοθέῳ ὁ τῆς σαρκώσεως λόγος.

except by bringing passages of an opposite character from the latter, shewing that he thought the other passages erroneous. This is a very neat device in controversy; but room cannot be given to exhibit it here, though it still runs on the line of our subject. It is extremely interesting. Persons may find gold in the fathers.]

P. 765. "*Question.* Is it good for anyone going away to a strange land to carry the holy communion in a case, or to communicate wherever we may find a communion? *Answer.* The all-holy body of Christ, if driven about and carried about, receives no insult from this. For Christ Himself was being borne about to all men, and as I said is not insulted by this, but only by an unclean heart. But that we ought not to communicate with anyone outside the catholic church the divine apostle himself teaches, saying 'One Lord,' *i.e.* the true Lord, 'one faith,' *i.e.* the pious one; for the rest are not faiths, but dyings. As then when we live away from our own married wife, if we have intercourse with another woman, it is not marriage but fornication, much more shall we guard our sobriety and not separate from our holy undefiled church, the spouse (conjux) of Christ. [Persons therefore ought in his view to carry reserved bread on a journey to avoid communicating with any church not in communion with their own: and this accords with the practices of the fourth century.]

P. 219. "The heterodox disputant says, Timothy or Severus, in proclaiming one nature in Christ, denies not His incarnation, but is following the holy fathers. For the blessed Gregory the divine says that 'the body becomes of one Godhead with God 'the Word, and was perfected into being such as that which deified

*P. 765. Question CXIII.*

Καλὸν τὸ βαστάζειν κοινωνίαν ἁγίαν ἐν σκευοφορίῳ ἀπερχόμενόν τινα ἐπὶ ξένης, ἢ κοινωνεῖν ὅπου δ' ἂν εὐρωμεν κοινωνίαν; Ἀποκ. Τὸ μὲν πανάγιον σῶμα τοῦ Χριστοῦ οὐ καθυβρίζεται ἀπὸ τούτου περιαιγόμενον καὶ περιφερόμενον· Αὐτὸς γὰρ ἦν ὁ Χριστὸς πρὸς πάντας περιφερόμενος, καὶ ὡς εἶπον οὐ καθυβρίζεται ἀπὸ τούτου ἢ μὴ ἀπὸ ῥυπαρᾶς καρδίας. "Ὅτι δὲ οὐ δέῃ κοινωνεῖν παντὶ ἐκτὸς τῆς καθολικῆς ἐκκλησίας ὁ θεὸς ἀπόστολος ἡμᾶς διδάσκει, λέγων "Εἷς Κύριος" τούτεστιν ὁ ἀληθὴς Κύριος, "μία πίστις" τούτεστιν ἡ εὐσεβής· αἱ γὰρ λοιπαὶ οὐκ εἰσὶ πίστεις ἀλλὰ θνήσεις. "Ὡσπερ οὖν ἀποδημοῦντες τῆς ἰδίας γαμετῆς, εἰς συγγενώμεθα ἄλλη, οὐκ ἐστὶ γάμος ἀλλὰ πορνεία, πολλῶ μᾶλλον φυλάξομεν τὴν σωφροσύνην ἡμῶν, καὶ τῆς ἁγίας ἡμῶν ἀμιάντου συζύγου τοῦ Χριστοῦ ἐκκλησίας μὴ χωρισθῶμεν.

*A part of what follows the preceding extract. P. 219.*

'Ὁ ἑτεροδόξος φησιν, Οὐκ ἀπαρνούμενος ὁ Τιμόθεος ἢ Σευήρος τὴν σάρκωσιν τοῦ Χριστοῦ μίαν φύσιν ἐπ' Αὐτοῦ κηρύττουσιν, ἀλλὰ τοῖς ἁγίοις πατράσιν ἐπόμενοι. Ὁ γὰρ μακάριος Γρηγόριος ὁ θεολόγος φησιν, ὅτι ὁμόθεον γέγονε τὸ σῶμα τῷ Θεῷ Λόγῳ, καὶ τοιοῦτον ἀπετελέσθη, οἷον καὶ τὸ Θεῶσαν



'it.' And the divinely wise Nyssean also uses an example on the Godhead and magnifying of the elements of the all-holy body of Christ, saying repeatedly, that as a drop of vinegar cast into the ocean of the sea exists no longer in its own peculiar attributes of vinegar, so indeed that all-holy body also, mixed together with the Godhead, exists no longer in the peculiar attributes of the flesh.

*Reply.* "He that speaketh against Eunomius, saying, What kind of nature of Christ is struck on the face in the passion? and what kind rises in glory from Hades? could not be about to proclaim the mixing together and indistinguishableness of Christ's natures.

P. 836. "For since the priest is mediator between God and men, and propitiates God thoroughly on behalf of the multitude of sins, see how he makes all the people secure beforehand and continually testifies, as if saying some such words as these to the people, Since ye, O men, have set me as a mediator on your behalf towards God, on this mystic table, I exhort you, be ye also earnestly busy with me, abstain from all thoughts of this life. Leave entirely all bodily consideration: for it is the occasion for intense prayer, but not for vain indolence. Hear what the deacon addresses to you, saying, 'Let us stand well. Let us stand with fear. Let us hold fast to the holy offering. Let us bend our necks. Let

αὐτό. Ὁ δὲ Θεόσοφος Νυσσαεὺς καὶ ὑποδείγματι κέχρηται ἐπὶ τῇ Θεώσει καὶ μεταστοιχείωσει τοῦ παραγίου σώματος τοῦ Χριστοῦ, φάσκων ὅτι, Καθὼς περ σταγὼν ὄξους βληθεῖσα ἐν τῷ πελάγει τῆς θαλάττης ἄκετι ἐστὶν ἐν τοῖς ἰδίῳ τοῦ ὄξους ἰδιώμασιν, οὕτω δὴ καὶ τὸ παράγιον ἐκείνο σῶμα συνανακραθὲν τῇ Θεότητι οὐκέτι ἐστὶν ἐν τοῖς τῆς σαρκὸς ἰδιώμασιν. [Ὁ ὀρθόδοξος, as was said, does not at first attempt to defend these passages, but in p. 213 he tries to prove that the figure of Gregory of Nyssa cannot mean what it says, because in other places he said otherwise.] Ἄποκ. Οὐ γὰρ ἂν σύγκρασιν καὶ ἀφανισμὸν κηρύττειν ἐμελλε τῶν Χριστοῦ φύσεων ὁ πρὸς Εὐνόμιον λέγων ὅτι, Ποία φύσις Χριστοῦ ἐπὶ τοῦ πάθους ῥυπίζεται; καὶ ποία ἐξ αἰδίου δοξάζεται; κ.τ.λ. [And yet he did say that which was cited in the former extract. But not only he but many writers differ from themselves, as Chillingworth says.]

*Migne, p. 836 c. Oration on the Communion.*

Ἐπειδὴ γὰρ μεσίτης τοῦ Θεοῦ καὶ ἀνθρώπων ὁ ἱερεὺς τυγχάνει καὶ ὑπὲρ τοῦ πλήθους τῶν ἁμαρτιῶν Θεῶν ἐξελεοῦται, βλέπε πῶς πάντας προωφθαλίζεται καὶ διαμαρτύρεται, ὡσανεὶ τῷ λαῷ τοιαῦτά τινα φθεγγόμενος, Ἐπειδὴ περ, ὦ ἄνθρωπε, μεσίτην με πρὸς Θεὸν ὑπὲρ ἡμῶν ἐπὶ τῆς μυστικῆς ταύτης τραπέζης ἐστήσατε, παρακαλῶ, σπονδαῖσατε καὶ ἡμεῖς σὺν ἐμοῖς, ἀπόσθητε πασῶν τῶν βιωτικῶν ἐννοιῶν. Καταλείψατε πᾶσαν σωματικὴν φροντίδα· προσευχῆς γὰρ ἐκτειοῦς, ἀλλ' οὐκ ἀσχολίης ματαιῆς ὁ καιρὸς. Ἀκούσατε τί ὁ διάκονος ἡμῶν προσηγορεῖ, λέγων, Στῶμεν καλῶς· στῶμεν μετὰ φόβου. Προσχωμεν τῇ ἀγίᾳ ἀναφορᾷ· κλείομεν ἀρχέως· κλείομεν



‘us shut our understanding. Let us fill our mind full. Let us go up to Heaven. Let us hold our mind upward and our hearts. Let us lift up the eye of the soul to God. Let us pass by the Heaven. Let us pass by the angels. Let us pass by the Cherubim, and run unto the throne of the Master itself. Let us lay hold of the unpolluted feet of Christ. Let us weep. Let us constrain His tender-heartedness. Let us confess all toward the holy and mental altar above the heavens.’

P. 840. “What art thou doing, O man? When the six-winged angels are performing public service, covering the mystic table, when the Cherubim are standing by, and crying out in the thrice-holy hymn with their splendid voices, when the Seraphim with caution are bending forward (over it) when the high-priest is propitiating God on thy behalf, when all are considering with fear and trembling, when the Lamb of God is being pierced, when the Holy Spirit is going to it from above, when angels are invisibly running through all the people, and making signs and writing of themselves in the souls of the faithful, dost thou not shudder to despise it, and to salute thy brother with a Jewish salutation, and to conceal away in thine heart thy long remembrances of evil and the murderous feeling of the serpent against thy brother? How is it thou dost not shudder and fall down, &c., &c.? We say these things. We say them each day assisting at the occasion of the fearful and terrific communion (assembly) which the priest, knowing after that sacrifice has been hallowed, lifts up the unbloody

τὴν διανοίαν, πληρώσωμεν τὸν νοῦν, πρὸς οὐρανὸν ἀνέλθωμεν. Ἄνω σχῶμεν τὸν νοῦν καὶ τὰς καρδίας· ἄνω πρὸς τὸν Θεὸν τὸ τῆς ψυχῆς ὄμμα ἐπάρωμεν· παρέλθωμεν τὸν οὐρανὸν, παρέλθωμεν τοὺς ἀγγέλους, παρέλθωμεν τὰ Χερουβίμ, καὶ πρὸς αὐτὸν τὸν θρόνον τὸν Δεσποτικὸν προσδράμωμεν, αὐτῶν τῶν ἀχράντων τοῦ Χριστοῦ ποδῶν ἐπιλαβόμεθα, δακρῦσωμεν, βιασώμεθα τὴν Αὐτοῦ εὐσπλαγχνίαν, ἐξομολογησώμεθα εἰς τὸ ἅγιον καὶ ὑπερουράνιον καὶ νοερὸν Αὐτοῦ θυσιαστήριον.

P. 840.

Τί ποιεῖς, ὦ ἄνθρωπε; Ἀγγέλων λειτουργούντων ἑξαπτερίγων τὴν μυστικὴν τράπεζαν καλυπτόντων, τῶν Χερουβίμ παρισταμένων, καὶ τὸν τρισάγιον ἕμιόν λαμπρᾷ τῇ φωνῇ κεκραγόντων, τῶν Σεραφίμ μετ’ εὐλαβείας προκεκνύοντων, τοῦ ἀρχιερέως ὑπὲρ σου ἐξιλεουμένου, πάντων φόβῳ καὶ τρόμῳ διανοουμένων, τοῦ Ἄμμου τοῦ Θεοῦ σφραγιαζομένου, τοῦ Πνεύματος τοῦ ἁγίου ἄνωθεν ἐπιφοιτῶντος, ἀγγέλων ἀοράτως πάντα τὸν λαὸν διατρεχόντων καὶ τὰς τῶν πιστῶν ψυχὰς σημειουμένων καὶ ἀπογραφομένων, οὐ φρίττεις καταφροῦν καὶ ἀσπασμὸν Ἰουδαϊκὸν τὸν ἀδελφὸν ἀσπάζομενος καὶ πολυχρονίους μνησικακίας καὶ τὸν ὀλέθριον τὸν τοῦ ὄψεως ἐν τῇ καρδίᾳ σου ἐναποκρύπτων κατὰ τοῦ ἀδελφοῦ σου; πῶς οὐ φρίττεις καὶ καταπίπτεις κ.τ.λ. Ταῦτα λέγομεν ταῦτα καθ’ ἐκάστην προσευχόμενοι κατὰ τὸν καιρὸν τῆς φοβερᾶς καὶ φρικώδους συνάξεως παριστάμενοι, ὅπερ γινώσκων ὁ ἱερεὺς μετὰ τὸ ἀγιασθῆναι τὴν θυσίαν ἐκείνην, τὴν ἀναίμακτον ἀνυψοῖ τὸν ἄρτον τῆς ζωῆς

bread of life and exhibits it to all... Then the priest immediately comes in and says, The holy things to the holy...

P. 848. Even if it were an angel of God that offers the unbloody sacrifice, but thou comest to it unworthily, the angel shall in no wise cleanse thee of thy sins."

καὶ πᾶσιν αὐτὸν ὑποδεικνύει... Εἶτα ἐπάγει ὁ ἱερεὺς εὐθέως καὶ λέγει Τὰ ἅγια τοῖς ἁγίοις.

P. 848.

Ἐπὶ κἄν ἄγγελος Θεοῦ ἐστὶν ὁ προσφέρων τὴν ἀναίμακτον θυσίαν, σὺ δὲ ἀταξίως προσέρχῃ, οὐδαμῶς σε ὁ ἄγγελος ἀμαρτημάτων καθαρῖσει, κ.τ.λ.

(F.) POPE GREGORY I. THE GREAT. B. 540. D. 604.

He sat on the seat of power at Rome for fourteen years, commencing with the last decade of the sixth century. That he was a disciple of Augustine may be seen in his adopting to the fullest all the superstition traceable in the doctrines of that eminent divine. There is a strong bias to error in Gregory, but also a withholding influence. The passages fairly selected from his commentaries do not go so far in magnifying the plenary benefits of the mass, as the liturgies which he hands down. It would not be fair to pass over this feature. Nevertheless that the church for ages received a colour from his hands, which stereotyped the indwelling tendency to carnalism, cannot be disputed. Music and written liturgies and pomp of service can so easily degenerate into a superstitious belief in inherent powers, and into a trust in the mere external performances! The wisest men have most mistrusted them. And that age was ripe for them all. Purgatory, pilgrimages and legends, were all exalted by this earnest and powerful reformer.

The Dialogues of Gregory are a rich mine of legends. But the 58th from Book IV. quite equals any magnifying of the Lord's supper that I have found. Yet the "terrific" element, so often elaborated elsewhere, is omitted. It is almost condemned and waved away. It may be supposed that this is due to Gregory having taken Augustine for his master in preference to other great writers of the same age. The word *μερίζεται*, "is divided into limbs," occurs. I must not substitute *μερίζεται*: for both occur in the Oriental liturgies: and the former *μερίζομαι*, derived from *μέλος*, has reference to the four limbs of the cruciform holy bread,

which became of equal length in the Greek cross. How any later or modern writer can doubt or dispute that the fathers in the first six centuries taught the Real Presence of Christ's body in the Sacrament, when they can read such passages as this, passes, I confess, my understanding. And this passage is but a repetition of the language of earlier centuries. It is equally express, but less violent and extreme than some. The other legends are a key to the spirit of the age.

He acquired great popularity at Rome. Like Germanus in France he gave largely to the poor and built six convents in Sicily, and one at Rome near the church of St John and St Paul, to be under the rule of the Nurseian Benedict. Vigils and fasts he too maintained, and his health is said to have suffered. In 590 he became pope, under a protest, in which he appealed to the emperor Maurice and others: but, pending the ratification, he administered the business of the see; and when the ratification came he concealed himself. Must we trust history, or by doubt relieve his memory of the appearance of insincere policy? He stirred others like Vigilius of Arles to wrestle with church corruption. His emission of fit men to heathen regions needs not a word. His diligence is said never to have yielded to the chronic pains, under which he suffered: and his policy towards the Greek empire and his efforts in the promotion of church interests in the West were alike successful according to the views of the age. It was therefore in a very special sense that he received the title of The Great.

P. 192. "Let the host of our devotion be continually offered to Thee, O Lord, we beseech Thee, both to fulfil the institutes of the sacred mystery and wonderfully to work Thy salvation to us by the same our Lord... Take, O Lord, to Thyself benignly these offered oblations to sanctify them, that by their acceptance we may be delivered from crime (charge) and may be thought worthy to welcome the glorious coming of Thy Son without fear by the same

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*Migne, p. 192. Book of the Sacraments. The second week. Prayers before the Nativity. Prayer on the Offerings.*

Devotionis nostræ Tibi quæsumus, Domine, Hostia jugiter immoletur, quæ et sacri peragat instituta mysterii et salutare Tuum nobis mirabiliter operetur per eundem Dominum nostrum. [194. The 1st, &c.] Hæc Tibi, Domine, oblata benignus sanctificanda assume libamina, ut eorum perceptione expiemur a crimine, et adventus Filii Tui gloriam mereamur interriti præstolari per eundem Dominum nostrum.

our Lord... Be present with us, we beseech Thee, O Lord, and benignly hear our prayers, that what we have no confidence of obtaining the propitiation of the merits of our victims (hosts) may procure by the same, &c.... We beseech Thee, O Lord, by the virtue in this mystery; and may we be cleansed from secret (sins) and delivered from the snares of our enemies, by, &c.

“Be propitiated, O Lord, by the prayers and the victims of Thy servants, and for Thy name’s sake defend the rulers of the Christian name, that the salvation of the princes that serve Thee may be the peace of Thy nations...

“Accept and be propitiated with the victims, by which Thou hast willed that both Thyself shouldest be appeased, and that salvation be restored to us by the patience of Thy piety.

P. 214. “Grant to us, O Lord, that this oblation may profit the soul of thy servant bishop —, by the immolation of which Thou hast allowed the sins of all the world to be loosed by our Lord... We beseech Thee, O Lord, may this oblation absolve the soul of Thy servant bishop — from all the vices of man’s life, the immolation of which (on the cross) has borne the sin of the whole world by, &c.

P. 83. “‘Previously living in abundance they let themselves ‘out for bread and thy household was filled.’ Doubtless those that eat and cannot be satisfied are those who, although they

[203. Matins. Mass for sins.] *Adesto nobis, quæsumus, Domine, et preces nostras benignus exaudi, ut quod fiducia non habet meritorum placatio obtineat hostiarum, per, &c.* [205. Time of war.] *Hujus, Domine, quæsumus, virtute mysterii; et a nostris mundemur occultis et ab inimicorum liberemur insidiis, per, &c.*

*Another.* Propitiare, Domine, precibus et hostiis famulorum Tuorum et propter nomen Tuum Christiani nominis defende rectores, ut salus servientium Tibi principum pax Tuorum possit esse populorum.

*In any trouble.* Suscipe, Domine, propitiatas hostias, quibus et Te placari voluisti, et nobis salutem patientiâ pietatis Tuæ restitui.

*P. 214. Mass for a deceased Bishop.*

Annue nobis, Domine, ut animæ famuli Tui — episcopi hæc prosit oblatio, quam immolando totius mundi tribuisti relaxari delicta per Dominum nostrum... Hæc oblatio, Domine, quæsumus, animam famuli Tui — episcopi omnibus vitiis humanæ conditionis absolvat, quæ totius mundi tulit immolata peccatum, per, &c.

*V. p. 83. On 1 Kings II. 5, translated.*

Repleti prius pro panibus se locarunt, et famelici saturati sunt. Qui nimirum comedunt et saturari non possunt, quia etsi sacramentum



receive the sacrament with the mouth, are not replenished by any means with the sacrament's virtue. Therefore they are in a state of fasting as to that virtue of the sacrament, for the reason that they were previously living in abundance. For they receive not the saving fruit in the eating of the victim of salvation, who still bear in their minds those great criminalities, with which they had filled themselves. Therefore none are satisfied except those of the household, because they, perfectly fasting from vices, receive the Divine sacraments in the fulness of virtue...

P. 228. Job xxxi. 31. "A sentence which also can without doubt be understood of the mystery of this sacrament from the words of our Redeemer. For the men of His tabernacle have desired to be satisfied with His flesh; either the persecuting Jews or the believing Gentiles; because the former assailed His body, as if to consume it and put Him to death, and the latter desire by the sacrifice of a daily immolation to satisfy their own hungering minds from His flesh.

P. 1178. John xx. "If therefore Christ is to be thought of as our passover, what saith the law concerning the passover and Exod. xii.? Which things, that is, produce to us great edification, if they have been discussed with a mystic sense. For what the blood of the Lamb is you have learned now not by hearing alone, but by drinking it. And the blood is set on both the posts, when it is drunk not only with the mouth of the body, but with the

ore percipiunt, virtute sacramenti nequâquam replentur. A virtute ergo illâ sacramenti ideo jejulant, quia prius repleti fuerant. Salutaris quippe fructum non percipiunt in comestione Salutaris hostiæ, qui ea, quibus se repleverant, flagitia portant in mente. Non saturantur ergo nisi famelici, quia, a vitiis perfecte jejunantes, Divina sacramenta percipiunt in plenitudine virtutis.

*II. p. 228, on Job XXXI. 31, "Oh that we had of his flesh."*

Quæ nimirum sententia potest quoque per mysterium, ex voce Redemptoris, intelligi. Viri quippe ejus tabernaculi de carnibus illius saturari cupierunt: vel Judæi, scilicet persequentes, vel Gentiles credentes, quia et illi moliti sunt corpus Illius, quasi consumendo extinguere, et isti esurientem mentem suam desiderant per quotidianum immolationis sacrificium de Ejus carnibus satiare.

*P. 1178, on John XX.*

Si ergo pascha Christus pensandum nobis est quid de paschâ lex loquitur, &c., Exod. xii. 9. Quæ videlicet cuncta magna nobis ædificationem pariunt, si fuerint mysticâ interpretatione discussa. Quis namque sanguis sit Agni non jam audiendo sed bibendo didicistis. Qui sanguis super utrumque postem ponitur, quando non solum ore corporis

mouth of the heart also. The lamb's blood has been set on both posts, when the sacrament of His passion is received with the mouth unto our redemption, and is thought of with the mind intent upon the imitation of Him ... Therefore the fire dressed the flesh of our Lamb, because the force itself of His passion rendered Him more mighty for the resurrection, and strengthened Him against suffering corruption. From the fire of His passion He grew to the virtue of incorruption.

P. 426. "Concerning the power of the holy mysteries of the Divine Liturgy (*i.e.* public service) ... We ought therefore with our whole understanding to make nothing of this present life, when at last we contemplate it flowing out, and to sacrifice daily offerings of our tears to God and daily offerings of His flesh and blood. For this sacrifice alone frees and saves the soul from eternal death; which prepares for us that death of the only-begotten Son of God through the mystery, Who rose from the dead and for the future dieth no more. Death no longer lordeth it over Him. But though He remaineth continually immortal and incorruptible He is sacrificed again on our account through the mystery of the sacred sacrifice. For His flesh is divided there (as if ἐκεῖ) unto the salvation of His people. In like manner His blood also, no more (coming) into the hands of the unbelievers, but it is poured out in the mouth of the faithful. We perceive then this, that for the sake of our (receiving) remission and loosing, the passion of the only Son of God is being ever imitated. For

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sed etiam ore cordis hauritur. In utroque etenim poste sanguis agni est positus, quando sacramentum passionis Illius cum ore ad redemptionem sumitur, ad imitationem<sup>1</sup> quoque intentâ mente cogitatur, &c....Carnes itaque Agni nostri ignis excoxit, quia eum ipsa vis passionis Illius ad resurrectionem validiorem reddidit, atque ad incorruptionem roboravit... Ab igne passionis ad incorruptionis virtutem crevit.

III. p. 426, *Dialog.* IV. 58.

Περὶ τῆς δυνάμεως τῶν ἁγίων μυστηρίων τῆς Θείας λειτουργίας... Ὁφέλομεν τοῖνυν τὸν πῦρον αἰῶνα, ὅτι λοιπὸν θεωροῦμεν περιρρέεσθαι, ὅλη τῇ διανοίᾳ ἐξοδενεῖν, καὶ καθημερινὰς θυσίας δακρῶν τῷ Θεῷ καθημερινὰς τε τῆς σαρκὸς Αὐτοῦ καὶ αἵματος προσφοράς θένειν. Αὐτὴ γὰρ μόνη ἡ θυσία ἐκ τοῦ αἰωνίου θανάτου τὴν ψυχὴν ἐλευθεροῖ καὶ σώζει, ἥπερ ἐκείνον ἡμῖν θάνατον τοῦ μονογενοῦς Υἱοῦ τοῦ Θεοῦ διὰ τοῦ μυστηρίου κατασκευάζει, ὡς ἐκ νεκρῶν ἀγαστὰς οὐκέτι λοιπὸν ἀναθηήσκει. Θάνατος οὐκέτι Αὐτοῦ κυριεύει. Ἀθάνατος δὲ καὶ ἀφθαρτος διαμένων δι' ἡμᾶς πάλιν θέται διὰ τοῦ μυστηρίου τῆς ἱερᾶς θυσίας. Ἢ γὰρ Αὐτοῦ σὰρξ ἐκεῖσε μερίζεται εἰς τὴν τοῦ λαοῦ σωτηρίαν. Ὁμοίως καὶ τὸ αἷμα Αὐτοῦ, οὐχὶ λοιπὸν εἰς χεῖρας τῶν ἀπίστων, ἀλλ' ἐν στόματι πιστῶν ἐκχέεται. Τοῦτο οὖν νοῶμεν, ὅτι διὰ συγχώρησιν καὶ λύσιν ἡμετέραν τὸ πάθος τοῦ μονογενοῦς Υἱοῦ τοῦ Θεοῦ αἰὶ μιμείται.

<sup>1</sup> Note. Perhaps the seed of the work of Thomas à Kempis.

who of the faithful can have timidity in the very hour of the sacrifice (so as not to believe) that at the voice of the priest the heavens are being opened—that in that mystery of Jesus Christ the choirs of angels are present—that things below are mingled (communicate with) things above—that the earth is being commingled with Heaven—things seen and unseen become some one quite new thing?

P. 422. “We ought, as far as we can, for our love to assist him that he may be redeemed from torture. Go away then and from this day unto forty days cause the bloodless sacrifice to be offered on his behalf, not giving way at all, not even for one day, in which the saving sacrifice shall not be offered on behalf of his redemption... But while we were meditating on other things and not counting the circling days, this brother that died appeared by a vision in the night to his brother in the flesh Copiosus, and when he had seen him he asked, saying, What is it, my brother? How art thou? And to him he answered, saying, Until now I was in a bad state, but now I am already well off, for to-day I obtained fellowship (with the just) ...

P. 303. “Having come to great confusion they embraced (or saluted) one another and partook of the body and the blood of our

Τίς γὰρ τῶν πιστῶν δύναται ἔχειν δειλίαν ἐν αὐτῇ τῆς θυσίας ὄρα εἰς φωνὴν τοῦ ἱερέως τοὺς οὐρανοὺς ἀνοίγεσθαι, ἐν ἐκείνῳ τοῦ Ἰησοῦ Χριστοῦ μυστηρίῳ τοὺς τῶν ἀγγέλων χόρους παρεῖναι, τοῖς ἄνω τὰ κάτω κοινωνεῖσθαι, τὴν γῆν σὺν τοῖς οὐρανοῖς συμμίγεσθαι, ἐν τι ἐξ ὁρατῶν καὶ ἀοράτων γένεσθαι; Some Various Readings get rid of the word *συμμίγεσθαι*, but the text may stand.

P. 422, IV. c. 85.

One Justus had hidden three gold pieces and died in disgrace. Gregory says, Ὁφείλομεν αὐτῷ, εἰς ὃ δυνάμεθα, δι' ἀγάπην βοηθήσαι ἵνα τῆς βασάνου λυτρωθῇ. Ἀπελθὲ οὖν, καὶ ἀπὸ τῆς σήμερον ἡμέρας, μέχρις ἡμερῶν Χ' ἀνελλιπῶς ὑπὲρ αὐτοῦ θυσίαν ἀναίμακτον προσερχθῆναι ποιήσον, μὴ παραχωρῶν παντελῶς, μήτε μίαν ἡμέραν, ἐν ἣ ὑπὲρ τῆς λυτρώσεως αὐτοῦ ἡ σωτηριώδης θυσία οὐ προσκομισθῇ... Ἡμῶν δὲ ἕτερα φρονιζόσι, καὶ τὰς κυκλουμένας ἡμέρας μὴ ἀριθμούντων, οὗτος ὁ ἀδελφὸς ὁ ἀποθανῶν ἐφάνη τῇ νυκτὶ δι' ὀπτασίας τῷ ἀδελφῷ τῷ σαρκικῷ αὐτοῦ Κοπιώσῳ, καὶ ὡς αὐτὸς ἑώρακεν ἐκείνον, ἐρώτησε λέγων· Τί ἐστίν, ἀδελφέ, πῶς εἶ; Ὡτινι αὐτὸς ἀπεκρίθη λέγων, Ἐως τοῦ νῦν κακῶς ὑπῆρχον, ἀλλὰ ἤδη νῦν καλῶς εἶμι, ὅτι σήμερον κοινωνίαν ἔλαβον.

P. 303, III. 36.

A vessel in the act of filling and sinking. Ἐν πολλῇ παραχῆ γεγοιότες ἑαυτοὺς ἠσπάσαντο, καὶ τοῦ σώματος καὶ τοῦ αἵματος τοῦ λυτρωτοῦ ἡμῶν

Redeemer God and Lord Jesus Christ and committed their souls to Him."

Θεοῦ καὶ Κυρίου Ἰησοῦ Χριστοῦ μεταλαμβάνοντες Αὐτῷ τὰς ψυχὰς αὐτῶν παρέθεντο. Compare Acts xxvii.

P. 235, III. 10, an inundation of the river Po is restrained; 22, a thief held fast; 32, speaking without tongues (a thing not impossible, for it has happened, as some letters in the *Times* have asserted).

*Note.* μήτε should be μηδέ, at least in proper Greek.

(G.) EVAGRIUS. B. 536. D. 594.

He, as well as Socrates, was called "the pleader or barrister," ὁ σχολαστικός. He was born in Syria in a town named Epiphania. His parents were pious Christians. He was selected from all the bar of Antioch to defend his patriarch at Constantinople under a most damaging accusation. The services which he rendered on that occasion, and by publishing a report of the trial, caused him to be raised to the high position of quaestor: and the emperor Maurice made him prefect in acknowledgment of an oration which he delivered on the birth of the prince his son Theodosius. Neither of these samples of his advocacy has come down to us. When he returned to Antioch and married a second time, the city gave public games at his wedding—an honour the more remarkable as second marriages were in that day barely tolerated. His great work, which alone we possess, is his history, which takes up the thread very nearly where the histories of Socrates and Theodoret terminate. They end severally in 439 and 427, and he begins at 431, just about the death of Augustine—and almost reaches the end of the sixth century, closing in 594, the twelfth year of the emperor Maurice; which is as nearly as we know the time of his own death. If a little diffuse, he is not without elegance; and if sometimes given to fable, he is remarkable for impartiality. In sound judgment alone Socrates is his superior. So that the two best church historians of this period were lawyers. But so were Hume, Gibbon, Macaulay, and Sir Walter Scott, if indeed they were to be reckoned of any other profession than that of literature.



P. 2769. "An ancient custom in the reigning city (Constantinople) determines that when any great quantity of the holy portions of the undefiled body of Christ our God may remain, that boys of good life be sent for from those that go to the school in the crypt; and that they eat it. And when they took place, there was gathered with the boys the son of a worker in glass who was a Hebrew in (religious) opinions. And the boy told the secret to his parents when they questioned him for being so long (coming home); and what he had eaten with the other boys. But the father in a passion and deep wrath put him in the heat of the furnace where he used to fashion the glass. The mother sought and could not find him, and flying and uttering a mournful lament everywhere in the city, came the third time and stood at the door of the workshop of her husband, and called her child by name in convulsions with her lamentings. But he understanding his mother's voice answered her from the furnace heat. But she cut her way through the doors and getting within sees the child standing in the midst of the hot coals, the fire not having touched him. And he being examined how he had remained without injury, said that a woman, with a purple robe around her, went frequently to him and handed him water, and that this put to sleep those of the coals that were close to him, and refreshed him as often as he was hungry. [One would think it ought to be "thirsty."] And since the report of this was carried to Justinian he put the child and the woman, after their illumination by the font of regeneration, into the clerical state. But the father, who would not endure to have

*Opera, Migne, p. 2769.*

\*Ἔθος παλαιὸν βούλεται ἀνὰ τὴν βασιλεύουσαν (i. e. πόλιν) ὅταν πολὺ τι χρῆμα τῶν ἁγίων μερίδων τοῦ ἀχράντου σώματος Χριστοῦ τοῦ Θεοῦ ἡμῶν ἐναπομείνῃ, παῖδας ἀφθόρους μεταπεμπτοὺς γένεσθαι παρὰ τῶν ἐς χαμαιδιδασκάλου φοιτῶντων, καὶ ταῦτα κατεσθίειν. Ὅπερ ἐπειδὴ γέγονεν, ἡλίσθη μετὰ τῶν παίδων ὑαλοργοῦ παῖς, Ἑβραίου τὴν δόξαν· ὃς τοῖς γονεῦσι, τὴν αἰτίαν τῆς βραδύτητος πυνθανομένοις, ἀνείπε τὸ γεγονός, καὶ ὅπερ ἀποφαγῶν σὺν ἄλλοις παισὶν εἶη. Ὁ δὲ φύσας, θυμωθεὶς καὶ μηνίσας, ἐν τῷ πύγει τῶν ἀνθράκων, ἔνθα τὸν ὑαλον ἐμόρφου (ἔβαλεν). Ἡ μήτηρ ζητοῦσα εὐρεῖν οὐκ ἴσχυε, πανταχῇ τῆς πόλεως ἤει ποτνωμένη καὶ λύγιον κωκύουσα. Καὶ τριταῖα παρὰ τὴν θύραν τοῦ ἐργαστηρίου τοῦ ἀνδρὸς ἐστῶσα, ὄνομαστί ἐκάλει τὸν παῖδα τοῖς θρήνοις σπαρρατομένη. Ὁ δὲ, τῆς φωνῆς τῆς μητρὸς συνεῖς, ἐκ τοῦ πνιγέως ἀνταπεκρίνατο. Ἡ δὲ τὰς θύρας διατεμοῦσα, εἶσω τε γενομένη ὄρα τὸν παῖδα τῶν ἀνθράκων μέσον ἐστῶτα, τοῦ πυρὸς αὐτὸν μὴ προσάψαντος. Ὅς ἀνερωτώμενος ὅπως ἀπάθης μεμενῆκει, γυναῖκα ἔφη πορφυρᾶν ἀμπεχομένην ἐσθῆτα συχνὰ φοιτῶσαν παρ' αὐτὸν, ὑδὼρ ὀρέγειν, καὶ τοῦτο τοὺς πλησιάζοντας τῶν ἀνθράκων κατευνάζειν, σιτίζειν τε αὐτὸν ὁσάκις πεινώη. Ὅπερ ἐπειδὴ εἰς Ἰουστινιανὸν ἠνέχθη, τὸν μὲν παῖδα καὶ τὴν μητέρα τῷ λούτρῳ τῆς παλιγενεσίας φωτισθέντας ἐκλήρωσε. Τὸν δὲ φύσαντα, οὐκ ἀνασχόμενον Χριστιανοῖς ἐναριθμηθῆναι, ἐν Σύκαις ὡς παιδοφόνον

himself numbered with Christians, he impaled (or crucified) in Sycae as a murderer of his son. This happened so."

*ἀνεσκολόπισε.* Ταῦτα μὲν τῆδε γέγονε. [The boy was put into training for a clergyman, the mother made a deaconess. How would this story be ventilated!]

(H.) BISHOP GREGORY OF AGRIGENTUM. B. 559. D. 615.

A cloud of doubt has covered his first steps. His biographer Leontius makes three monks take him to the well-known convent of St Sabas at Jerusalem; but it is now supposed that he was taken at 22 to a convent of the same monks, who had fled from the Origenists to Rome. The second abbot of this foundation was instituted by Gregory the Great. Leontius himself is reckoned as the fifth. The surviving work of this Gregory is a commentary on Ecclesiastes in ten books. It is pleasant to introduce a prelate of Sicily in our line of witnesses. Some Greek verses in his honour call him the sea of arguments, ἡ θάλαττα τῶν λόγων. He was made Bishop of Agrigentum at 31. He visits the eastern metropolis five years later, and returns by way of Rome to his own city. Liberius appears as his successor in 616; which gives him less than 57 years' life, and makes his episcopate last less than 26 years.

P. 836. "But if anyone should wish to take 'eating' and 'drinking' in a more mystic sense also, that he may declare that what is in the highest sense good is being named by the Preacher, he will, it is not unlikely, say that the bread of the mystic table is being indicated, which came down from heaven and gives life to the world, concerning which the Lord says, 'Take, eat, &c.' and moreover the mystic cup that follows, in which the blood of the new covenant has been mingled, concerning which the Lord says, 'Drink ye, &c.' But it is likely that the wise Preacher, inspired by

*Opera, Migne, p. 836, 7. Eccles. II. 25.*

Εἰ δὲ τις βουληθεῖη καὶ μυστικώτερον ὑπολαβεῖν τὸ "φαγεῖν," καὶ "πίναι," ἢ αὐτὸ καὶ κυρίως ἀγαθὸν ἀνομάζεσθαι τῷ Ἐκκλησιαστῇ καταγγέλλῃ, οὐκ ἀπεικότως ἐρεῖ τῆς μυστικῆς τροπῆς τὸν ἄρτον δηλοῦσθαι τὸν ἐκ τοῦ οὐρανοῦ καταβάντα καὶ τῷ κοσμῷ αἰώνια ζῶην, περὶ οὗ φησιν ὁ Κύριος "Take, eat, this is My body," &c. Καὶ μέντοι τὸ ἀκόλουθον τὸ μυστικὸν ποτήριον, ἐν ᾧ κέκερται τὸ αἷμα τῆς καινῆς διαθήκης, περὶ οὗ φησιν ὁ Κύριος "Drink ye all of it," &c. Εἰκὸς δὲ τὸν σοφὸν Ἐκκλησιαστῆν ἐπὶ τῆς ἀνοθεν ἐμπνευσθέντα χάριτος, ἐν τῇ διαλέξει τῶν αἰσθητῶν

grace from above, in the discussion of sensible and bodily fundamental ideas and things distinguished also concerning the destined spiritual and intellectual enjoyment which we know to have come from God's hand in a very chief and excellent degree. For see also whether that which has been said in the book of the Proverbs by the hypostatized (*i. e.* personal) and Divinely ruling Wisdom 'Come eat of, &c.' does not set before us such a (Divine) reception.

P. 1120. "Thus shalt thou find in what is said, that which is above all foretold, &c., and the mystic bread, &c."

καὶ σωματικῶν ὑποθέσεων καὶ πραγμάτων διαλαβεῖν καὶ περὶ τῆς εἰμαρμένης πνευματικῆς καὶ νοητῆς ἀπολαύσεως, ἣν ἀπὸ χειρὸς τοῦ Θεοῦ μάλιστα καὶ διαφερόντως ἴσμεν γεγεννημένην. Μήποτε γὰρ καὶ τὸ εἰρημένον ἐν τῇ βίβλῳ τῶν Παροιμιῶν παρὰ τῆς ἐνυποστάτου καὶ Θεαρχικῆς Σοφίας, "Come "eat of my bread and drink of my wine," &c., τὴν τοιαύτην ἡμῖν παρίστησιν ἐκδοχὴν. [There is a similar passage, alike inoffensive against truth and alike amiable, expository of Divine truth, in p. 1120 A, on Eccl. x. 19. Οὕτως εἰρήσεις, κ.τ.λ. Εἰρήσεις δὲ τοῖς εἰρημένοις μάλιστα προειρημένον... καὶ τὸν μυστικὸν ἄρτον, κ.τ.λ. We gather from these that Sicily or at least the Sicilian primate's writings were no hot battle-field of contention either for the faith, or for perilous error: as indeed he says p. 1072 B on Eccl. ix. 7, 8, commending a quiet orthodoxy.]

(I.) AMMONIUS, PRESBYTER OF ALEXANDRIA. MIDDLE OF SIXTH CENTURY.

He was declared by Anastasius the Sinaite to be "in all points "the most experienced of the expounders" (of Scripture), 'Οδηγός, c. XIV. For also our Ammonius, 'Ο περὶ πάντα πολυπειρότατος τῶν ἐξηγητῶν ὁ Ἀλεξανδρεὺς, in these matters overcame and put to death Halicarnasseus, who is supposed to be the same as the person addressed as Julianus. It appears that this divine must be distinguished from Ammonius Saccas, whom Porphyry calls the master of Origen, though Eusebius confounded the two. In c. XIII. of Anastasius he uses an ingenious argument against the same Halicarnasseus. "If Christ wished His body to be distinguished, "γνωρισθῆναι, as in every way superior to man, why needed He "at all, ὄλως, to be born of a woman and of the womb of Mary?" p. 235 (alias 118). But if our Ammonius be the divine whom this Anastasius praises, he is brought down to the era of the Council of Chalcedon. And in Migne's edition his date is set at 558. Anastasius was patriarch of Antioch in 561, and died 599. This

Ammonius has left small fragments on the Psalms and Daniel, but long comments on St Matthew, St John, and the Acts, and St Peter. These extracts stand in striking contrast both in strain and in tone to those of the pseudo-Dionysius, which is only the more remarkable if they *are* one century later. They shew indeed only too much the influence of such fourth century teachers as Gregory of Nyssa, but there is no impression of the transcendental superstitious hierarchism of the former. There seems little room for doubting that the Marcellus whom Ammonius here reprimands is the well-known antagonist of the Arians at the Council of Nicæa, whom they in their turn accused of Sabellianism, as unsound in relation to the three persons of the Godhead.

P. 1432. John vi. 11. "But He gives thanks for this reason, that He may not seem to be in God's stead, and that He may teach us to give thanks when we eat. But He also gives thanks as a man, to escape the notice of the ruler of the present world until His passion. V. 27, the food of the understanding and of the reason and of the spirit. For this confers aid towards our enjoying the good things to come, and the faith in Christ supplies it. V. 35, it is the bread of life, not as removing (consoling away) bodily famine, but reforming the living being to life entirely through His spiritual words, by which we are satiated, which is true life. V. 48, as giving to the faithful eternal life, or as imparting continual vigour to our life, both to that which now is and to that which is to come. V. 51, but having drawn us up by little and little to faith in Himself, He says again, 'And the bread, which I will give, is My flesh,' &c. For also He says that He Himself now gives it, not the Father. He calls His own flesh

*Comm. John VI. p. 1432. Opera, Migne, Vol. LXXXV.*

De v. 11, Διὰ τοῦτο δὲ εὐχαριστεῖ, ἵνα μὴ δόξη ἀντίθεος εἶναι, καὶ ἵνα διδάξῃ ἡμᾶς ἐν τῷ ἐσθίειν εὐχαριστεῖν. Πλὴν καὶ ὡς ἄνθρωπος εὐχαριστεῖ ἵνα λάθῃ ἕως τοῦ πάθους τὸν ἄρχοντα τοῦ νῦν αἰῶνος. De v. 27, Τὴν νοητὴν (τροφὴν) καὶ λογικὴν καὶ πνευματικὴν. Αὐτὴ γὰρ συμβάλλεται εἰς τὸ ἀπολαῦσαι ἡμᾶς τῶν μελλόντων ἀγαθῶν, ἣν ἡ εἰς Χριστὸν πίστις προξενεῖ. De v. 35, Ἄρτος ἐστὶ ζωῆς, οὐχ ὡς σωματικὸν λίμον παραμυθούμενος, ἀλλ' ὅλον ἐξ ὅλου τὸ ζῶον εἰς ζωὴν ἀναπλάττων, δι' ὧν τῶν λόγων Αὐτοῦ ἐμφορούμεθα τῶν πνευματικῶν, ὃ ἐστὶ ζωὴ ἀληθῆς. De v. 48, Ὡς ζωὴν αἰώνιον διδοὺς τοῖς πιστοῖς· ἢ ὡς διακρατῶν ἡμῶν τὴν ζωὴν καὶ τὴν νῦν καὶ τὴν μέλλονσαν. De v. 51, Ἀναγαγὼν δὲ αὐτοὺς [This use of the word shews what is meant by the curious phrase "The anagogic method," i. e. the higher senses] κατὰ μικρὸν εἰς τὴν πρὸς Ἐαυτὸν πίστιν, πάλιν φησι, Καὶ ὁ ἄρτος, ὃν Ἐγὼ δίδωμι, ἡ σὰρξ Μοῦ ἐστὶ, καὶ τὰ ζῆσι, καὶ γὰρ Ἐαυτὸν φησι δίδουσι νῦν, ὃ τὸν Πατέρα. Ἄρτον καλεῖ τὴν Ἐαυτοῦ σάρκα, διὰ τὸ



bread because it is eaten in the mystic rites. V. 52, they believe not, as of a thing that is beyond nature. As carnal, they understand not the spiritual saying of the Lord. But by saying 'How can this be?' they are shewn to be of unbelief, uttering this. For when the enquiry 'How is it?' comes in, unbelief also comes in with it. On this account wishing also Himself to shew that this is not impossible, and it is not possible to have life otherwise, He says, 'Except any man eat My flesh,' &c. That they would not be partakers of eternal life, who have not by partaking of the mysteries received Jesus, Who in His nature was life. But why does He constantly bring to view the resurrection? That He may shew that he that believeth on Him shall not die for ever. But He calls His own flesh true food, and His blood true drink, because of saving the souls of those that partake of them. But since they said that this is impossible, He shews that it is not only possible but very necessary. For they will not be partakers of eternal life, who have not by the participation of the mysteries received Jesus, Who in His nature is life. V. 54, as the perceptible foods, mingled into one in us, establish the body, so the mystic communion also makes a kind of mystical union, mixing up Christ with the faithful. V. 60, not understanding the things that were said, they neither endured to ask nor to learn. They said this because they were hearing the Word of God after too human a manner. V. 62, the God Who became flesh is Himself the Son of Man. Not however is the body itself called the Son of Man, as Marcellus says, putting out bad doctrine. Saying that

ἐσθίεσθαι αὐτὴν ἐν τοῖς μυστικοῖς. De v. 52, Ὡς παρὰ φύσιν ὄντος τοῦ πράγματος ἀπιστοῦσιν. Ὡς ψυχικοὶ οὐ νοοῦσι τὸ πνευματικὸν τοῦ Κυρίου ῥῆμα. Εἰπόντες δὲ, Πῶς δύναται, κ.τ.λ., δείκνυνται ἐξ ἀπιστίας τοῦτο λέγοντες. Ὅταν γὰρ ἡ ζήτησις τοῦ πῶς εἰσέλθῃ, συνεισέρχεται καὶ ἡ ἀπιστία. Διὰ τοῦτο καὶ Αὐτὸς θέλων δεῖξαι, ὅτι οὐκ ἔστι τοῦτο ἀδύνατον, καὶ οὐκ ἔστιν ἄλλως ἔχειν ζωὴν, φησιν, Ἐὰν μὴ τίς Μου τὴν σάρκα φάγῃ, κ.τ.λ. Ἀμέτοχοι ἔσσεσθαι τῆς αἰωνίου ζωῆς οἱ μὴ διὰ τῆς μεταλήψεως τῶν μυστικῶν παραδεξάμενοι τὸν Ἰησοῦν, τὸν ὄντα ζωὴν κατὰ φύσιν. Διὰ τί δὲ συνεχῶς στρέφει τὴν ἀνάστασιν; Ἴνα δείξῃ ὅτι ὁ εἰς Αὐτὸν πιστεύων οὐκ ἀποθανέεται εἰς τέλος. Ἀληθῆ δὲ βρῶσιν τὴν Ἐαυτοῦ σάρκα καλεῖ, καὶ τὸ αἷμα Αὐτοῦ ἀληθῆ πόσιν διὰ τὸ σώζειν τὰς ψυχὰς μετεχόντων αὐτῶν. Ἐπειδὴ δὲ ἔλεγον ὅτι ἀδύνατον τοῦτό ἐστι, δείκνυσι ὅτι οὐ μόνον δυνατόν ἀλλὰ καὶ σφόδρα ἀναγκαῖον. Ἀμέτοχοι γὰρ ἔσονται τῆς αἰωνίου ζωῆς οἱ μὴ διὰ τῆς μεταλήψεως τῶν μυστικῶν παραδεξάμενοι τὸν Ἰησοῦν, τὸν ὄντα ζωὴν κατὰ φύσιν. De v. 54, Ὡς περ αἱ αἰσθηταὶ τροφαὶ ἡμῖν ἀνακιρνώμενα συνιστῶσι τὸ σῶμα, οὕτω καὶ ἡ μυστικὴ μετάληψις ὥσπερ τινα μυστικὴν συνάφειαν ποιεῖ, τὸν Χριστὸν μετὰ τοῦ πιστοῦ ἀνακιρνώσα. De v. 60, Μὴ νοοῦντες τὰ λεγόμενα, οὔτε ἐρωτῆσαι καὶ μαθεῖν ἠνέγκοντο. Τοῦτο εἶπον, ἐπειδὴ ἀνθρωπινότερον ἤκουον τὸν τοῦ Θεοῦ λόγον. De v. 62, Ὁ σαρκωθεὶς Θεὸς Αὐτὸς ἔστιν ὁ υἱὸς τοῦ ἀνθρώπου. Οὐ μὴν αὐτὸ τὸ σῶμα καλεῖται υἱὸς ἀνθρώπου, ὡς κακῶς δογματίζων Μάρκελλος φησι. Λέγων Ἐαυτὸν ἐξ

He has Himself come down out of Heaven. He teaches that He was God, and is seen in the flesh, and that His life-giving flesh is seen. V. 63, He says, They are spirit, instead of saying, They are spiritual, as not having a natural correlation; but they are not bound of necessity to have this. By spirit He here means the flesh filled with the energy of His life-giving Spirit. For the flesh abides flesh still.

P. 1393. "All things whatsoever the Father did through the Son were life-givings by Him. And again the Word did not come by man; but in certain wise Himself through the Holy Spirit put strength into the virgin and took up His dwelling in her womb, and a foundation was laid, and by Himself (or in the Spirit) He built up the flesh from Mary, which (flesh) was made one with Him, with a living soul, reasoning, which is life. For as He Himself is life, so is the flesh, made one with Him, of which they that partake are made alive, being rid of death and corruption, and sent onward unto the enjoyment of the unceasing good things of the life to come, which is truly life."

οὐρανοῦ καταβηθήκηναι, διδάσκει ὅτι Θεὸς ἦν καὶ ἐν σαρκὶ ὁράται καὶ ὅτι ἡ σὰρξ Αὐτοῦ ζωοποιὸς ὁράται. De v. 63, Πνεῦμά φησιν, ἀντὶ τοῦ πνευματικά ἐστιν, οὐκ ἔχοντα τὴν φυσικὴν ἀκολουθίαν· ἀλλ' ἔξω ἐστι τῆς τοιαύτης ἀνάγκης. Πνεῦμα ὧδε καλεῖ τὴν σάρκα πεπληρωμένην τῆς τοῦ ζωοποιοῦ Πνεύματος ἐνεργείας. Μένει γὰρ ἡ σὰρξ σὰρξ.

P. 1393 C, "*In Him was life,*" &c.

Πάντα ὅσα ἐποίησεν ὁ Πατήρ δι' Υἱοῦ, ἐξ Αὐτοῦ ἐζωοποιήθη. Καὶ πάλιν οὐκ ἐν ἀνθρώπῳ γέγονεν ὁ Λόγος, ἀλλὰ τρόπον τινα Αὐτὸς διὰ τοῦ Πνεύματος ἐνισχύσας τὴν πάρθενον, καὶ ἐνουκίησας ἐν τῇ μητρὶ αὐτῆς, θεμέλιος ἐγένετο, καὶ ἐν Αὐτῷ ἠκολούθησεν τὴν ἐκ Μαρίας ἐνωθεῖσαν Αὐτῷ σάρκα, ἔμφαχον, λογικὴν, ὅπερ ἐστὶ ζωή. Ὡς γὰρ Αὐτὸς ἐστὶ ζωή, οὕτω καὶ ἡ ἐνωθεῖσα Αὐτῷ σὰρξ, ἣς οἱ μετέχοντες ζωοποιοῦνται, τοῦ θανάτου καὶ τῆς φθορᾶς ἀπαλλασσόμενοι, καὶ εἰς τὴν ἀπόλαυσιν τῶν τοῦ μέλλοντος αἰῶνος ἀγαθῶν τῶν ἀκαταπαύστων πεμπόμενοι, ὅπερ ἐστὶν ἀληθῶς ζωή. [This man follows Cyril of Alexandria.]

(J.) ABBOT ÆGYPPIUS. FL. 580.

Fulgentius of Ruspe's letters to him survive; also his own book on 352 heads of doctrine extracted from the writings of Augustine and a life of the monk Severinus; and another life and a letter to the deacon Paschasius. His *Monk's Rule* is lost. His abbey was named The Lucallensian Monastery near Naples. His friend Proba was the widow of a man of consular rank. She was remarkable for possessing a good library. If a man of one book

be eminently capable of argument, such was Ægyptius; and his one book was evidently Augustine. He died little more than a month after Fulgentius.

P. 745. "Finally do the numbers of persons who either with feigned hearts eat that flesh and drink that blood, or when they have eaten and drunk become apostate, remain in Christ at all and Christ in them? But assuredly there is a certain method of eating that flesh and of drinking that blood, by which he that has eaten and drunk remains in Christ and Christ in him. But it is not true on this account that in whatever way anyone shall eat Christ's flesh and drink Christ's blood he remains in Christ and Christ in him, but only when it is done in a certain particular way, which way also Christ was looking upon when He said those things.

P. 752. "For this is to receive unworthily, if he receive it at the time when he ought to be going through penitence, not that he is at his own will to take himself away from communion or to return to it. But if any man's sins are not so great, to make him to be judged deserving of excommunication, he ought not to sever himself from the daily healing virtue (medicine) of the Lord's body."

P. 894. Augustine's noted and dangerous expression "after a certain manner" and "a sign of a sacrifice is a sacrifice" both occur, being adopted by this good abbot.

In p. 962, on the assertion of a figurative sense in relation to the details of Paradise in Genesis in Anastasius; and in p. 962 of Ægyptius, on a rule for deciding when a figurative sense is to be assigned. Both imperfect.

*P. 745, C. 124.*

Tum multi denique, qui vel corde ficto carnem illam manducant et sanguinem bibunt, vel cum manducaverint et biberint apostatæ fiunt nunquid manent in Christo et Christus in eis? Sed profecto est quidam modus manducandi illam carnem et bibendi illum sanguinem, quomodo qui manducaverit et biberit in Christo manet et Christus in eo. Non ergo quocumque modo quisque manducaverit carnem Christi et biberit sanguinem Christi, manet in Christo et in illo Christus, sed certo quodam modo: quem modum utique Iste videbat quando ista dicebat.

*P. 752, C. 125.*

Hoc est enim indigne accipere, si eo tempore accipiat quo debet agere pœnitentiam, non ut arbitrio suo vel auferat de communione vel reddat. Cæterum si peccata tanta non sunt, ut excommunicandus quisque homo judicetur, non se debet a quotidianâ medicinâ Dominicî corporis separare, &c.

*P. 894, C. 230.*

Augustine's secundum quemdam modum.

## THE SEVENTH CENTURY.

(A.) ISIDORE, BISHOP OF SEVILLE IN SPAIN. B. 570. D. 636.

HE is said to have been related to royalty, or at least allied to Theodoric : and presided in the councils of Seville and Toledo.

In reading the productions of this divine one is strongly reminded of the boast of the Western Scots, that "it is a far cry "to Lochow." Seville's distance from Rome seems to have both nursed and defended independence of thought. Isidore thinks for himself, and being 30 years later than Gregory, he both stops short of his errors and goes beyond him in his attainments of truth. Isidore cannot indeed free himself from the Dejaniran mantle of error that in six centuries has been woven over Christendom, and which acted as a net to hold down minds that aspired after true Bible interpretations : but it is something to say that after reading the first extracts from Isidore a doubt rises in you whether he is simply using strong figurative language to express the spiritual truths enshrined in the externals of the supper, or like the rest, is converting figurative into literal, and attaching inherent power to the outward ordinance : but the later extracts put doubt out of all question. Isidore too was entrammelled. He was born at Carthagera, of which his father was prefect.

It is of the utmost importance to note that Isidore adopts fasting communion and masses for the dead with a kind of confession, or rather profession, and that there is no more authority for either, than the general (*i.e.* what is called the universal) custom of the church ; and the very weak inference that whatever the general church practised, she must have had enjoined upon her by the apostles. Now these assumptions do not appear to rest either on Scripture or on *à priori* reason. Supposing John xx. 23 and Matt. xvi. 19 and xviii. 18 all to refer to the authority of church government, is it not natural to suppose that such promise of direction



from on high was a different thing in the hands of inspired men and their uninspired successors? For as to the Holy Spirit having made synods or even the selected œcumenical councils infallible, judging by the very far from perfect results of their debates, it is an insult to the common sense of any reader of history to ask him to discuss the assumption. Yet here it is side by side with belief that purgatory exists, and that souls in that state are helped by masses. The ideas are fit to go together. It is needless to say anything about forged decretals, which falsely bear his name, and yet not his name.

P. 78. "The passover used of old to be celebrated by the church on the 14th moon (evening of the month) with the Jews on whatever day (of the week) it might occur; but the holy fathers in the Nicene Synod prohibited this rite, appointing not only that the paschal moon and the month should be enquired into, but also that the day of our Lord's resurrection should be kept; and for this they extended the range of the passover from the 14th moon to the 21st, lest the day of the Lord might be omitted.

P. 82. "It is called a sacrament, as if it were a thing made sacred; because by mystic prayer it is consecrated into a memorial for us of our Lord's passion; from which at His command we call that Christ's body and blood, which, though it be merely of the fruits of the earth, is sanctified and becomes a sacrament, the Spirit of God working invisibly; and His sacrament of the bread and the cup the Greeks call The Eucharist, which in Latin means 'good grace.' And what is there better than the body and blood of Christ? There is a sacrament in any religious celebration,

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*Opera, Paris, 1601, Originum, p. 78 f.*

Antiquitus ecclesiâ pascha decimâ quartâ lunâ cum Judæis celebrabatur quocunque die occurreret; quem ritum sancti patres in Nicæna synodo prohibuerunt, constituentes non solum lunam paschalem et mensem inquirere sed etiam et diem resurrectionis Dominicæ observare; et ob hoc pascha a decimâ quartâ lunâ ad vigesimam primam extenderunt ne dies Dominicus omitteretur.

*P. 82, Lib. VI.*

Sacramentum dictum quasi sacrum factum; quia prece mysticâ consecratur in memoriam pro nobis Dominicæ passionis; unde hoc, Eo jubente, corpus Christi et sanguinem dicimus, quod, dum sit ex fructibus terræ, sanctificatur et fit sacramentum, operante invisibiliter Spiritu Dei, Cujus panis et calicis sacramentum Græci eucharistiam dicunt, quod Latine "bona gratia" dicitur. Et quid melius corpore et sanguine Christi? Sacramentum est in aliquâ celebratione cum res gesta ita

when the matter has been so conducted that it is understood to signify some holy meaning. The Divine virtue very secretly works the saving power of these same sacraments under the veil of corporeal things. These then are fruitful agencies in the church's power.

P. 80. "It has been called the Lord's supper because on that day the Saviour sacrificed the passover with His own disciples; which (passover) also up to this day is celebrated, as has been handed down, and a holy chrisam (anointing) is made in it ...

P. 271. "It is called a supper from the eaters sharing it in common, for the Greeks call common *κοινόν*. Whence also 'communicants' comes, because they assemble (qy. eat) in common ... But the supper is an evening meal, which the ancients used to call 'vespertina.' For dinners were not come into fashion. [Not a word here against evening communion: and in the long extract marked P. 585 not a word is said in favour of earlier participations in preference.]

P. 578. "Concerning the calling of the Gentiles. Therefore believers do not offer Jewish victims such as Aaron the priest offered, but such as the same Melchizedek, king of Salem, immolated; *i.e.* bread and wine, which is the most true sacrament of the body and blood of the Lord ... John vi. The sacrament indeed of which sacrifice is shewn in Solomon also for the immolation of bread and wine, 'Wisdom hath builded, &c.' Christ therefore, the Wisdom of God, established for Himself a house (*i.e.* His) holy

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sit, ut aliquid significare intelligatur, quod sancte accipiendum est... sub tegumento corporalium rerum virtus Divina secretius salutem eorumdem sacramentorum operatur...que ideo fructuosæ penes ecclesiam sunt.

*Paris, 1601, p. 80, Originum VI. 18.*

Cœna Dominica dicta est eo quod in illo die Salvator pascha cum discipulis Suis fecerit, quod et usque hodie, sicut est traditum, celebratur, sanctumque in eo chrisma conficitur.

*P. 271. Orig. XX. 2.*

Cœna vocatur a communione vescentium, *κοινόν* quippe Græci commune dicunt. Unde et communicantes quod communiter, *i.e.* pariter convenient (Qy. edant)...Est autem cœna vespertinus cibus, quam vespertinam antiqui dicebant. In usu enim non erant prandia.

*P. 578. De Gentium vocatione.*

Non ergo victimas Judaicas, quales sacerdos Aaron obtulit, credentes offerunt, sed quales idem Melchisedec, rex Salem, immolavit; *i.e.* panem et vinum, quod est corporis et sanguinis Domini verissimum sacramentum. John vi. Cujus quidem sacrificii sacramentum et in Salomone pro immolatione panis et vini ita monstratur, Wisdom hath builded, &c. Dei ergo Sapientia Christus constituit Sibi domum sacrosanctam

church, in which He has sacrificed the victims (hosts) of His own body, (and) in which He has mingled the wine of His own blood in the cup of the Divine sacrament, and has prepared a table, *i.e.* the altar of the Lord, when sending His own servants the apostles and teachers to the unwise, *i.e.* to all nations who knew not the true God, He said to them, 'Come ye, eat my bread and 'drink the wine which I have mingled for you,' *i.e.* take in a holy manner the meat of My body and receive the cup of My sacred blood. See Is. lxxv. The old covenant is taken away from them, the new is given to us (it is restored to us new); the grace of the food of salvation is granted to us and the cup of the blood of Christ, while they are dried up with hunger and thirst. And to His new people is sent that name Christian, and all that has been done has a strong sound of the newness of the grace.

P. 585. "Christ our Lord and Master first instituted the sacrifice which is offered by Christians to God, when He entrusted His body and blood to His apostles, before He was betrayed, Matt. xxvi. Which sacrament indeed Melchizedek, king of Salem, was the first to offer, for a type figuratively of the body and blood of Christ, and was the first to exhibit in the form of an image (or likeness) the mystery of so great a sacrifice, holding forth a similitude of our Lord and Saviour Jesus Christ the eternal priest, with reference to whom the 110th Psalm is spoken. This Christian sacrifice therefore it has been commanded that we should observe, the victims of the Jews being deserted and ended, which under

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ecclesiam in quâ mactavit Sui corporis hostias, in quâ miscuit vinum Sui sanguinis in calice sacramenti Divini et preparavit mensam, hoc est, altare Domini, cum mittens servos Suos, apostolos atque doctores ad insipientes, *i. e.* ad omnes gentes verum Deum ignorantes, dixit eis, Venite, comedite panem Meum et bibite vinum quod miscui vobis, *i. e.* sancte corporis escam sumite et poculum sanguinis sacri percipite. Isaiah lxxv. Tollitur illis vetus testamentum, redditur nobis novum, conceditur nobis salutaris cibi gratia et poculum sanguinis Christi, illis fame et siti arentibus. Mittitur et novo populo nomen illud, scilicet Christianum, et omnia, quæ sunt gesta, novitatem gratiæ resonant.

P. 585. *Concerning ecclesiastical offices, I. 18. On the Sacrifice.*

Sacrificium quod a Christianis Deo offertur primum Christus Dominus noster et Magister instituit quando commendavit apostolis corpus et sanguinem Suum priusquam traderetur, Matt. xxvi. Quod quidem sacramentum Melchisedech, rex Salem, figuratiter in typum corporis et sanguinis Christi primus obtulit, primusque mysterium tanti sacrificii imaginarie idem expressit, præferens similitudinem Domini et Salvatoris nostri Jesu Christi Sacerdotis æterni, ad quem dicitur Psalm cix. (cx.). Hoc ergo sacrificium Christianum celebrare præceptum est, relictis ac finitis Judaicis victimis, quæ in servitute veteris populi

the bondage of the ancient people were ordered to be celebrated. This (offering) therefore is made by us, which the Lord Himself made for us, not in the morning but afterwards, for it was at evening that He offered it. For it was necessary for Christ to fulfil it about the evening of the day, that the Lord might shew by the very hour of that sacrifice that it was the evening of the world. But on this account the apostles did not communicate fasting, because it was necessary that that typical passover should be fulfilled first, and thus lastly a transition should be made to the true sacrament of the passover. For this mysterious thing was then done, that on the first occasion the disciples did not receive the body and blood of our Lord fasting. But now by the universal church it is always received by persons fasting. For it has thus pleased the Holy Spirit by the Apostles, that in honour of so great a sacrament the body of the Lord should enter into the mouth of a Christian fasting, before other food; and therefore that custom is observed through the whole world. For the bread which we break is the body of Christ, Who says 'I am the living bread,' &c. But the wine is His blood; and this is what has been written, 'I am the true vine.' But the bread, because it strengthens the body, is therefore named the body of Christ; but the wine, because it makes blood in our flesh, is therefore referred to the blood of Christ. But these two are visible; yet having been sanctified by the Holy Spirit they pass into the sacrament of the Divine body... Some say that, unless some sin intervene, the eucharist is to be received daily. For that this bread should be given, as the Lord

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celebrari imperatæ sunt. Hoc itaque fit a nobis, quod pro nobis Ipse Dominus fecit, quod non mane, sed postea, nam in vespertinum obtulit. Sic enim Christum oportebat id implere circa vesperam diei, ut Dominus horâ ipsâ sacrificiî ostenderet vesperam mundi. Proinde autem non communicaverunt jejuni apostoli, quia necesse erat ut pascha illud typicum antea impleretur et sic denuo ad verum paschæ sacramentum transiretur. Hoc enim mysterium tum factum est, quod primum discipuli corpus et sanguinem Domini nostri non acceperunt jejuni. Ab universâ autem ecclesiâ nunc a jejunis semper accipitur. Sic enim placuit Spiritui sancto per apostolos ut in honore tanti sacramenti jejunium in os Christiani prius Dominicum corpus intraret, quam ceteri cibi; et ideo per universum orbem mos iste servatur. Panis enim quem frangimus corpus Christi est, qui dicit, Ego sum panis vivus, &c. Vinum autem sanguis ejus est, et hoc est quod scriptum est, Ego sum vitis vera. Sed panis, quia confirmat corpus, ideo corpus Christi nuncupatur; vinum autem, quia sanguinem operatur in carne, ideo ad sanguinem Christi refertur. Hæc autem duo sunt visibilia; sanctificata tamen per Spiritum sanctum in sacramentum Divini corporis transeunt... Dicunt aliqui, nisi aliquo interveniente peccato, eucharistiam quotidie accipiendam. Hunc enim panem dari, jubente Domino,



commands, we daily ask, 'Give us this day,' &c. And in this indeed they say well, if they undertake this with religion and devotion and humility; so as not to do this with confidence concerning (self) righteousness in proud presumption. But if their sins are such as remove them from the altar, like a dead man, penitence must be gone through before; and thus afterwards this salvation-bringing medicine is to be received, 1 Cor. xi. For this is to receive unworthily, if a man receive it at the time when he ought to be going through penitence. But if the sins are not so great, that a man would be judged worthy of excommunication, he ought not to separate himself from the medicine of the Lord's body, lest perchance through long abstinence under prohibition, he be separated from the body of Christ. For it is manifest that those are alive who touch the body of Christ ... For let not him who has rested from sinning, cease to communicate. But there is as much difference between the shewbread and the body of Christ, as there is between a body and its shadow, between an image and the true thing, between the patterns of the things to come and the things themselves which were being figured by the patterns. Wherefore some days are to be chosen for which a man should previously live with more continence that he may worthily approach to so great a sacrament, 1 Kings xxi. That a sacrifice should be offered for the repose of the dead, or that prayer should be made for them, because it is observed through the whole world, we believe that it has been handed down from the apostles themselves. For the catholic church holds this everywhere, and unless she believed that sins are remitted to the faithful dead, she would

quotidie nobis postulamus, Give us this day, &c. Quod quidem bene dicunt, si hoc cum religione et devotione et humilitate suscipiunt; ne fidendo de justitiâ, superbâ præsumptione id faciant. Cæterum si talia sunt peccata quæ, quasi mortuum, removeant ab altari, prius agenda pœnitentia est: ac sic deinde hoc salutiferum medicamentum accipiendum. 1 Cor. xi. Hoc est enim indignè accipere si eo tempore quis accipiat, quo debet agere pœnitentiam. Cæterum si tanta non sunt peccata, ut non excommunicandus quis judicetur, non se debet a medicinâ Domini corporis separare, ne dum forte, diu abstinens, prohibetur, a Christi corpore separetur. Manifestum enim est vivere eos, qui corpus Ejus attingunt... Qui enim peccare jam quievit communicare non desinat... Tantum interest inter propositionis panes et corpus Christi, quantum differt inter corpus et umbram, inter imaginem et veritatem, inter exemplaria futurorum, et ea ipsa quæ per exempla figurabantur. Quapropter eligendi sunt aliqui dies, quibus prius homo continentius vivat, quo ad tantum sacramentum dignus accedere possit. 1 Kings xxi. Sacrificium pro defunctorum requie offerri, vel pro eis orari, quia per totum hunc orbem custoditur, credimus, quod ab ipsis apostolis traditum sit. Hoc enim ubique catholica tenet ecclesia: quæ, nisi crederet fidelibus defunctis dimitti peccata, non pro eorum

not make alms or offer sacrifices to God for their spirits. For also when the Lord says, Matt. xii. 'He that shall have sinned against 'the Holy Ghost it shall not be remitted to him either in this ' world or in that which is to come,' He shews that to some their sins are to be remitted there, and to be purged by a certain cleansing (purgatorial fire). [Augustine is then cited many times to establish this.]

P. 100. "A priest (sacerdotal), called from giving a sacred thing. For as a king (reigner) is called from ruling, so a sacerdotal from sacrificing, for he consecrates and sanctifies. Presbyters are called sacerdotal because they give the sacred thing, as also the bishops: and these (presbyters) though they be of sacerdotal authority yet do not touch the summit of the pontificate; because they neither sign the forehead with anointing oil, nor give the Paraclete Spirit, a thing which the reading of the Acts of the Apostles shews to be due to bishops alone. Levites: These are called in Greek deacons, in Latin ministers, because as there is in a sacerdos a consecrating power, so the power of distributing of the ministry (*i.e.* of the mystery) is held to be in the deacon. We call subdeacons those whom the Greeks call hypodiaconi... They receive oblations from the faithful in the temple of God and bear them to the Levites to place on God's altar. Lectores, readers, are called from reading, and psalmists from singing the psalms, &c.

P. 584. "On church offices. But the order of the mass, or of

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spiritibus vel elemosynam faceret vel Deo sacrificium offerret. Nam et cum Dominus dicit, Matt. xii., Qui peccaverit in Spiritum sanctum non remittetur ei, neque in hoc seculo neque in futuro, demonstrat quibusdam illie dimittenda peccata et quodam purgatorio igne purgenda. Augustine is referred to. See Enchirid. c. 110, Civ. D. xxi. 24, et De Cura pro Mortuis.

*P. 100, Lib. VIII.*

Sacerdos... quasi sacrum dans. Sicut enim rex a regendo, ita sacerdos a sacrificando vocatus est: consecrat enim et sanctificat... Presbyteri [see also P. 599, De off. eccl., Lib. II. c. 7, De Presbyteris] sacerdotes vocantur quia sacrum dant, sicut et episcopi; qui (presbyteri) licet sint sacerdotes tamen pontificatus apicem non tangunt, quia nec chrismate frontem signant, nec paracletum Spiritum dant, quod solum deberi episcopis lectio Actuum Apostolorum demonstrat. Levitæ... Hi Græce diaconi, Latine ministri dicuntur, quia, sicut in sacerdote consecratio, ita in diacono ministerii (mysterii) dispensatio habetur. Hypodiaconi Græce, quos nos subdiaconos dicimus... Oblationes autem in templo Dei a fidelibus suscipiant et Levitis superponendas altaribus deferunt... Lectores a legendo, et psalmistæ a psalmis canendis vocati, &c.

*P. 584, De Off. Eccles. Lib. I. c. 15.*

Ordo autem missæ, vel orationum quibus oblata Deo sacrificia

the prayers by which the sacrifices that are offered to God are consecrated, was first instituted by Simon Peter, and the whole world performs its celebration in one and the same manner. The first of them is a prayer of admonition to the people to excite them to beseech God. The second is of invocation, that He may mercifully receive the prayers of the faithful and their offerings. But the third is poured out for the faithful that offer or are dead, that by the same sacrifice they may obtain pardon. The fourth is introduced afterwards for the kiss of peace, that all mutually reconciled in charity may be made one society worthy of Christ's body and blood, because an indivisible Christ does not admit anyone's dissension. The fifth introduced is the carrying of the oblation to sanctify it, &c. Further after this the sixth succeeds—the confirmation of the sacrament, that the offering which is offered to the Lord, sanctified by the Holy Ghost, may be confirmed to become the body and blood of Christ. The last of these is the prayer which our Lord established that His disciples should pray, when He said, 'Our Father,' &c. These are then the seven prayers of the sacrifice, and they are commended by apostolic and evangelical doctrine; and their being so numbered seems to have been instituted, either on account of the church's sevenfold universality, or on account of the seven-formed Spirit of grace, Whose the gifts are which are offered and sanctified. [How it would astonish Peter to find all this attributed to him!]

P. 589. "On the Lord's supper... (called) the celestial sacra-

consecrantur, primum a sancto Petro est institutus, cujus celebrationem uno eodemque modo universus peragit orbis. Prima earundem oratio ammonitionis est erga populum ut excitentur ad impetrandum Deum. Secunda invocationis adest ut clementer suscipiat preces fidelium oblationesque eorum. Tertia autem effunditur pro offerentibus sive pro defunctis fidelibus; ut per idem sacrificium veniam consequantur. Quarta post hæc infertur pro osculo pacis, ut charitate omnes reconciliati in vicem digni corporis et sanguinis Christi consocientur, quia non recipit dissensionem cujusquam Christus indivisibilis. Quinta infertur illatio, in sanctificationem oblationis, &c. Porro ex hinc sexta succedit confirmatio sacramenti, ut oblatio quæ Domino offertur, sanctificata per Spiritum sanctum corpori Christi et sanguini confirmetur. Harum ultima est oratio quam Dominus noster orare discipulos Suos instituit dicens "Pater noster," &c &c... Hæc sunt itaque septem sacrificii orationes, commendatæ apostolicâ evangelicâque doctrinâ; cujus numeris ratio institutor videtur, vel propter septenariam ecclesiæ universitatem, vel propter septiformem gratiæ Spiritum, Cujus dona ea, quæ offeruntur, sanctificentur.

P. 589, *De Cœnâ Domini, Lib. I. c. 28.*

Sacramenta cœlestia. [C. 29.] De Parasceve. Sexta sabbati ideo

ments. On the passover. The sixth day after the Sabbath is held in festal honour, because on that day Christ fulfilled the mystery of the cross (*i. e.* on Friday, between the third and the ninth hours of the solar day).

P. 633. "Let those that live wickedly in the church and (yet) cease not to communicate, deeming that they themselves are being cleansed by such communion, learn that they get no benefit towards being cleansed, for the prophet says, &c., &c."

P. 772. "Book of distinctions. A voluntary oblation was a sacrifice. [The order of the words gives a different meaning. Can he have meant it?] But our (Latin) word 'best' is, sacrificed after conquering hostile forces. Sanguis (blood) is while it remains in the body, but when it is shed it is gore (cruor)." [These two last are, it may be, the same word.]

It is worth noting that Bishop Hall's idea of the germination of a prophecy holds true of arguments. Augustine argues that though our Lord instituted this sacrament during and after a meal we are bound to take it fasting, because the church universal has ordered it. Between one and two hundred years pass, and this excellent writer tries to bind prayers for the dead on the consciences of all the living, by urging the very same reasoning. Then, as the catholic church has ordered this everywhere we may assume that the custom descended from the apostles: and she would not have ordered it had she not believed that sins are (thus) remitted to the faithful dead. She would not (otherwise) make alms or offer sacrifices to God for their spirits. And this is the good, the sober, the judicious Isidore: but then his leader was the vehement champion of the doctrines that have been the life of the world.

in festivitate habetur, quia in eo die Christus mysterium crucis explevit, &c. [*i. e.* between sunset on Thursday, and sunset on Friday, when the seventh day or sabbath began].

P. 633, *Sentent. Lib. I. c. 22.*

Qui seclerate vivunt in ecclesiâ et communicare non desinunt, putantes se tali communione mundari, discant, nihil ad emundationem proficere dicente prophetâ, &c.

P. 772, *Differentiarum Lib. DXXXIII.*

Sacrificium spontanea oblatio erat: hostia vero quæ devictibus laetibus immolatur [See Ovid, *Fasti*]. [529.] Sanguis est dum in corpore manet: effusus vero cruor fit.



## (B.) LAURENCE, BISHOP OF NOVARA. CENT. VI.

P. 542. "By and by when thou dost cover the bodies (bowels) of the indigent with thy own garment, He renews in thee the vest of baptism, and weaves again the clothing thou hadst received from the water and the Spirit. For man cannot preserve the gifts of the font untainted, nor always persevere in purity, while his hurtful nature presses on him. But when he is proceeding in a slippery path, and running into offences, (good) works secure indulgence for him; penitence forms purity afresh; prayer excels to the opening of the fount of remission. Tears wash away soiling from the clothes: alms restore its whiteness. Exercising thyself in this way thou wilt have within thyself a daily offering, a daily remission. He is the fount of refreshing; He is the remission of thy crimes, Who said to thee 'I was an hungered,' &c."

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*S. Laurentius Novariensis episcopus. M.B.V.P. 1618. VI. 1, p. 542.*

Different from the Martyr at Rome in time of Pope Sextus II.

Mox veste tuâ cum texeris viscera indigentium, reformat Ille in te baptismatis vestem, et retexit tunicam quam acceperas ex aquâ et Spiritu. Non enim potest homo munera lavacri illibata servare, nec purus semper persistere, noxiâ sibi incumbente naturâ. Verum cum lubricus incidat et offensus incurrat, opera faciunt indulgentiam, pœnitentia reformat puritatem, oratio præstat absolvere remissionis fontem. Lacrymæ abluunt fuscam tunicam; eleemosyna candorem. Hæc exercens erit tibi intra te quotidiana oblatio, quotidiana remissio. Ille est fons refrigerii, Ille est remissio tuorum criminum Qui dixit tibi, I hungered, and ye gave Me, &c. &c. &c.

## (C.) ST MAXIMUS, MONK AND CONFESSOR. B. 580. D. 662.

Born in Constantinople, which was then called the new Rome. He was persecuted for being a Dithelite, *i.e.* for holding that there were two wills, one human and one Divine, in Christ; for the Ecthesis of Heraclius failed to suppress the controversy. He disputed on this point in Constantinople in 645, with Pyrrhus who took up the debate after Sergius, the supposed ex-patriarch and author of the Ecthesis. He also took up the same line in the Lateran council four years later. His "Questions and Doubtful Things" reveals the curious custom of having an uneven number of loaves and cups at the Lord's table. The passage is preceded by an equally curious question and answer of another kind. As

to the former question it is curious to note how the Greek language has changed, but that fancies which lean toward superstition remain ever long-lived. Those that love Virgil will be here reminded of his saying, "Numero Deus impare gaudet." Uneven numbers should be used in sacrifice: but the note further calls to our remembrance that Chrysostom's Liturgy ordered three loaves, to symbolize the Trinity: and the question arises, at what point this symbolizing should stop: since it both may be and clearly has been carried into so many varieties as to become puerile or even childish. And are we to think that it then promotes or that it hinders or even destroys real devotion? Maximus became a hero at the Eastern metropolis, for one hand was cut off and his tongue was torn out as a punishment for blasphemy; but he still spoke—a thing which until lately has been thought incomprehensible or even a miracle. But it is now decided to be a power still possessed in such cases by the bronchial organs, and other cases are reported. He was finally banished and died August 13, which day he is said to have foretold as the very day of his death.

The first extract is not only a remarkable instance of a long involved sentence, which is at the very antipodes to the over-condensed brevity which is now by some deemed the soul of good writing; but it is also a following of the hyperbatic sonorous periods of the Pseudo-Dionysius. I suppose Maximus must be reckoned a leading mystic after that pattern.

The second and third extracts make us wonder at the weakness and loose logic into which dreaming men can fall. But the fourth startles us with its exaggeration of the preservative powers of the Lord's supper, running to the climax that, had it been vouchsafed in Paradise, our first parents would not have fallen and left a fallen nature as the inheritance of their universal children. Yet this divine left behind him writings to a large amount, and posterity has thought two bulky volumes worthy of being preserved to this day. He lived about a century after the Pseudo-Dionysius.

P. 820. "On what account in the exposition of the precious body and blood of the Lord is it the custom for the church to put

*P. 820, Question XLI.*

Τίτος χάριν ἐν τῇ προθέσει τοῦ τιμίον σώματος καὶ αἵματος τοῦ Κυρίου τοῦς ἄρτους καὶ τὰ ποτήρια ἀίσιους προτιθεῖν ἕθος τῇ ἐκκλησίᾳ; Ans.

out an uneven number of the loaves and the cups? *Ans.* All the rites that are performed in the church have very excellent reason. But since these are especially the signs, they are mysteries, resemblances of the Divine essence or substance. But it is uncompounded: but every creature is compounded: but the holy Trinity (Triad) alone is simple and uncompounded. On this account therefore the church puts forth the loaves and the cups in an uneven number, impressing the mark of the Divine One on these things.

P. 817. "On what account were the priests according to the law not forbidden to have wives, but the priests according to Christ are forbidden, as far as custom rules? *Ans.* Since the priesthood of the gospel is believed to be after the order of Melchizedek and not after the order of Aaron. But Melchizedek has not been enrolled as having had a wife. It is of necessity then that the bishops also who serve as priests after his order do not unite wives to themselves.

*Note.* "But the reason of it refers to all that discharge the functions of Christ's priesthood. For they are of the order of Melchizedek and not of that of Aaron, (and as they) themselves also offer bread and wine (that is to say, making the body and blood of Christ) equally with the bishops, the highest degree of sanctity and chastity becomes them.

P. 897. "For I think that by 'to-day' is shewn this present

Πάντα ὑπερφυῆ λόγον ἔχουσι τὰ ἐν τῇ ἐκκλησίᾳ τελούμενα. Ἐπειδὴ δὲ κατ' ἐξάαιρετον τὰ σύμβολα ταῦτα, τῆς Θείας οὐσίας ἐἴσι μυστήρια καὶ ἀπεικονίσματα. Ἔστι δὲ αὐτῇ ἀσύνθετος· πάσα δὲ κτίσις σύνθετος ἐστι· μόνῃ δὲ ὡς εἴρηται ἡ ἅγια Τριάς ἀπλή καὶ ἀσύνθετος. Διὰ τοῦτο οὖν ἄνισα προτίθησιν ἡ ἐκκλησία τοὺς ἄρτους καὶ τὰ ποτήρια, τὸ Θεῖον ἐν τούτοις χαρακτηρίζουσα.

*P. 817, Question XL.*

Τίνος χάριν οἱ μὲν κατὰ νόμον ἱερεῖς γυναῖκας ἔχειν οὐκ ἐκωλύοντο, οἱ δὲ κατὰ Χριστὸν ἱερεῖς κωλύονται, ὅσον ἀπὸ τῆς συνηθείας; *Ans.* Ἐπειδὴ ἡ τοῦ εὐαγγελίου ἱερωσύνη κατὰ τὴν τάξιν Μελχισεδέκ γενέσθαι πιστεύεται, καὶ οὐ κατὰ τὴν τάξιν Ἀαρών. Μελχισεδέκ δὲ γυναῖκα ἐσχκεῖναι οὐκ ἀναγέγραπται. Ἀναγκαιῶς ἄρα καὶ οἱ κατὰ τὴν αὐτοῦ τάξιν ἱερατεύοντες ἐπίσκοποι γυναῖκας οὐ προσίενται.

I Tim. is thus passed over: but the note hints another reason. *Cæterum ejus ratio ad omnes Christi sacerdotio fungentes spectat. Sunt enim...Melchizedeciani ordinis non Aaronici, offerentes et ipsi panem et vinum (corpus scilicet et sanguinem Christi conficientes) perinde ac episcopos, &c. maxima sanctitas ac castimonia deceat, &c.*

*P. 897, Exposition of the Lord's Prayer, "Give us," &c.*

Τούτον γὰρ οἶμαι δηλοῦσθαι τὸν αἰῶνα διὰ τοῦ "σήμερον" ὡς, εἴ τις

life, as if one should take up and put forth in a more exact manner, the topic of the prayer, The bread which at the beginning Thou didst prepare to give immortality to our nature, 'give to-day to 'us,' who according to the present life are of a mortal kind, that the food of the bread of life and the after-knowledge may overcome the death of sin, of which (food) the transgression of the Divine commandment did not allow the first man to be partaker; since if at least he had been filled with this Divine food, he would not have been taken by the death of sin.

P. 273. "Questions to Thalassius. The Scripture passed over in silence the man's name to whom the Saviour sent away the two disciples to make the preparation for the passover: and not only this, but also the name of the city to which they were sent away. From this on the first attempt I suspect that this perceptible world is indicated by the city, but that the man is the universal nature of man, to which the apostles are sent away as disciples of God and the Word, and as precursory preparers of His mystic festivity unto the nature of man, viz. the law of the first covenant, and that of the new covenant: the one through a practical philosophy cleansing the (human) nature from all pollution, but the other holding up the mind in knowledge through theoretical instruction in mysteries from bodily things to the kindred visions of the intellectual: and it is evidence of this that the two disciples that were sent are Peter and John. [Who revealed that to

ἐπὶ τὸ σαφέστερον ἐκλαβὼν εἶποι τὸν τόπον τῆς προσευχῆς, "Τὸν ἄρτον" ὃν κατ' ἀρχὰς ἐπ' ἀθανασία τῆς φύσεως ἡτοίμασας, "δοῦς ἡμῖν σήμερον" κατὰ τὴν πύρουσαν ζωὴν οὖσαν τῆς θνητότητος, ἵνα νικήσῃ τὸν θάνατον τῆς ἁμαρτίας ἢ τροφή τοῦ ἄρτου τῆς ζωῆς καὶ τῆς ἐπιγνώσεως ἧς μέτοχον γενέσθαι τὸν πρῶτον ἄνθρωπον ἢ παράβασις τῆς Θείας ἐπιτολῆς οὐ συνεχώρησεν ὡς εἶχε ταύτης ἐνεφορήθη τῆς Θείας τροφῆς, οὐκ ἂν τῷ θανάτῳ τῆς ἁμαρτίας ἠλίσκετο.

P. 273, *Questiones ad Thalassium.*

[Two instances are now given of the mysticalizing Philo-like interpretation, which far exceeds the allegorizing of Origen and of Clement of Alexandria, and which is generally attributed to Alexandria, but here it is in full vigour in Constantinople] Ἡ γραφὴ παρεσιώπησε τοῦ ἀνθρώπου τὸ ὄνομα, πρὸς ὃν ἀπέστειλεν ὁ Σωτὴρ τοὺς δύο μαθητὰς εἰς τὴν τοῦ Παύλου παρασκευὴν ἄλλα καὶ τῆς πόλεως εἰς ἣν ἀπεστάλαξαν. Ὅθεν κατὰ τὴν πρώτην ἐπιβολὴν ὑπονοεῖται τὸν δηλοῦσθαι διὰ τῆς πόλεως τὸν αἰσθητὸν κόσμον. τὸν ἄνθρωπον δὲ, τὴν καθόλου φύσιν τῶν ἀνθρώπων, πρὸς ἣν ἀποστέλλονται ὡς μαθητὰ τοῦ Θεοῦ καὶ Λόγου καὶ πρόδρομοι τῆς Αὐτοῦ πρὸς τὴν φύσιν τῶν ἀνθρώπων μυστικῆς εὐωχίας εἰτοιμασταὶ ὁ τῆς πρώτης διαθήκης νόμος καὶ ὁ τῆς καινῆς ὁ μὲν διὰ τῆς πρακτικῆς φιλοσοφίας παιτὸς μαθησιακῆ τὴν φύσιν ἀποκαθάρων, ὁ δὲ διὰ τῆς θεωρητικῆς μυσταγωγίας ἀπὸ τῶν σωματικῶν πρὸς τὰ ἀσχητὰ τῶν νοητῶν θεάματα τὰν τοῦν γνωστικῶς ἀναβιβάζων καὶ τοῦτον τεκμήριον τὸ τοὺς περιφθείας μαθητὰς εἶναι



St Maximus?] For Peter is the symbol of practice, and John of contemplation, &c.

P. 1146. "Those that for fear of the Jews ... shut the doors as they sat in the upper room—*i.e.* those that on account of their fear of the spirits of wickedness in the region of the revealings in the sight of the Divine questions have walked securely, having shut their senses like doors—without knowledge they await the Word of God coming to them, appearing to them without any powerful actions on the sense, and supplying authority against evil spirits and exhibiting the symbols of His mysteries.

P. 688. "He taught them indeed to make the first entrance of the high priest into the church in the sacred communion a type and image of the first coming of the Son of God and our Saviour Christ through the flesh into this world, by which He both freed and ransomed for Himself the nature of men that was enslaved to corruption and that came into suffering of itself by death through sin, and is tyrannically reigned over by the devil, and (in which) he that was irresponsible and sinless, having paid, like a responsible person, all the debt for our nature, brought it up to its primitive condition, that He might have the kingdom, by giving Himself a ransom for us and a compensation, having given, in the place of our sufferings that would cause our destruction, His own

Πέτρον καὶ Ἰωάννην. Ἔστι γὰρ μὲν Πέτρος πράξεως, ὁ δὲ Ἰωάννης θεωρίας σύμβολον, κ.τ.λ.

*On the man bearing the pitcher of water and what he signifies, &c.*

P. 1146, *Cap. Theol.* &c.

Οἱ διὰ τὸν φόβον τῶν Ἰουδαίων κατὰ τὴν Γαλιλαίαν (?) ἐν τῷ ὑπερώῳ κλείσαντες τὰς θύρας καθήμενοι, τούτεστι οἱ διὰ τὸν φόβον τῶν πνευμάτων τῆς πονηρίας κατὰ τὴν χώραν τῶν ἀποκαλύψεων ἐν τῇ ὄψει τῶν Θείων θεωρημάτων ἀσφαλῶς βεβηκότες, θυρῶν δίκην μύσαντες τὰς αἰσθήσεις παραγινόμενον ἀγνώστως δέχονται τὸν τοῦ Θεοῦ Λόγον ἄνευ τῆς κατ' αἴσθησιν ἐνεργείας αὐτοῖς ἐπιφαινόμενον, καὶ τὴν κατὰ πνευμάτων πονηρῶν ἐξουσίαν παρέχοντα καὶ δεικνύοντα τῶν Αὐτοῦ μυστηρίων τὰ σύμβολα.

II. 688, *Μυσταγωγία* 8.

Τὴν μὲν οὖν πρώτην εἰς τὴν ἁγίαν ἐκκλησίαν τοῦ ἀρχιερέως κατὰ τὴν ἴεραν σύναξιν εἰσοδὸν τῆς πρώτης τοῦ Υἱοῦ τοῦ Θεοῦ καὶ Σωτήρος ἡμῶν Χριστοῦ διὰ σαρκὸς εἰς τὸν κόσμον τοῦτον παρουσίας τύπον καὶ εἰκόνα φέρειν ἐδίδασκε, δι' ἧς τὴν δουλωθεῖσαν τῇ φθορᾷ καὶ παθοῦσαν ὑφ' ἑαυτῆς τῷ θανάτῳ διὰ τῆς ἁμαρτίας, καὶ βασιλευμένῃν τυραννικῶς ὑπὸ τοῦ διαβόλου τῶν ἀνθρώπων φύσιν ἐλευθερώσας τε καὶ λυτρωσάμενος· πάσαν τὴν ὑπὲρ αὐτῆς ὀφειλὴν, ὡς ὑπεύθυνος ἀποδοὺς ὁ ἀνεύθυνος καὶ ἀναμάρτητος, πάλιν πρὸς τὴν ἐξ ἀρχῆς ἐπανήγαγε τῆς βασιλείας χάριν, Ἐαυτὸν λίτρον ὑπὲρ ἡμῶν δοὺς καὶ ἀντάλλαγμα· καὶ τῶν ἡμετέρων φθοροποιῶν παθημάτων τὸ

life-giving passion a healing cure and source of salvation to all the world. After which presence both His going up into Heaven and His establishment on His eternal throne are symbolically typified by the entrance of the high-priest in the temple and by his going up into the priestly throne.

P. 694. "What does the entrance of the sacred mysteries signify? But the entrance of the sacred venerated mysteries is the beginning and preface (as that old man was insisting) of the new instruction which is to be given in the heavens concerning the administration of God towards us, and the unveiling of the mystery of our salvation that is in the recesses of the Divine secrecy. For He that is God and the Word says to His disciples, 'I will not drink,' &c., Matt. xxvi. 29.

P. 701. "Where the blessed old man thought that we ought to do so, and ceased not exhorting every Christian, to get leisure for God's holy church, and not ever to miss the holy communion-meeting celebrated in her, both on account of the holy angels that abide by her, and write off each time those that enter and appear before God and make prayers for themselves; and also on account of the always invisibly present grace of the Holy Spirit, but in a special way most of all on the occasion of the holy communion, that both works a change in every one of those that are found

ζωοποιῶν Αὐτοῦ πάθος ἀντιδοῦς, παῖόνιον ἄκος καὶ παντὸς τοῦ κόσμου σωτήριον. Μεθ' ἣν παρουσίαν ἢ εἰς οὐρανοῦς Αὐτοῦ καὶ τὸν ὑπερουράνιον θρόνον ἀνάβασίς τε καὶ ἀποκατάστασις συμβολικῶς τυπῶνται, διὰ τῆς ἐν τῷ ἱερατεῷ τοῦ ἀρχιερέως εἰσοδοῦ καὶ τῆς εἰς τὸν θρόνον ἱερατικὸν ἀναβάσεως. [It is perhaps enough to say, How different from the Mystagogia of the Patriarch Cyril of Jerusalem!]

## II. P. 694.

Τί σημαίνει ἢ τῶν ἁγίων μυστηρίων εἰσοδος; [This is a part of an explication of the hidden meaning of every part of the public service.] Ἡ δὲ τῶν ἁγίων καὶ σεπτῶν μυστηρίων εἰσοδος ἀρχὴ καὶ προοίμιόν ἐστιν (ὡς ὁ μέγας ἐκεῖνος ἔφασκε γέρον) τῆς γενητομένης ἐν οὐρανοῖς καινῆς διδασκαλίας περὶ τῆς οἰκονομίας Θεοῦ εἰς ἡμᾶς, καὶ ἀποκάλυψις τοῦ ἐν βλάτοις τῆς Θεῆς κρυφιώτητος ὄντος μυστηρίου τῆς ἡμῶν σωτηρίας. Οὐ γὰρ μὴ πῖω, φησι πρὸς τοὺς Ἐαυτοῦ μαθητὰς ὁ Θεὸς καὶ Λόγος [I will drink no more of this fruit of the vine, &c., Matt. xxvi. 29.]

## P. 701, c. 24.

Τοιγαροῦν ᾠστο δεῖν ὁ μακάριος γέρον, καὶ παρακαλεῖν οὐκ ἐπαίετο πάντα Χριστιανῶν, τῇ ἀγίᾳ τοῦ Θεοῦ ἐκκλησίᾳ σχολάζειν καὶ μὴ ἀπολιμπάνεσθαι ποτε τῆς ἐν αὐτῇ τελουμένης ἁγίας συνάξεως, διὰ τε τοὺς παραμένοντας αὐτῇ ἁγίους ἀγγέλους καὶ ἀπογραφομένους ἐκάστοτε τοῖς εἰσιόντας καὶ ἐμφανίζοντας τῷ Θεῷ καὶ τοῖς ἰπὲρ αὐτῶν δεήσεις ποιουμένους· καὶ διὰ τὴν ἀοράτως αἰὲ μὲν ἄρουσαν τοῦ ἁγίου Πνεύματος χάριν, ἰδοτρόπως δὲ μάλιστα κατὰ τὸν καιρὸν τῆς ἁγίας συνάξεως, καὶ ἕκαστον τῶν εἰρισκομένων μεταποιοῦσάν

there, and furnishes them afresh, and transforms them unto a more God-like state after His own similarity, and leads on by the mysteries performed unto that which is being shewn, &c."

τε καὶ μετασκευάζουσαν καὶ μεταπλάττουσαν ἐπὶ τὸ Θεϊότερον ἀναλόγως ἑαυτῷ, καὶ πρὸς τὸ δηλούμενον διὰ τῶν τελουμένων μυστηρίων ἄγουσαν, κ.τ.λ.

(D.) JOHN MOSCHUS, OF JERUSALEM. END OF SIXTH CENT.

Named Eucratas (Erratus, a corruption), of the convents of St Theodosius and St Sabas in Jerusalem, *κανόναρχος*, i.e. præcentor, A.D. 570, D. 619.

P. 2876. "About thirty miles from the city *Ægæ* there were two column saints, distant about six miles from each other. Of these the one was in communion with the holy catholic and apostolic church; but the other, who also had been a longer time on his pillar near the possession or farm called Cassiodora, belonged to the heresy of Severus. And the heretic was in divers ways attacking the orthodox and desiring to draw him over to his own heresy. And with many statements of argument, which he got sent continually, he thought that he was condemning him. But he, as if inspired from God, shewed to him his wish for a portion of the bread of his communion. But he with joy, as having already led him astray, sends it to him immediately without any doubt whatever. And the orthodox man having received the portion sent off to him by the heretic (that is the man who was of the Severian party), made a cauldron before him burning hot and

*Johannes Moschus, 87 Migne, Λειμών. The spiritual "Meadow," addressed to Sophronius, c. 29, p. 2876.*

On the miracle of the holy eucharist. Ὡς ἀπὸ τριάκοντα Αἰγῶν τῆς πόλεως Κιλικίας στυλῖται δύο ἦσαν, ἀπέχοντες ἀλλήλων ὡς ἀπὸ ἑξ μιλίων. Τούτων ὁ μὲν εἰς τῇ ἁγίᾳ καθολικῇ καὶ ἀποστολικῇ ἐκκλησίᾳ ἐκοινωνεῖ ὁ δὲ ἄλλος ὁ καὶ πλείονα χρόνον ἔχων εἰς τὸν κίονα, πλησίον κτήματος λεγομένου Κασσιοδωρᾶ, τῆς Σενήρου ὑπῆρχεν αἵρέσεως. Καὶ διαφόρως ὁ αἰρετικὸς κατεγίνωσκεν τοῦ ὀρθοδόξου, ἐπιθέμενος καὶ θέλων αὐτὸν πρὸς τὴν ἑαυτοῦ ἐφελκύσασθαι αἶρεσιν. Καὶ πολλοῖς λόγοις διαπεμπόμενος ἐδόκει κατακρίνειν αὐτόν. Ὁ δὲ ὡσπερ Θεόθεν ἐμπνευσθεὶς ἐδῆλωσεν αὐτὸν μερίδα πέμψαι τῆς αὐτοῦ κοινωνίας. Ὁ δὲ μετὰ χαρᾶς, ὡς ἤδη πλανήσας αὐτόν, πέμπει αὐτῷ παραχρήμα, μηδὲν ὅλως ἐνδύσας. Καὶ δεξάμενος ὁ ὀρθόδοξος τὴν σταλείσαν αὐτῷ παρὰ τοῦ αἰρετικοῦ μερίδα, τοῦτ' ἐστὶν τοῦ Σενήρου, ποιήσας λέβητα ἔμπροσθεν αὐτοῦ βράσαι, ἣν

cast in the portion he received, and it was quite destroyed in the burning heat of the cauldron. But he (then) took the holy communion also of the orthodox church and cast that into the same cauldron (round pot), and immediately the burning hot cauldron was quite cooled, and the holy communion remained safe and dry: and this he continues to keep: and he shewed it to us when we met him." [What a state of church belief do such stories indicate!]

ἐδέξατο μερίδα ἐρέβαλεν, καὶ διελίθη ἐν τῷ βράσματι τοῦ λέβητος. λαβὼν δὲ καὶ τῆς ὀρθοδόξου ἐκκλησίας ἁγίαν κοινωνίαν ἐρέβαλεν εἰς τὸν αὐτὸν λέβητα, καὶ παραχρῆμα ὁ λέβης βράζων ἐπέφυγη, καὶ ἡ ἁγία κοινωνία σώα καὶ ἄβροχος διέμεινε ἤντινα καὶ διαμένει τηρῶν· ἔδειξεν δὲ ἡμῖν παραβάλλουσιν αὐτῷ. C. xxx. is a story equally singular of a heretic of the same party who dishonoured the orthodox eucharist, and being converted wept perpetually, &c. &c., I spare the rest.

(E.) THE SICILIAN PASCHAL CHRONICLES. A.D. 630.

P. 76. "That therefore not only unto the time of our Lord's passion, but also until the last capture of Jerusalem that took place in the time of Vespasian King of the Romans, the people of Israel without error arranged the fourteenth of the moon of the first month, and used then to keep the legal passover, has by these calculations been concisely displayed. Therefore while the sacred prophets, and as I said, all together that lived in a holy and just manner in the law of the Lord, were keeping the typical and shadowy paschal feast with all the people, the Creator and Master of all unseen and seen creation, the only-begotten Son and Word, He that is co-eternal and co-substantial with the Father and the Holy Spirit according to His Godhead, our Lord and God Jesus the Christ, born according to the flesh in the completion of the ages from our holy and glorious mistress, mother of God and

P. 76 D, *Chronicon Paschale Fasti Siculi.*

"Ὅτι μὲν οὖν οὐ μόνον μέχρι τοῦ Κυριακοῦ πάθους ἀλλὰ καὶ ἕως τῆς ἱστάτης ἀλώσεως Ἱεροσολιμίων τῆς γενομένης ἐπὶ Οὐεσπασιαίου βασιλέως Ῥωμαίων ἀπλαγῶς τάττων τὴν ἰδίαν τοῦ πρώτου μηνὸς τῆς σελήνης ὁ Ἰσραηλίτης λαὸς τὸ νομικὸν ἑορτάζει πάσχα διὰ τούτων συντόμως ἀποδέδεικται. Τῶν ἱερῶν τοιούτων προφητῶν καὶ πάντων, ὡς ἔφην, ὁμοῦ τῶν ὁσίων καὶ δικαίων ἐν νόμῳ Κυρίου πολιτευσαμένων σὺν παντὶ τῷ λαῷ τὸ τυπικὸν καὶ σκιῶδες πάσχα ἑορταζόντων, ὁ πάσης ἀορίτου καὶ ὁρατῆς κτίσεως Δημιουργὸς καὶ Δεσπότης, ὁ μονογενὴς Υἱὸς καὶ Λόγος, ὁ τῷ Πατρὶ καὶ τῷ ἁγίῳ Πνεύματι σωμαίμως καὶ ὁμοούσιως κατὰ τὴν Θεότητα, ὁ Κύριος ἡμῶν καὶ Θεὸς Ἰησοῦς ὁ Χριστὸς, ἐπὶ συντελείῃ τῶν αἰῶνων κατὰ σάρκα τελευτῆς ἐκ τῆς ἁγίας εἰδώου δεσποίνης ἡμῶν Θεοτόκου καὶ ἀεπαρθένου καὶ ἀληθείαν Θεοτόκου



ever-virgin, and in truth mother of God, Mary, and seen on the earth and in truth associating with men of the like substance according to the manhood as a man, Himself also with the people in the years before His preaching and in the years during His preaching, accomplished the lawful and shadowy passover eating the typical lamb. The Saviour Himself said in the Gospels, 'I came not to destroy,' &c.

Then follows what is shewn in the Thesis in Part I. to be an erroneous interpretation of John xviii. 28, to the effect that Christ did not eat the real Passover, and that the Jews ate it after His death. It is forgotten that as He was crucified on the 14th, if the Jews ate it afterwards they did not eat it till the 15th, because the 15th began at sunset, and three hours at least must pass before they could sit down if it was slain at the proper time between the two evenings, which ought to have been done: and even if the passover lamb were irregularly slain at three, it would not have been even then irregularly eaten, till about 6, *i.e.* till the 15th day had about begun at sunset.

P. 79. "Hippolytus... wrote... I see then that it is the work of contentiousness. For he says thus, Christ offered the passover then on that day and suffered, &c., &c. And again, &c. And Apollinarius, &c. On the 14th the Lord ate the sheep with the disciples, and on the great day of the unleavened bread He suffered.

P. 81. "Clement. The Lord ate that which was being sacrificed by the Jews keeping the feast of the passover."

Μαρίας, καὶ ἐπὶ τῆς γῆς ὀφθεῖς, καὶ τοῖς ὁμοουσίοις κατὰ τὴν ἀνθρωπότητα ἀνθρώποις ὡς ἄνθρωπος ἀληθῶς συναναστραφεῖς, καὶ Αὐτὸς σὺν τῷ λαῷ ἐν τοῖς ἔτεσι τοῖς πρὸ τοῦ κηρύγματος καὶ τοῖς ἐν τῷ κηρύγματι τὸ νομικὸν καὶ σκιῶδες πάσχα ἐπετέλεσεν, ἐσθίων τὸν τυπικὸν ἄμνον. I came not to destroy, &c. Αὐτὸς ἐν εὐαγγελίοις εἶπεν ὁ Σωτήρ.

P. 79 B.

Ἰππόλυτος... ἔγραψε... Ὅρῳ μὲν οὖν ὅτι φιλονεικίας τὸ ἔργον. Λέγει γὰρ οὕτως, Ἐποίησε τὸ πάσχα ὁ Χριστὸς τότε τῇ ἡμέρᾳ καὶ ἔπαθεν, κ.τ.λ. *i.e.* the passover in the evening, the crucifixion at 9 A.M. Καὶ πάλιν κ.τ.λ. Καὶ Ἀπολλινάριος... τῇ ἰδ' τὸ πρόβατον μετὰ τῶν μαθητῶν ἔφαγεν ὁ Κύριος, τῇ δὲ μεγάλῃ ἡμέρα τῶν ἀζύμων Αὐτὸς ἔπαθεν. The first true: the second impossible. He was buried before the sabbath, that great day.

P. 81.

Κλήμης... Τὸ θύομενον πρὸς Ἰουδαίων ἦσθιεν ἐορτάζων ὁ Κύριος πάσχα.

(F.) SOPHRONIUS, PATRIARCH OF JERUSALEM. 629—638.

Of Damascus. He was a friend of John Moschus, first a Sophist, then monk of St Sabas, then Patriarch of Jerusalem.

P. 3981. "But since it lies before us to speak concerning the rites that are used in the holy sacred service, it is necessary first to say somewhat, both what indeed the church is and what is set forth by the shell, the joint seat, the recess, and such things. The church (assembly) is so called from the orthodox being collected together and called in it: but the enclosure is named from having the wonders of God in it; but the shell (conch) is the cave in Bethlehem, and is like the cave where He was buried: the joint throne is the type of the Master's throne by which He overcame the world, and was taken up with His flesh and sat on it; but it is called joint throne (or seat) and not throne, because there sit together on it the Son with the Father: the rest of the joint thrones exhibit the honour which the just are entitled to receive after the resurrection according to the saying, 'I said, Ye 'are gods:' and the priests sit together as crucified with Christ in their passions and desires, the deacons standing for a type of the angels: the holy table shews the holy sepulchre in which He was buried; and the holy prothesis (side-table) the place of a skull where He was crucified; and on this account He is sacrificed on it: but the ciborium (to keep the bread) is for a type of the ark of Noah; for *cib* is *κιβωτός*, chest, and *orium* is its orderly arrangement: but the statues on the pillars are to imitate

*Sophronius, Migne, LXXXVII. Liturgical Comm. p. 3981.*

Ἐπεὶ δὲ περὶ τῶν ἐν τῇ Θείᾳ ἱερουργίᾳ τελουμένων προκείται λέγειν ἡμῖν, ἀναγκαῖον πρότερον εἰπεῖν τί τε δὴ ἡ ἐκκλησία, καὶ τίνων δῆλωσις καθέστηκεν ἢ κόγχη, τὸ σὺνθρονον, ὁ μνάξ, καὶ τὰ τοιαῦτα. Ἐκκλησία λέγεται ὡς ἐν ταύτῃ συναγειρομένων καὶ καλουμένων τῶν ὀρθοδόξων ὀνομάζεται δὲ περιωχὴ ὡς περ ἔχουσα τὰ τοῦ Θεοῦ τεράστεια· κόγχη δὲ κατὰ τὸ ἐν Βηθλεὲμ σπήλαιον καὶ κατὰ τὸ σπήλαιον εἶθα ἐτάφη· τὸ σὺνθρονόν ἐστι τύπος τοῦ Δεσποτικοῦ θρόνου, ἐν ᾧ νικήσας τὸν κόσμον μετὰ σαρκὸς ἀνελήφθη καὶ ἐν αὐτῷ ἐκάθισε· σὺνθρονον δὲ λέγεται καὶ οὐ θρόνος διὰ τὸ συνακαθίζεσθαι τὸν Υἱὸν μετὰ τοῦ Πατρὸς· τὰ λοιπὰ σὺνθρονα, δηλοῦσι τὴν τιμὴν ἣν μετὰ τὴν ἀνάστασιν ὀφείλουσιν ἀπολαβεῖν οἱ δίκαιοι· κατὰ τὸ, "Ἐγὼ εἶπα, θεοὶ ἐστέ" συνακαθίζονται δὲ οἱ ἱερεῖς ὡς τῷ Χριστῷ συνασταυρωθέντες σὺν τοῖς παθήμασι καὶ ταῖς ἐπιθυμίαις, τῶν διακόνων ἰσταμένων εἰς τύπον τῶν ἀγγέλων· ἀγία πρῶσις δηλοῖ τὸ ἅγιον μνημεῖον ἐν ᾧ ἐτάφη· ἡ δὲ ἀγία πρῶσις ὁ τοῦ Κραίου Τόπος ἐν ᾧ ἐσταυρώθη, καὶ διὰ τοῦτο θύεται ἐν αὐτῷ· ὁ κυβώριός ἐστιν εἰς τύπον τοῦ κιβωτοῦ τοῦ Νῶε· τὸ μὲν γὰρ κίβ κιβωτός, τὸ δὲ ὠριος τοῦτ' ἐστιν ἡ διάταξις αὐτοῦ· τὰ δὲ παρακίονα

'the four living ones' that were seen by the prophet (Ezekiel). The altar is so called from the Heavenly and intelligible altar, and on it the priests sacrifice in the body the types of the intelligible (or mental) sacred services. The recess that is above the dais, is a type of the first heaven." [Probably the closet under the top of the altar.] [This savours of the Pseudo-Dionysius and his Heavenly Hierarchies.]

κατὰ μίμησιν τῶν τεσσάρων ζώων τῶν ὀφθέντων τῷ προφήτῃ. Θυσιαστήριον λέγεται κατὰ τὸ ἐπουράνιον καὶ νοερὸν θυσιαστήριον, ἐν ᾧ ἀντιτυποῦσι τὰς νοερὰς καὶ αὐλούς ἱεραρχίας οἱ ἐνυλοὶ ἱερεῖς, κ.τ.λ. Μῦαξ ὁ ἐπάνω τοῦ βήματος, τύπος τοῦ πρώτου οὐρανοῦ, κ.τ.λ.

(G.) ARCHBISHOP ANDREW OF CRETE. FL. FROM MIDDLE OF SEVENTH CENT. D. 724.

This prelate surpasses I think the Latin Peter of Ravenna called Chrysologus, and treads closer on the heels of Chrysostom. One is grieved to see how his rich imagination devotes itself to celebrating the glories of Christ's mother rather than of Christ: but this had been common for two centuries and more. He was born at Damascus and lived as a monk at Jerusalem. He was thence preferred to the archiepiscopal throne of Crete, and it is supposed by some that he was translated thence to the bishopric of Cappadocian Cæsarea and died there. In his extant sermons there are three, εἰς τὴν κοίμησιν τῆς ὑπεραγίας δεσποίνης ἡμῶν Θεοτόκου, four on her birth and one on the Annunciation, making eight out of twenty-one. But whether this is a record of the prevailing taste of the people or shews that the subject specially called forth the preacher's powers, we may leave an open question. But it is naturally followed by a "threefold argument in favour of paying "veneration to images," p. 1301 D. Reference is made to the traditions (1) of Christ's likeness sent to Abgarus, (2) of a miraculous marking of Mary's likeness at Lydda, and (3) of the drawings of our Lord and his mother by St Luke.

P. 965. "But the expression 'I was not there, but let us go 'unto him,' seems somehow to have more of man's character about

*Opera, Migne, XCVII., p. 965.*

Ἀνθρωπινώτερον δέ πως εἶναι δοκεῖ τὸ "Οὐκ ἦμην ἐκεῖ, ἀλλ' ἄγωμεν πρὸς αὐτόν," i. e. to the dead Lazarus. Κατὰ γὰρ τὸ φαινόμενον, οὗ

it. For as regards appearances He was not present. For a body is a thing that has a threefold dimension in its circumscription and it admits removal from place to place; for this is its nature. Even if, through its having been made one with the Divine, it has attained to great wealth of exorbitance, it has lost nothing of its natural peculiarity. But as regards that which is perceived by Him, what place has He altogether left? or what kind of place is there where He is not? or from what place can He be severed? 'I rejoice therefore on your account that I was not there.' Why sayest Thou that Thou wast not there, Who art present everywhere, and with Thy Godhead fillest all things? Wast thou not there? Yes, He says, I was, but not in the body, but according to the Divine dignity of My glory. 'But let us go to him.' It is the time to fulfil the laws of friendship: it is the time to shew the reality of My own power: it is the time to fetter death by a word, and with My voice to loose the wrappings of the grave (Luke i. swaddling clothes).

P. 1009. "On the palm-fronds. Take up the prophetic strain: dance, sing a hymn, glorify Him that brought thee up from glory unto glory ... Sing a hymn with the children, 'Hosanna,' &c. Make thine heart an upper room strawed, to receive Christ with thee, to eat that supper: not that of the time of Lazarus, but that which is mystical and which strikes out the likeness of the sacrifice of the mind. This is the mystery, that is full of tears. There is a woman pouring ointment: here is Christ sanctifying Himself as an offering for us. There a woman with a

παρῆν. Σῶμα γὰρ τὸ τριχῆ διαστατὸν ἐν περιγραφῇ πέφυκε, καὶ τὴν εἰς τόπον ἐκ τόπου μετάβασιν δέχεται. Τοῦτο γὰρ φύσις αὐτῷ κἂν ὅτι τῇ πρὸς τὸ Θεῖον ἐνώσει τὸ ὑπερφνὲς κατεπλούτησε, τῆς φυσικῆς ἀπώλεσεν οὐδὲν ιδιότητος. Κατὰ δὲ τὸ νοούμενον τίς Αὐτοῦ παντελῶς ἀπολείπεται τόπος; ἢ ποῖος οὐκ ἔχει τόπος Αὐτόν; ἢ τίνα χωρητικός ἐστι τόπῳ; "Χαίρω " τοῖνυν δι' ὑμᾶς ὅτι οὐκ ἦμην ἐκεῖ." Τί λέγεις οὐκ ἦς ἐκεῖ, ὁ πανταχοῦ παρὼν καὶ τὰ πάντα πληρῶν τῇ Θεότητι; Οὐκ ἦς ἐκεῖ; Ναί, φησι, ἦμην, ἀλλ' οὐ κατὰ τὸ σῶμα, κατὰ δὲ τὸ Θεικὸν τῆς δόξης ἀξίωμα. "Ἄλλα " ἄγομεν πρὸς αὐτόν." Καιρὸς ἐστι πληρῶσαι τὰ θεσμὰ τῆς φιλίας: καιρὸς δαΐζει τὴν ἀθανάτιον τοῦ κράτους: καιρὸς πεδῆσαι λόγῳ τὸν θάνατον, φωνῇ δὲ λῦσαι τοῦ τεθνεώτος τὰ σπάργανα.

P. 1009 B.

Εἰς τὰ βῆτα. Ἀγάλαβε στίμα προφητικόν· χόρευσον, ἤμησον, δάξισον τὸν ἀπὸ δόξης εἰς δόξαν ἀγαγόντα σε... Μετὰ τῶν παιδίων ἤμησον Ὠσαϊνα, κ.τ.λ. Ποίησον τὴν καρδίαν σου ἀνώγειον ἐστρωμένον ἵνα ἐποδέξῃ Χριστὸν παρά σοι, τὸ δειπνον ἐκεῖνον φαγεῖν· οὐ τὸ ἐπὶ Λαζάρου, ἀλλὰ τὸ μυστικὸν καὶ τοῦ νοητοῦ θνήματος ἐκτεποῦν τὴν εἰκόνα. Τοῦτο μυστήριον, ἐκεῖνο δάκρυον γέμει. Ἐκεῖ γενῆ μριζονσα, ὡς Χριστὸς ὑπὲρ ἡμῶν Ἐαυτὸν ἀγιάζων. Ἐκεῖ γενῆ μεγάλας ἀμαρτίας μικροῖς ἀποκαθαίρουσα δάκρυσιν,



few tears cleansing away great sins; here Christ washing the feet of the disciples clean to shew His lofty humility. Here Christ bestowing the participation of the bread and the inexhaustible cup; there Judas dissuading the shedding of the ointment and cutting the sores of the selling of the Lamb. But see to it that, while supping with Christ, you be not drawn away with Judas haling thee to the money the ointment was worth. But if thou eat the mystic supper, and with Christ dip thy hand in the dish, be not forward, despising the Master. If you hear 'One of you will betray Me,' leap not up at it, nor be overbold; with the lowly become lowly. With the silent practise silence. But if you be asked, answer meekly to Him that knoweth all things, and despise not others more than is well, lest thou also hear, 'Thou hast said;' and what the Scripture saith, 'Thine own mouth shall convict thee and not I, but thine own lips testified against thee.' &c. But what is 'strawed'? The resting from outside turmoils: or the settling down of a meek spirit. What is the passover? The crossing over from things sensible to things intellectual. Who is he that sent? Christ. Who the sent? Two of the disciples. But who were the two? The old and the new covenant (!); but it is not hard to say the perfection of knowledge and practice, in which and through which Christ performs the passover."

ἐνθάδε Χριστὸς τῶν μαθητῶν ἀπονίπτων τοὺς πόδας πρὸς ἔνδειξιν ὑψηλῆς ταπεινώσεως. Ὡδε Χριστὸς τοῦ ἄρτου καὶ τοῦ ποτηρίου τὴν ἀκνωτὸν χαριζόμενος μέθεξιν, ἐκεῖ Ἰούδας ἀναπάθων τοῦ μύρου τὴν πρόσχυσιν, καὶ τοῦ Ἄμνοῦ τὴν πρᾶσιν ταμιουλκῶν. Ἄλλ' ὄρα μὴ, τῷ Χριστῷ συνδειπνῶν, τῷ Ἰουδα συναπαχθῆς ἐπὶ τὴν τοῦ μύρου σε τιμὴν ἐπισύροντι... Εἰ δὲ τὸ δεῖπνον τὸ μυστικὸν ἐσθίεις μὴ σὺν Χριστῷ χαλάσης ἐν τῷ τρυβλίῳ τὴν χεῖρα, μήδε προπετῆς γένη, τοῦ Διδασκάλου καταφρονῶν. Ἄν ἀκούσης, εἰς ἐξ ὑμῶν παραδώσει Με, μὴ ἐπιτηδῆσης, μὴ συνθρασυθῆς. Μετὰ τῶν ταπεινῶν ταπεινώθητι. Μετὰ τῶν σιγῶντων σιωπῆν ἄσκει. Ἄν δὲ ἐρωτηθῆς πρῶως ἀποκρίνον τῷ πάντα γινώσκοντι, καὶ μηδὲν πλέον ἢ καλῶς ἔχει τῶν ἄλλων ὑπερφρονῆσης, μὴ καὶ αὐτὸς ἀκούσης "Σὺ εἶπας," καὶ ὁ φησιν ἢ Γραφή, "Ἐλεγξέ σε τὸ σὸν στόμα καὶ μὴ Ἐγὼ, τὰ δὲ χεῖλη σου κατεμαρτύρησάν σου," κ.τ.λ. Τί τὸ ἐστρωμένον; Ἡ ἐκ τῶν ἔξωθεν θορύβων αἰάπανυσις ἢ τοῦ πρᾶου κατῦπανυσις πνεύματος. Τί τὸ πάσχα; Ἡ ἐκ τῶν αἰσθητῶν πρὸς τὰ νοητὰ διάβασις. Τίς ὁ ἀποστείλας; Χριστός. Τίνες οἱ ἀποστειλάμενοι; (passive sense!) Δύο τῶν μαθητῶν. Οὗτοι δὲ τίνες οἱ δύο; Ἡ παλαιὰ καὶ καινὴ διαθήκη· οὐ χαλεπὸν δὲ εἰπεῖν, ἢ γνωστικὴ καὶ πρακτικὴ τελειότης, ἐν αἷς καὶ δι' ὧν τελεῖ τὸ πάσχα Χριστὸς, κ.τ.λ.

## (H.) APONIUS ON THE SONG OF SONGS. FL. 680.

P. 296. "I am the flower of the field and the lily of the 'valley.' And we understand Him to be spoken of by the flower of the field and the lily of the valleys by this assumption of an immaculate body. And this sacrament (*i.e.* mystery) He completed, to give liberty to His people, that by it we, His different members, might be healed from our various weaknesses, &c.

P. 297. "Christ is a created mountain. For this is by giving solid food to the firmer (disciples) when He says, John vi. 'My 'flesh.' [P. 298.] Which manna none of the faithful doubts to have been a figure of His body and blood: which to each of those that ate used to change the taste of the food according to their desire, &c. As also according to history He poured forth with visible food into the people's hungry throat the most sweet fruit of His own grace for five thousand people in the desert with five loaves and two fishes. ... Or exalting Him that confers eternal life by tasting His body and blood. 'And His fruit, &c.' Ps. xxxiii. and cxviii.: Of the fruit of this tree (*i.e.* the pomegranate) the crowd of believers has been refreshed at His advent by the juice of the pomegranate, by the things said above, like a man that is languishing in life's last despair. And these fruits are daily exhibited, as poured into the church's throat by those that execute the functions of Christ: that is to say, by those mysteries, which are known to the Christian people."

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*Aponius in Cantica Canticorum. M.B.V.P., Paris, 1646, p. 296.*

"Ego sum flos campi et lilium convallium." Quem "florem campi" intelligimus dictum, et lilium convallium per immaculati corporis assumptionem. Quod sacramentum [i.e. mysterium] ad liberandam plebem suam peregit, quo nos a diversis languoribus, diversa ejus membra, sanaremur, &c.

## P. 297.

Christus est "mons" (Daniel i.) creatus. Firmioribus namque solidum cibum tribuendo, cum ait (John vi. "My flesh is," &c.) &c. &c. [P. 298.] quod (manna) figuram ejus fuisse corporis et sanguinis nemo fidelium dubitat: quod singulis comedentibus secundum desiderium cibi mutabat saporem, &c. Sicut etiam secundum historiam, visibili cibo... in quinque millia populorum in deserto quinque panibus et duobus piscibus gratiæ suæ fructum dulcissimum in esuriens ejus guttur effudit... Sive, corpus ejus et sanguinem delibando, vitam æternam conferentem exaltans ait, And His fruit was sweet, &c. Pss. xxxiii. and cxviii. "De hujus arboris fructu" (i.e. malo granato) per supra dicta, quasi languidus in ultimâ vitæ desperatione, mali granati succo in ejus adventu recreata est credentium turba. Qui fructus quotidie per eos, qui Christi vias agunt, in guttur ecclesiæ fundi monstrantur per ea scilicet mysteria, quæ nota sunt populo Christiano.

## THE EIGHTH CENTURY.

(A.) BEDE, ABBOT OF WEARMOUTH, N.B. B. 673. D. 735.

JARROW in Northumberland shines with the glory of the birth and life, and if possible, still more with the death of this holy man. He left behind him influential opinions on some of the more abstruse points of theology, which Augustine raised and left insufficiently cleared. But though the monastery of Wearmouth was, we may well believe, enlivened with the rising freedom of discussion, yet one discerns traces that Northumbria was not Rome or Antioch, or Alexandria, or even Seville. Though Theodore of Canterbury brought Latin and Greek scholarship into England, and Bede and Benedict Biscop and others sprang from their stock, it is plain that not yet could England compete with the continental theologians on equal terms. Bede shines most for his spirit and his devotion to the translation of the Scripture. Had he given himself to contending with what he calls the church's masters, he could not so have spread what he had attained nor left behind him so many disciples to follow his pious and peaceful steps and to love and cherish his memory. His history is from Julius Cæsar to his own day. Various dates are given for his death—from 733 to 766. The prior of Dunholm says 735.

Bede had a copious erudition, though he never left Wearmouth. He makes Christ celebrate the Passover on the 14th and die on the 15th. Does he not reckon modern days, beginning and ending at midnight, instead of Jewish days, beginning and ending at sunset? Tentus is a curious word.

He follows Isidore in the physiological error of making bread, *i.e.* food, generate the body, and wine generate blood. Attributing a deep doctrinal meaning to Christ's breaking the bread has little to justify it.

His explanation of Christ giving thanks is more natural, and is sweetly given. But the reason which he thinks sufficient to justify and require receiving the communion fasting, "placuisse "magistris ecclesie," "that it was a decree of the church's "masters," was treated of in commenting on Isidore. But Bede puts it in an amiable way of his own. One is pained, however, to see him blindly following Gregory of Nyssa, Chrysostom and Cyril of Alexandria in calling this sacrament "so great "and so terrible." One might have hoped for a different representation of it from such a student of the New Testament, and from so distant a land. But Bede was modest and humble, and England was as yet unconscious of her coming liberties and powers. He calculated Easter from 627, where Dionysius the little left it, to 1595.

P. 214. "He calls the fourteenth day of the first month the first day of the feast of unleavened bread, when having cast away leaven they were accustomed to sacrifice the passover (*i. e.* a lamb) at even. And explaining this the apostle says, 'For also Christ 'our Passover has been sacrificed for us,' Who, although it was on the day following, *i. e.* the fifteenth day of the moon, He was crucified [an error simply arising from losing sight of the fact that the day with the Jews was from sunset to sunset, see the treatise on John xviii. 28], did yet on this night, on which the lamb used to be sacrificed, both deliver to His disciples the mysteries of His own flesh and blood to be celebrated, and in having been arrested and bound by the Jews consecrated the beginning of the immolating, *i. e.* of His own passion ...

P. 218. "Because bread confirms the body, but wine makes blood in the flesh, the one mystically refers to Christ's body,

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*Dr Giles' Edition, X. p. 214, Mark, Com.*

Primum diem azymorum quartumdecimum primi mensis appellat, quando, fermento abjecto, pascha immolare, *i. e.* agnum occidere solebant ad vesperam. Quod exponens apostolus ait, Etenim pascha nostrum immolatur est Christus, qui, licet die sequenti, hoc est quintadecimâ sit lunâ crucifixus, hac tamen nocte, quâ agnus immolabatur, et carnis sanguinisque Sui discipulis tradidit mysteria celebranda, et, a Judæis tentus et ligatus, immolationis, hoc est passionis Suae, sacravit exordium.

*P. 218, "This is My blood," &c.*

Quia panis corpus confirmat, vinum verò sanguinem operatur in carne, hic ad corpus Christi mysticè, illud refertur ad sanguinem. (This



the other to His blood. But because also we must abide in Christ and Christ in us, water is mixed with the wine of the cup of the Lord. For, as John bears witness, waters are nations (peoples), &c. But that which He says, 'This is My blood of the new covenant,' He refers to the difference under the old covenant, that it was dedicated with blood of goats and calves, the legislator saying, during the sprinkling, 'This is the blood of the covenant, which 'God hath commanded you.' For it is necessary that the patterns indeed of the true be purified with these, but the Heavenly things themselves with better than these ... 'I will drink no more,' as if He openly said, I will no longer be pleased with the synagogue's carnal ceremonies, in which also those concerning the paschal lamb held the first place ...

P. 217. "He passed to the new, because He was desirous that the church should constantly meet to preserve the memory of His own redemption, that is to say, that He might put the sacrament of His own body and blood in the place of the flesh and blood of the lamb. But He Himself breaks the bread which He gives to the disciples, to shew that the breaking of His own body would not take place without His own will and providing, &c. ...

P. 331. "That is to say that instead of the flesh and blood of the lamb He might substitute the sacrament of His own body and blood in the figurative use of bread and wine, &c. And as He had done for concluding the old things, so also did He concerning the beginning of the new, He gave thanks to the Father, &c.

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is Isidore's.) Verum quia et nos in Christo et in nobis Christum manere oportet, vino Dominici calicis aqua miscetur. Attestante enim Johanne, aquæ populi sunt, &c. Quod autem dicit, Hic est sanguis Meus novi Testamenti, ad distinctionem respicit veteris Testamenti quod hircorum et vitulorum est sanguine dedicatum, dicente inter aspergendum legislatore, Hic est sanguis testamenti, quod mandavit ad vos Deus. Necesse est enim exemplaria quidem verorum his mundari, ipsa autem cœlestia melioribus quam istis... I will drink no more, &c. ... ac si aperte dicat, Non ultra carnalibus synagogæ cæremoniis delectabor, in quibus etiam ista paschalis agni locum tenuere præcipuum.

P. 217.

Transiit ad novum, quod in Suae redemptionis memoriam ecclesiam frequentare volebat, ut videlicet pro carne agni et sanguine Sui corporis sanguisque sacramentum substitueret, &c. Frangit autem Ipse panem, quem discipulis porrigit, ut ostendat corporis Sui fractionem non absque Suâ sponte ac procuratione venturam, &c.

XI. p. 331. *Luke XXII.*

Ut videlicet pro carne agni et sanguine Suae carnis sanguisque sacramentum in panis ac vini figurâ substituens, &c. Et sicut de veteribus terminandis egerat sic et de novis incipiendis Patri gratias egit,

... But if anyone is disturbed at the Saviour having given His own body and blood to the disciples after they had supped, by our being taught by the custom of the universal church to receive the same sacraments fasting, let him briefly understand that the apostles at that time communicated after having supped, because it was necessary that that (old) typical passover should be finished, and that thus the transition should be made to the sacraments of the true passover. It has now been decreed by the masters of the church that for the honour of so great and so terrible a sacrament we should be fortified by partaking of the Lord's passion first—that we should be first consecrated within and without by the spiritual feastings, and afterwards have our bodies refreshed with earthly feasts and common meats."

Rohrbacher, in his *Universal History of the Catholic church* (Gaume and Co., Paris), gives a panegyric to Bede, v. 598, of which I translate the first part.

"Whilst learning (*les études*) perished in the East, they flourished at the extremity of the West. The sciences, letters and arts that had been carried into England by two holy monks, Theodore of Tarsus, and Adrian of Africa, who had been sent by the Pope St Valentine, continued to prosper there through the monasteries and the monks. The eighth age admired a doctor and father of the church among the Anglo-Saxons. His name is Bede; which in their tongue means a praying man. He was born in 673, in the country of Northumberland, on the confines of Scotland, in the territory of the double monastery of Wearmouth and Jarrow, which bore the name of the Apostles St Peter and St Paul. At the age of seven years his parents put him into the monastery of Wearmouth under the teaching of St Benedict Biscop, then under that of St Ceolfrid in the monastery of Jarrow, where he passed the rest of his life ... (Benedict Biscop) learned Greek of the monk St Theodore archbishop of Canterbury, and of the holy abbot St Adrian, who (plural) rendered that language so familiar to many English that it has been said that it was their mother tongue (*langue maternelle*). Bede gave as an example of

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&c. [332.] Quod si quem movet, cum cœnatis Salvator apostolis Summ corpus et sanguinem tradiderit, quare universalis ecclesiæ consuetudine jejunii doceamur eadem sacramenta percipere, breviter audiat ideo tunc cœnatos communicasse apostolos, quod necesse erat pascha illud typicum antea consummari et sic ad veri paschæ sacramenta transiri. Nunc in honorem tanti tanque terribilis sacramenti placuisse magistris ecclesiæ primâ nos Dominicæ passionis participatione muniri, primo spiritualibus epulis interius exteriusque sacrari, ac deinde terrenis dapibus corpus et vilibus escis refici.

it Tobias bishop of Rochester. If he had been less modest he might have given his own name. As knowledge and piety supplied in him the want of age, the holy abbot Ceolfrid wished him to prepare for holy orders though he was yet but nineteen. He was ordained deacon in 691 by St John of Beverley, bishop of Hexham, and in 702 priest.

“He is called in an old book the priest of the mass, because he was entrusted with saying the mass in the convent every day, &c., &c. Bede laboured (in field work, &c.) with his brethren; but his principal occupation was to study, to write, to pray, and to meditate. Often he transcribed (copiait) books. As soon as he was ordained priest he began to write for the honour of religion: at the same time he instructed the monks of Jarrow and Wearmouth in the sciences. He gave them public lessons, to which he admitted the monks of other monasteries without payment. The monks of his school reached the number of six hundred. There are counted among his disciples Eusebius or Hubert, who was at a later date Abbot of Wearmouth; Cutlbert his successor and Egbert, who after being a monk of the monastery of the church of York, became its archbishop. We see by a letter of Bede that he made the journey to York to pay a visit to Egbert, and that he taught some months in that city, where he established a school which became very flourishing, and they say that he by his own teaching made a scholar of (qu’il avoit formé) the celebrated Alcuin the friend and preceptor of Charlemagne. Bede tells us that he now gave himself up entirely to meditating on the holy Scripture, &c., &c.”

(B.) GERMANUS, PATRIARCH OF CONSTANTINOPLE. B. 648.

D. 733.

We are now brought into the midst of the contention about images. This prelate was an earnest and, as far as can be, a well-instructed defender of them. It was unhappy for his chance of success that Leo the Isaurian, the emperor in the East, deemed himself called like Hezekiah to break them to pieces. For it ended in Germanus being forced to resign his position after he had held it less than fifteen years. The iconomachy, however, continued till by the stronger energy of John of Damascus, and probably through the growing inclinations of the church at large, the worship of images became an acknowledged practice of the church at the second Nicene Council, 1215. It was enough to raise from the grave the spirits of the fathers who attended at the first Nicene Council. This Germanus also tried to bring about a



reconciliation between East and West. He has left several writings in honour of the virgin mother of God. We are however indebted to him for an account of "the first six synods," *i.e.* the general councils which Jewel selected to defend. His views on the Lord's supper are less outrageously wrong than those of many. He was also a strong monothelite. His successor Anastasius was wholly on the emperor's side against images.

P. 387. "Shewing us to be both heirs of His kingdom, and (God's) own sons, and joint heirs with Him, if we also strive to keep our holy baptism safe and the seal safe. For the shell on which the seal is, is to correspond with the cave in Bethlehem, where the Christ was born, and with the cave where He was buried, as says the evangelist Mark, It was a cave hewn out of a rock, and there they laid Jesus. But it means the church, where the mystic living sacrifice takes place, and the inner parts of the cave, where the tomb (was found) instead of Him, mean the part within the inner temple (chancel or priests' part). But the shell of the altar is the removing place of the cross, and the towers are the symbols. But for this reason are both reckoned to face the ministering priests. The holy table is for the place of the burial, where the Christ was laid, in which lies before (our eyes) the true and Heavenly bread, the mystic and unbloody sacrifice. Christ offering alive His own flesh and blood for the meat and drink of eternal life, has set it before the faithful; but there is also in it the throne of God on which the God of Heaven that rideth on the chariot of the cherubim, rested in a bodily form: the table at which also

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*Migne, p. 387. Church History and mystic contemplation.*

After 2 Cor. vi. 16, from Lev. xxvi. 12, δεικνύων ἡμᾶς καὶ κληρονόμους τῆς Αὐτοῦ βασιλείας, καὶ υἱοὺς γνησίους καὶ συγκληρονόμους Αὐτοῦ, εἰνπερ καὶ ἀγωνιζώμεθα φυλάξαι τὸ ἅγιον βάπτισμα σώων, καὶ τὴν σφραγίδα σώων. Ἡ κόγχη ἐστὶ, κατὰ τὸ ἐν Βηθλεὲμ σπήλαιον ὅπου ἐγεννήθη ὁ Χριστὸς, καὶ κατὰ τὸ σπήλαιον ὅπου ἐτάφη, καθὼς φησιν ὁ εὐαγγελιστὴς Μάρκος, ὅτι, Ἦν σπήλαιον λελατομημένον ἐκ πέτρας, κακεῖ ἔθηκαν τὸν Ἰησοῦν. Ἡ δὲ ἐκκλησία ἐστὶν, ἐνθα ἡ μυστικὴ ζωοθυσία γίνεται, καὶ τὰ ἔδον τοῦ σπηλαίου, εἶθα ὁ τάφος κείται ἀντ' Αὐτοῦ, ἔδον τοῦ ἱερατείου. Ἡ δὲ κόγχη τοῦ θυσιαστηρίου, ἢ μετὰθεσίς ἐστὶ τοῦ σταυροῦ, οἱ πύργοι δὲ τὰ σημεῖα. Διὰ τοῦτο δὲ ἀμφότερα λογοθετοῦνται εἰς πρόσωπον τῶν ἱεροουργούντων. Ἡ ἀγία τράπεζα ἐστὶν ἀντὶ τοῦ τόπου τῆς ταφῆς, ἐν ἣ ἔτέθη ὁ Χριστὸς, ἐν ἣ προκείται ὁ ἀληθινὸς καὶ οὐράνιος ἄρτος, ἢ μυστικὴ καὶ ἀναίμακτος θυσία. Ζωοθνούμενος μὲν τὴν σάρκα Αὐτοῦ καὶ τὸ αἷμα εἰς βρωσὴν καὶ πόσιν ζωῆς αἰωνίου προέθηκε τοῖς πιστοῖς, ἐστὶ δὲ καὶ θρόνος Θεοῦ ἢ αὐτῆ ἐν ᾧ ὁ ἐπουράνιος Θεὸς, ὁ ἐπὶ τῶν Χερουβὶμ ἐποχοίμενος, σωματωθεῖς ἐπανεπιούσατο καθ' ἣν τράπεζην καὶ ἐν τῷ μυστικῷ Αὐτοῦ



in His mystic supper, sitting in the midst of His apostles, and having taken bread and wine, He said to His disciples and apostles, Take ye (and) eat, and drink of it, for this is My body and My blood. But He was represented before in the table of the law, where was the manna which is Christ that came down from Heaven. The holy table is instead of the table of Christ with the initiated; and the pearls in it are the Divine judgments of Christ's system of teaching to His disciples. But it is after the manner also of the ark of the covenant of the Lord, in which are said to be the most holy things and His sanctifying: on which God ordained two cherubim to be wrought on both sides. For kib means ark, but orion (cib-orium) means the enlightening of the Lord, the light of God. The altar means the place of propitiation, on which offering was being made for sin, according to Christ's holy memorial, on which altar Christ also brought Himself near (as) a sacrifice to our God and Father, by the offering of His body, being sacrificed as a lamb, and as high priest and son of man offering and being offered for mystic and unbloody sacrifice and a reasonable service, sacrificing Himself for the faithful; by which we have become partakers of the eternal and undying life. Of whom Moses before gave a type in Egypt as a lamb at even, and by its blood turned aside the destroying angel that he should not put the people (of Israel) to death. For its being towards even signifies that the true Lamb that takes away the sin of the world by His cross (even) Christ was slaughtered towards evening. For also our Passover was sacrificed on our behalf (even) Christ. The manger

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δείπνω, μέσον τῶν ἀποστόλων Αὐτοῦ καθίσας, καὶ λαβὼν ἄρτον καὶ οἶνον, εἶπε τοῖς Αὐτοῦ μαθηταῖς καὶ ἀποστόλοις, Λάβετε φάγετε, καὶ πίετε ἐξ αὐτοῦ. Τοῦτο γάρ ἐστι τὸ σῶμά Μου καὶ τὸ αἷμά Μου. Προετυπώθη δὲ ἐν τῇ νομικῇ τραπέζῃ, ἔνθα ἦν τὸ μάννα, ὃ ἐστι Χριστὸς ὁ ἐκ τοῦ οὐρανοῦ καταβάς. Ἡ ἀγία τράπεζά ἐστιν ἀντὶ τῆς τραπέζης τοῦ Χριστοῦ σὺν τοῖς μύσταις· καὶ οἱ ἐν αὐτῇ μαργαρίται τὰ Θεῖα δόγματα τῆς διδασκαλίας τοῦ Χριστοῦ πρὸς τοὺς μαθητάς... Ἔστι δὲ καὶ κατὰ τὴν κιβωτὸν τῆς διαθήκης Κυρίου, ἐν ἣ λέγεται Ἁγία ἀγίων καὶ ἀγίασμα Αὐτοῦ· ἐν ἣ προσέταξεν ὁ Θεὸς γενέσθαι δύο Χερουβὶμ ἐκατέρωθεν τορνευτά. Τὸ γὰρ κίβ ἐστι κιβωτός· τὸ δὲ ὄριον φωτισμὸς Κυρίου, ἢ φῶς Θεοῦ. Οὐσιαστήριον ἐστὶν ἰλαστήριον ἐν ᾧ προσεφέρετο περὶ τῆς ἁμαρτίας, κατὰ τὸ ἅγιον μῆμα τοῦ Χριστοῦ, ἐν ᾧ θυσιαστηρίω καὶ θυσίαν Ἐαυτὸν ὁ Χριστὸς προσήγαγε τῷ Θεῷ καὶ Πατρὶ, διὰ τῆς προσφορᾶς τοῦ σώματος Αὐτοῦ, ὡς ἁμνός, θύμενος, καὶ ὡς ἀρχιερεὺς καὶ υἱὸς ἀνθρώπου, προσφέρων καὶ προσφερόμενος εἰς μυστικὴν καὶ ἀνάμακτον θυσίαν καὶ λογικὴν λατρείαν, τοῖς πίστοις ἱεροθυτούμενος, δι' ἧς μέτοχοι γεγόναμεν τῆς αἰωνίου ζωῆς καὶ ἀθανάτου. Ὅνπερ ἁμνὸν προετύπωσεν ἐν Αἰγύπτῳ Μωσῆς πρὸς ἐσπέραν, καὶ τῷ αἵματι αὐτοῦ τὸν ὀλοθρευτὴν ἄγγελον ἀπέστρεψε, τοῦ μὴ θανατώσαι τὸν λαόν. Τὸ γὰρ πρὸς ἐσπέραν σημαίνει ὅτι καὶ πρὸς ἐσπέραν ἐσφαγιάσθη ὁ ἀληθινὸς Ἄμνός, ὁ τοῦ κόσμου αἴρων τὴν ἁμαρτίαν τῷ σταυρῷ Αὐτοῦ, Χριστός. Καὶ γὰρ, τὸ πάσχα ἡμῶν, ὑπὲρ ἡμῶν ἐτύθη Χριστός. Οὐσιαστήριόν ἐστι

is and is called an altar and (so is) the tomb of the Lord. It is and is said to be an altar after the pattern of the heavenly and ideal altar, on which they typically (*i.e.* really antitypically) offer the ideal and sacred hierarchal services of the immaterial Powers above: the material priests upon the earth standing by and serving the Lord continually, so that such must be like blazing fire. But it suggests also His second Presence, in which He will come in glory and judgment, &c., &c.

P. 397. "The bread and the cup properly and truly in imitation of the mystery of that supper, in which the Christ took bread, &c., shewing that He made us partakers of His death and resurrection and glory.

P. 392. "There are rails shewing the place of prayer ... but the inner portion to be the holy of holies.

P. 396. "But the covering which the bishop has put on his shoulders shews the skin of the sheep, which the Lord found straying, and took up on His shoulders, and numbered with those that did not stray.

P. 397. "But the offering, that is called bread and blessing and firstfruits, out of which the Lord's body is cut apart, is received as a sign of the ever-virgin mother of God, who had to bear perfect God and perfect man.

καὶ λέγεται ἡ φάτιν καὶ ὁ τάφος τοῦ Κυρίου. Θυσιαστήριον ἐστὶ καὶ λέγεται κατὰ τὸ ἐπουράνιον καὶ νοερὸν θυσιαστήριον ἐν ᾧ περ ἀντιτυποῦσι τὰς νοερὰς καὶ λειτουργικὰς ἱεραρχίας τῶν ἀέλων καὶ ἄνω Δυναμῶν· καὶ οἱ ἐπιγεῖοι καὶ ἔνυλοι ἱερεῖς παρεστῶτες καὶ λατρεῖοντες τῷ Κυρίῳ διαπαντός· ὅστε τοιοῦτους δεῖ εἶναι ὅστε πῦρ φλέγον... Ὑποδεικνύει δὲ καὶ τὴν δευτέραν Αὐτοῦ παρουσίαν, καθ' ἣν ἔλθων ἐν δόξᾳ κρινεῖ, κ.τ.λ.

P. 397.

Ὁ ἄρτος καὶ τὸ ποτήριον κυρίως καὶ ἀληθῶς, κατὰ μίμησιν τοῦ μυστηρίου ἐκείνου δείπνου, ἐν ᾧ ὁ Χριστὸς ἔλαβεν ἄρτον, κ.τ.λ., δεικνὺς ὅτι κοινωτοὺς ἡμῶς ἐποίησε τοῦ θανάτου καὶ τῆς ἀναστήσεως καὶ τῆς δόξης Αὐτοῦ.

P. 392.

Κάγκελλά εἰσι τῆς προσευχῆς τόπον δηλοῦντα...τὴν δὲ ἔσωθεν τὰ ἅγια τῶν ἁγίων ὑπάρχουσαν.

P. 396.

Τὸ δὲ ὁμοφόριον ὃ περιβέβληται ὁ ἐπίσκοπος δηλοῖ τὴν τοῦ προβαίου δορᾶν, ὅπερ πλανώμενον εἰρών ὁ Κύριος ἐπὶ τῶν ὄμων Αὐτοῦ ἀνέλαβε, καὶ σὺν τοῖς μὴ πλανωμένοις ἠρίθμησεν.

P. 397.

Ἡ δὲ προσφορά, ἣ καὶ ἄρτος καὶ εὐλογία καὶ ἀπαρχὴ λεγομένη, ἐξ ἧς τὸ Κυριακὸν σῶμα διατέμεται, εἰς τύπον τῆς ἀειπαρθένου καὶ Θεοτόκου λαμβάνεται...ἦτις...τέλειον Θεὸν καὶ τέλειον ἄνθρωπον ἀπεκόησεν.

P. 400. "The censer (thymiaterium) is interpreted most fragrant gladness.

P. 397. "But as again the God above all substances took to Himself flesh from her in one hypostatic nature, and was perfect God and perfect man, was like to us, sin excepted, so the Lord's body also is as it were cut apart by the deacon from a kind of womb and flesh of the virgin's body (I mean from the whole bulk of bread the blessed [portion] and the [rest of the] offering), as the (one) great church received tradition, with an iron, which they also call the spear, even if also it is not yet its peculiar season (*i.e.* Good Friday), and so in its own hypostasis it is taken away from the midst of the (whole) oblation. The deacon however who operates in this, having got ready that which is about to be made into the Master's blood, at the fitting point of the passion, through the customary coming of the life-giving Spirit to it, lets go or emits these in the exposition of it when the priest is saying the prayer over it. The deacon himself who cuts apart the sacred body from the blessed offering imitates the angel who uttered to the virgin the word 'Hail.'

P. 400. "The Wisdom and the Son of God mingled His own blood instead of that wine, and set it on the holy table ... Know ye then that all ye priests who attend at the holy altar, and sacredly perform the unbloody sacrifice, that we declare the living

P. 400.

Ὁ θυμιατῆρ ἐρμηνεύεται εὐωδιστάτῃ εὐφροσύνῃ.

P. 397.

Ὡσπερ δὲ πάλιν ὁ ὑπερούσιος Θεὸς, σάρκα ἐκ ταύτης (the virgin) προσλαβόμενος ἐν μίᾳ ὑποστάσει, τέλειος ἦν Θεὸς καὶ ἄνθρωπος, ὁμοίος ἦν ἡμῖν χωρὶς ἁμαρτίας, οὕτω καὶ τὸ Κυριακὸν σῶμα ὡς ἐκ τινος κοιλίας καὶ σαρκὸς τοῦ παρθενικοῦ σώματος (τοῦ ὅλου ἄρτου φημι, τῆς εὐλογίας καὶ τῆς προσφορᾶς) παρὰ τοῦ διακόνου, ὡς ἡ μεγάλη ἐκκλησία παρέλαβε, διατέμνει (διατέμνεται) σιδήρῳ τινι ὄνπερ καὶ λογχὴν λέγουσιν, εἰ καὶ μήπω ταύτης ἔστιν ὁ καιρὸς, καὶ οὕτως ἰδνποστάτως ἐκ μέσου ταύτης ἀφαιρεῖται. Ὁ μέντοι διάκονος ὁ ταῦτα ἐνεργῶν, ἐτοιμάσας σὺν αὐτῷ καὶ τὸ μέλλον ἐπιτελεῖσθαι Δεσποτικὸν αἶμα, ἐν τῷ προσήκοντι τοῦ πάθους καιρῷ, διὰ τῆς ζωοποιῶν Πνεύματος ἐπιφουρήσεως, ἀφίησι ταῦτα ἐν τῇ προθέσει, τὴν εὐχὴν ἐπιλέγοντος τοῦ ἱερέως. Αὐτὸς ὁ τὸ Θεῖον σῶμα τέμνων διάκονος ἀπὸ τῆς εὐλογίας, τὸν ἄγγελον μιμεῖται τὸν τῇ παρθένῳ τὸ Χαῖρε προσφθεγγόμενον.

P. 400.

Ἡ σοφία καὶ ὁ Υἱὸς τοῦ Θεοῦ ἐκέρασε τὸ Ἐαυτοῦ αἶμα ἀντὶ τοῦ οἴνου ἐκείνου, καὶ προσέθηκεν ἐν τῇ ἀγίᾳ τραπέζῃ... Γινώτε οὖν πάντες οἱ ἱερεῖς οἱ τῷ ἀγίῳ θυσιαστηρίῳ προσεδρεύοντες καὶ τὴν ἀναίμακτον θυσίαν ἱερουργοῦντες.

sufferings of Christ. Occasion is therefore given by the high-priest to the priest who is about to begin the conduct of the Divine mystery."

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γινόντες ὅτι τὰ ζωηρὰ πάθη Χριστοῦ καταγγέλλομεν. Δίδοται τοίνυν καιρὸς παρὰ τοῦ ἀρχιερέως τῷ ἱερεὶ τῷ μέλλοντι ἀρχεσθαι τῆς Θείας μυσταγωγίας.

(C.) JOHN OF DAMASCUS. B. ABOUT 676. D. 756.

This monk, grounded in the philosophy of Aristotle and excelling in writing Greek, lived, in the convent of St Sabas, outside the limits of the Greek emperor's power. He was the friend and premier of the Caliph of Damascus. He therefore feared not to contend against the emperor in favour of the worship of images: and he drew on himself the condemnation of the general council: but his enemies could do no more: and as a man condemned but not crushed, he left his error to bide its time. But he is also generally credited with being the first teacher of the dogma, though it had not yet the name, of transubstantiation. If the letter with the name of Peter Mansour and the homily that follows be Damascene's, it is clear that he pushed the question a little further and higher than had been done before. But a comparison of it with the writings of the two Cyrils and Gregory of Nyssa will shew that Damascene did no more: and that the essence of the doctrine is far from being the invention of Damascene. Many before him had promoted its development. It is an arch, of which many placed several of the stones. Unlike material structures it stood in its imperfect state. Completed at last, it stands the only logical antagonist theory to Scripture.

Bellarmino and Arnould and his adversary Claude of Turin unite to praise him as superior to all that preceded him; and the Greeks regard him as their Aquinas.

To speak first of the letter, it is most curious to see how everything has been anticipated, if you know where to find it. What it is now the fashion to call "receptionism," viz. that Christ's body is truly and really "received *in the souls* of the faithful," is here anticipated with the exception of the last three words, which only limit the number of persons who receive it, and do not at all alter the miracle itself. With Anastasius and many others the question had arisen whether, as the bread became Christ's body, this body, as it



is the same body that first came from the virgin mother, was liable to the same injuries still to which it was liable when Christ was on earth. It had been deemed by many impossible to deny it. And this difficulty came often and often in a most displeasing and profane form under discussion both before and after Anastasius: but the logical and imaginative, not to say superstitious, monk cuts the knot at once. It was corruptible and liable to all accidents before it was eaten (how could this be otherwise when it was cut and broken before it was eaten?) but once eaten it is safe: it goes to the soul, and becomes meat for the soul alone. A clever settlement, though it failed of satisfying subsequent races of theologians.

In the long extract from the chapter or homily there is one inconsistent expression. If this is not an interpolation, it must mean like other expressions at the end, "not absolutely to be annihilated." But the great thing in the extract is a striking instance of what I call John Damascene's power of imagination. No difficulty of theory alarms him. He says all the scattered elements of the mystic sacred body are being from time to time continually gathered back into Christ's body. And he brings forward the fact that though blood dropped from Christ on the cross, yet He rose perfect—as if all that dropped blood was restored. The last extract is "perilously near" giving the attributes of Deity to Christ's flesh: but as far as giving life is concerned, which is one peculiar attribute of God, this is no more than the greater Cyril did, so to speak, in every line that he wrote on this subject.

At the end of Damascene's treatise on heresies is a passage which he would hardly have written had he seen the Athanasian Creed: which is an argument that that Creed is later than he. I have therefore transcribed it.

P. 401. "If also we are separated in our bodies, yet in our souls we are fastened together by the Spirit, &c. We cannot speak of two bodies of Christ, but on the contrary His body is one. And as the body of our Lord that was born of the holy virgin was

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*Vol. II. p. 401, Letter of John Damascenus headed "By the most holy Peter the Mansour to Zacharias Bishop of the Douri."*

Εἰ καὶ διωστώμεθα τοῖς σώμασιν, ἀλλὰ ψυχικῶς τῷ Πνεύματι ξυναπτόμεθα, κ.τ.λ. Δύο σώματα Χριστοῦ λέγειν οὐ δυνάμεθα, ἀλλ' ἓν ἔστι τὸ σῶμα Αὐτοῦ, κ.τ.λ. Καὶ ὡσπερ τὸ σῶμα τοῦ Κυρίου τὸ τεχθὲν ἐκ τῆς

corruptible until His resurrection, being cut with the nails and the spear, so the body, of which we are partakers, receives all the (new) economy. The bread lies on the holy table, as in the womb of the virgin. The Holy Spirit goes to it, as the angel said to the virgin when she asked, 'How shall this be to me, since I know not 'a man (husband) ?' 'The Holy Spirit shall come unto thee.' So also on the table the Holy Spirit goeth to it, and it becomes Christ's body. Then by the hands of the high-priest it is lifted up, as on the cross, and is buried in us and the arrangement is completed: for it makes us also incorruptible. For also, until it was eaten by us, we call it corruptible. For how, if it be incorruptible, is it broken and eaten? But after our partaking of it, it is incorruptible in its composition, and goeth into the essence of our souls incorrupted, incorruptible, to produce our immortality (incorruptibility). Thus we consider it, and thus we believe. But pray for us most holy (bishop).

"The body (lit. that thing of the body) of our Lord and God of which we partake, brethren, is the body itself, which He received of our substance, which He took to Himself from the unstained and God-bearing (virgin): for we will not give two bodies to Christ: for His body is one and He offered one sacrifice on our behalf to our God and Father. For although we are also oftentimes offering the unbloody sacrifice, because in every place and time every faithful man partakes both of the Divine body and blood, yet it is the same sacrifice: for we are offering the same sacri-

ἀγίας Θεοτόκου φθαρτὸν ἦν ἕως τῆς ἀναστάσεως, τεμνόμενον τοῖς ἡλοῖς καὶ τῇ λόγχῃ, οὕτω τὸ σῶμα, οὗ μεταλαμβάνομεν, πᾶσαν δέχεται τὴν οἰκονομίαν. Κεῖται ὁ ἄρτος ἐν τῇ ἀγίᾳ τραπέζῃ, ὡς ἐν γαστρὶ τῆς παρθένου. Πνεῦμα ἅγιον ἐπιφοιτᾷ, ὡς εἶπεν ὁ ἄγγελος τῇ παρθένῳ ἐρωτησίου, "Πῶς ἔσται "μοι τοῦτο, ἐπεὶ ἄνδρα οὐ γινώσκω;" "Πνεῦμα ἅγιον ἐπελεύσεται ἐπὶ σε." Οὕτω καὶ ἐν τῇ τραπέζῃ Πνεῦμα ἅγιον ἐπιφοιτᾷ, καὶ γίνεται σῶμα Χριστοῦ. Ἐἴτα διὰ τῶν χειρῶν τοῦ ἀρχιερέως ὑψοῦνται, ὡς ἐπὶ σταυροῦ, καὶ ἐν ἡμῖν θάπτεται καὶ τελειοῦται ἡ οἰκονομία: συναφθαρτίζει γὰρ ἡμᾶς. Καὶ γὰρ μέχρι τοῦ βρωθῆναι ὑφ' ἡμῶν, φθαρτὸν αὐτὸ λέγομεν. Πῶς γὰρ ἄφθαρτον κλάται καὶ ἐσθίεται; Μετὰ δὲ τὴν μετάληψιν ἄφθαρτὸν ἐστὶ τὴν σύστασιν, καὶ εἰς τὴν οὐσίαν τῆς ψυχῆς ἡμῶν χωροῦν, ἄφθαρτον, ἀδιάφθορον, εἰς ἡμῶν ἀφθαρσίαν. Οὕτω φρονοῦμεν καὶ οὕτω πιστεύομεν. Ἄλλ' εὐχου ὑπὲρ ἡμῶν ἀγιώτατε.

The next piece is headed, A chapter of the same: concerning the undefiled (Latin, immaculate) body which we receive.

Τὸ τοῦ Κυρίου καὶ Θεοῦ ἡμῶν σώματος, οὗ μεταλαμβάνομεν, ἀδελφοί, αὐτὸ ἐστὶ τὸ σῶμα, ὃ ἐκ τῆς ἡμετέρας οὐσίας ἀέλαβεν, ὃ ἐκ τῆς ἀχράντου καὶ Θεοτόκου προσείληφεν: οὐ γὰρ δύο δώσομεν σώματα τῷ Χριστῷ: ἐν γὰρ ἐστὶν αὐτοῦ τὸ σῶμα, καὶ μίαν θεσίαν ὑπὲρ ἡμῶν ἀνήνεγκε τῷ Θεῷ καὶ Πατρὶ. Εἰ γὰρ καὶ πολλάκις τὴν ἀναίμακτον θεσίαν ἐπτελοῦμεν, διὰ τὸ ἐν παντὶ τόπῳ καὶ χρόνῳ πάντα πιστὸν μεταλαμβάνειν τοῦ Θεοῦ σώματος τε καὶ αἵματος, ἀλλ' ἡ αὐτὴ θεσία ἐστὶ τὸ γὰρ αὐτὸ σῶμα προσφέρομεν

fice, the same Lamb of God, that taketh away the sins of the world. Since if that (body) were one and this were another, many sacrifices and not one were (would be) offered for us, Heb. vii. ... And now since Christ is our Head we also have become of one body with Him and His body is in a state of perpetual increase. But we have become of one body with Him by partaking of His body and of His blood, Matt. xxvi. And instead of the natural arrangement the bread and the wine with water has by His word become His body and blood. As His body was before the resurrection corruptible, broken, eaten and drunk, it is however (now) incorruptible: since for what reason has He made this to be after the resurrection, but not before the resurrection? Because on account of the incorruptibility of the resurrection He is not broken nor eaten nor drunk, nor has the immortal body, blood, nor yet would it be justly named flesh, as the Gregory says, that is called by the name of The Divine (of Nazianzum). And (yet) this body and blood therefore of our God of which we partake is corruptible, broken and poured out, eaten and drunk. And as the increase of our body fulfils all the natural economy of the composition of the body from the beginning, so also the fulfilment of the holy mysteries fulfils all the spiritual and supernatural economy of the incarnation of God the Word ... It was necessary then also in the increase of the Lord's body to behold all the Divine economy of His incarnation and crucifixion and burial and incorruption. For the body of the Lord was not incorruptible from the beginning but corruptible and capable of suffering until the resurrection: but after His

τὸν αὐτὸν Ἄρνον τοῦ Θεοῦ, τὸν αἶροντα τὴν ἁμαρτίαν τοῦ κόσμου. Ἐπεὶ εἰ ἄλλο ἦν ἐκεῖνο, καὶ ἄλλο τοῦτο, πολλαὶ θυσίαι καὶ οὐ μία προσηρέχθησαν ὑπὲρ ἡμῶν, Heb. vii. 26, 27, κ.τ.λ. [408.] καὶ νῦν ἐπειδὴ κεφαλὴ ἡμῶν ἐστὶν ὁ Χριστὸς, καὶ γεγόναμεν Αὐτοῦ σύσσωμοι, καὶ σῶμα Αὐτοῦ ἐστὶν αἰεὶ αὐξανόμενον. Γεγόναμεν δὲ Αὐτοῦ σύσσωμοι τῇ μετοχῇ τοῦ σώματος Αὐτοῦ καὶ τοῦ αἵματος Αὐτοῦ, Matth. xxvi., &c. Καὶ ἀντὶ τῆς φυσικῆς οἰκονομίας ὁ ἄρτος καὶ ὁ οἶνος σὺν ὕδατι διὰ τοῦ λόγου Αὐτοῦ γέγονε σῶμα καὶ αἷμα Αὐτοῦ. Ὡσπερ ἦν τὸ σῶμα Αὐτοῦ πρὸ τῆς ἀναστάσεως φθαρτὸν, κλώμενον, ἐσθιόμενον καὶ πινόμενον, ἀδιάφθορον μέντοι· ἐπεὶ τίνας ἔνεκεν μετὰ τὴν ἀνάστασιν τοῦτο πεποίηκεν, ἀλλ' οὐ πρὸ τῆς ἀναστάσεως; Ὅτι διὰ τὸ τῆς ἀναστάσεως ἀφθαρτον οὐ κλάται, οὔτε ἐσθίεται οὔτε πίνεται, οὔτε αἷμα τὸ ἀφθαρτον κέκταται σῶμα, ἀλλ' οὔτε σὰρξ ἂν δικαίως ὀνομάζοιτο, καθὼς φησιν ὁ τῆς θεολογίας ἐπώνυμος Γρηγόριος. Καὶ τοῦτο τοῖνυν ὁ μεταλαμβάνομεν σῶμα καὶ αἷμα τοῦ Θεοῦ ἡμῶν φθαρτὸν ἐστὶ, κλώμενον καὶ ἐκχέομενον, ἐσθιόμενον καὶ πινόμενον. Καὶ ὡσπερ ἡ ἔπαυξις τοῦ ἡμετέρου σώματος πᾶσαν πληροῖ φυσικὴν οἰκονομίαν τῆς ἐξ ἀρχῆς συστάσεως τοῦ σώματος ἡμῶν, οὕτω καὶ ἡ τελετὴ τῶν ἁγίων μυστηρίων πληροῖ τὴν πνευματικὴν καὶ ὑπερφυῆ οἰκονομίαν τῆς τοῦ Θεοῦ Λόγου σαρκώσεως. [409.] Ἐδει οὖν καὶ ἐν τῇ ἔπαυξήσει τοῦ Κυριακοῦ σώματος θεωρῆσαι τὴν πᾶσαν Θεῖαν οἰκονομίαν τῆς Αὐτοῦ σαρκώσεως, καὶ σταυρώσεως καὶ ταφῆς καὶ ἀφθαρσίας. Οὐ γὰρ ἐξ ἀρχῆς τὸ τοῦ Κυρίου σῶμα ἀφθαρτον γέγονεν ἀλλὰ φθαρτὸν καὶ παθητὸν ἕως τῆς ἀναστάσεως· μετὰ δὲ τὴν ταφὴν



burial (in us) it has become incorruptible, having by the Divine power risen from the dead, and having resolved to us the question, How then did it become (so)? The priest says as the angel said, That the Holy Ghost may come upon and sanctify and make this bread the body of Christ, and this cup Christ's precious blood, and not on account of a natural economy, &c. Then it is lifted up in the hands of the priest as upon the cross, &c. But until our partaking of it it endures all the accidents of corruption, and is broken by us with honour and in faith, and by the hands of the lawless is often both dishonoured and cast about even by mice and worms, but it does not utterly perish nor passes into non-existence. For it is being invisibly collected into one body.

“For also the Lord was circumcised and shed blood on the cross from His feet and hands and His side; but it was (all) gathered into one and the same body. For all His body arose complete ...

P. 416. “For the substance of the Word was in existence before, and the flesh was set in it beneath. But there is a Deification of the flesh: for it partook indeed of the things of the Godhead and (yet) the Godhead partook not of its sufferings.”

Damascene has done all he could to elaborate a consistent theory: but there is this blot in it that he is obliged on the one hand to attribute incorruptibility to the power of the resurrection, and yet on the other to make it passible till we have received it, which is inconsistent. So also the assumed coming of the Holy

γέγονεν ἄφθαρτον, διὰ τῆς Θείας δυνάμεως ἀνεστήσαν (Ὁγ. ἀνέστη) ἐκ νεκρῶν, καὶ συναρτίσαν ἡμᾶς, Πῶς οὖν γέγονεν; κ.τ.λ. Φησιν ὁ ἱερεὺς ὡς ὁ ἄγγελος, Ἵνα τὸ ἐπιφοιτήσαν Πνεῦμα τὸ ἅγιον ἀγάπη καὶ ποιήσῃ τὸν μὲν ἄρτον τοῦτον σῶμα Χριστοῦ καὶ τὸ ποτήριον τοῦτο αἷμα τίμιον Χριστοῦ, καὶ οὐ διὰ φυσικῆς οἰκονομίας, κ.τ.λ. Ἐἶτα ὑψοῦται ἐν ταῖς χερσὶ τοῦ ἱερέως ὡς ἐπὶ τοῦ σταυροῦ, κ.τ.λ. Ἔως δὲ τῆς ἡμῶν μεταλήψεως πάντα τῆς φθορᾶς ὑπομένει, καὶ κλάται ὑφ' ἡμῶν τιμίως καὶ πιστῶς, καὶ ὑπὸ ἀνόμων χειρῶν πολλάκις ἀτιμάζεται τε καὶ ῥίπτεται καὶ ὑπὸ μνῶν καὶ σκολήκων, ἀλλ' οὐ διαφθείρεται οὐδὲ χωρεῖ εἰς τὸ μὴ εἶναι. Συνάγεται γὰρ ἀοράτως εἰς ἓν σῶμα.

Καὶ γὰρ ὁ Κύριος περιετμήθη καὶ ἐπὶ σταυροῦ ἐκ τῶν ποδῶν καὶ χειρῶν καὶ τῆς πλευρᾶς αἷμα ἐξέχει, ἀλλ' εἰς ἓν καὶ ταῦτὸν συνήχθη. Ἀνέστη γὰρ ὅλον τὸ σῶμα ὁλόκληρον.

*Fragment, p. 416.*

Προὔπηρχε γὰρ ἡ ὑπόστασις τοῦ Λόγου, καὶ ἐν αὐτῇ ὑπέστη ἡ σὰρξ. Θεώσις δὲ τῆς σαρκὸς αὐτῆ γὰρ μετέσχε μὲν τῶν τῆς Θεότητος, καὶ οὐκ ἡ Θεότης τῶν αὐτῆς πάθων, κ.τ.λ.



Spirit to it ought to make it at once incorruptible, and yet he cannot allow it to be so till it is eaten, *i.e.* buried in us. So that he is obliged to hint at a kind of second resurrection of it in our bodies—a most fanciful theory indeed.

P. 995. “The mortal remained mortal and the immortal remained immortal, &c. The one shines through with wonders, but the other succumbed under its injuries. But the Word makes the human His own: for the events concerning the holy flesh belong to Him: and He imparts of His own properties to the flesh after the manner of recompense on account of the circuit between the parts of it with one another and of the unification in person, and because He that mightily worketh both the Divine and the human in either form with the communion of the other is one and the same. And it is on this account indeed that the Lord of glory is said to have been crucified, though His Divine nature do not suffer, &c. [This seems to require the greatest care in carrying out, else we may end with Cyril of Alexandria and others in regarding the flesh of Christ itself having intrinsic power to give life.]

P. 1104. *On the orthodox belief.* “But we say the Father’s right hand for the glory and the honour of the Godhead, in which the Son of God, being by nature before the ages as God and of one substance with the Father, was incarnate in the last days and now sits in a bodily form above, having His flesh glorified with Him.

P. 1140. “If then the Word of God is living and of mighty

*Vol. I. p. 995. The communicatio idiomatum.*

Τὸ θνητὸν ἔμεινε ἀθνητὸν, καὶ τὸ θάνατον ἀθάνατον, κ.τ.λ. Τὸ μὲν διαλάμπει τοῖς θαύμασι, τὸ δὲ ταῖς ὑβρεσιν ὑποπέπτωκε. Οἰκειοῦται δὲ τὰ ἀνθρωπινὰ ὁ Λόγος. Αὐτοῦ γὰρ ἐστὶ τὰ τῆς ἀγίας σαρκὸς ὄντα· καὶ μεταδίδωσι τῇ σαρκὶ τῶν ἰδίων κατὰ τὸν ἀντιδόσεως τρόπον διὰ τὴν εἰς ἄλλα τῶν μέρων περιχώρησιν καὶ τὴν καθ’ ὑποστάσιν ἔνωσιν, καὶ ὅτι εἰς ἡν καὶ ὁ Αὐτὸς ὁ καὶ τὰ θεῖα καὶ τὰ ἀνθρώπινα ἐνεργῶν ἐν ἑκατέρᾳ μορφῇ μετὰ τῆς θατέρου κοινωνίας. Διὸ δὴ καὶ ὁ Κύριος τῆς δόξης ἐσταυρώσθαι λέγεται, καίτοι τῆς Θείας Αὐτοῦ μὴ παθούσης φύσεως, κ.τ.λ.

*P. 1104, De Fid. Orth. c. II.*

Δεξίαν δὲ τοῦ Πατρὸς λέγομεν τὴν δόξαν καὶ τὴν τιμὴν τῆς Θεότητος, ἐν ᾗ ὁ τοῦ Θεοῦ Υἱὸς, πρὸ αἰώνων ὑπάρχων ὡς Θεὸς καὶ τῷ Πατρὶ ὁμοούσιος, ἐπ’ ἐσχάτων σαρκωθείς, καὶ σωματικῶς κáθηται, συδοξασθείσης τῆς σαρκὸς Αὐτοῦ. [See the lecture at Norwich, printed at end of Vol. II.]

*P. 1140, De Fid. Lib. IV. The asserted power of Divine words in the Lord’s supper.*

Εἰ τοίνυν ὁ Λόγος τοῦ Θεοῦ ζῶν ἐστὶ καὶ ἐνεργῆς, καὶ πάντα ὅσα ἐθέλησεν

power and the Lord did all things whatever He would—if He said ‘Let light come to be,’ and it came—if by the Word of the Lord the heavens were established, and all their power by the breath of His mouth—if the heaven and the earth and water and fire and air and all the order of them were completed by the word of the Lord, and this much-talked-of creature man indeed—if, God the Word having willed, He became man, and the pure and unblemished blood of the holy virgin supplied a flesh for the Word Himself without a seed, can He not make the bread a body for Himself and the wine and the water His blood? He said in the beginning ‘Let the earth bring out blade of grass,’ and until now, when the rain comes, the earth bringeth out her own shootings, driven on together and empowered by the Divine command. God said, ‘This is My body,’ and ‘This is My blood,’ and ‘Do this for My remembrance,’ and by His almighty command it becomes such ‘until He come.’ For He said thus, ‘Until He come.’ ‘Until He come’ rain also falls on this new cultivation of ground through the invocation, *i.e.* the overshadowing power of the Holy Spirit. For as all things whatever that God did, He did by the mighty working of the Holy Spirit, so now also the mighty working of the Spirit works the things that are beyond nature, such as nothing (in us) can contain except faith alone. [Thus this most accomplished Aristotelian can only adduce the *rhetorical* argument, that as the Son of God by the Spirit created all things, He has power to make bread flesh, &c.] ‘How shall this be to me?’ says the holy virgin, ‘since I know not a man?’ The archangel Gabriel answers, ‘The Holy Ghost shall come,’ &c. And now thou askest,

ὁ Κύριος ἐποίησεν, εἰ εἶπε, “Γενηθήτω φῶς,” καὶ ἐγένετο, εἰ τῷ Λόγῳ Κυρίου οἱ οὐρανοὶ ἐστερεώθησαν καὶ τῷ πνεύματι τοῦ στόματος Αὐτοῦ πάντα ἡ δύναμις αὐτῶν, εἰ ὁ οὐρανοὸς καὶ ἡ γῆ ὕδωρ τε καὶ πῦρ καὶ ἀήρ καὶ πᾶς ὁ κοσμὸς αὐτῶν τῷ λόγῳ τοῦ Κυρίου συνετελέσθησαν, καὶ τοῦτο δὴ τὸ πολυθρέλλητον ζῶον ὁ ἄνθρωπος, εἰ θελήσῃς ὁ Θεὸς Λόγος ἐγένετο ἄνθρωπος καὶ τὰ τῆς ἀγίας ἀειπαρθένου καθαρὰ καὶ ἀμώμητα αἷματα [Notice the immaculate conception] Ἐαυτῷ ἀσπόρως σάρκα ὑπεστήσατο [a rash limitation], οὐ δύναται τὸν ἄρτον Ἐαυτοῦ σῶμα ποιῆσαι [no one denies the power] καὶ τὸν οἶνον καὶ τὸ ὕδωρ αἷμα; Εἶπεν ἐν ἀρχῇ, “Ἐξαγαγέτω ἡ γῆ βοτάνην χόρτου,” καὶ μέχρι τοῦ νῦν, τοῦ νέτου γενομένου, ἐξάγει τὰ ἴδια βλαστήματα, τῷ Θεῷ συνελαννομένη καὶ δυναμονιμένη προστάγματι. Εἶπεν ὁ Θεός, “Τοῦτό Μοῦ ἐστι τὸ σῶμα,” καὶ, “Τοῦτό Μοῦ ἐστι τὸ αἷμα,” καὶ “Τοῦτο ποιεῖτε εἰς τὴν ἐμὴν ἀμίμησιν,” καὶ τῷ παιτοδενάμῳ Αὐτοῦ προστάγματι, ἕως ἂν ἔλθῃ, γίνεται. Οὕτω γὰρ εἶπεν, “Ἔως ἂν ἔλθῃ.” Ἔως ἂν ἔλθῃ καὶ γίνεται νέτος τῇ καιρῇ ταύτῃ γεωργία διὰ τῆς ἐπικλήσεως, ἡ τοῦ ἀγίου Πνεύματος ἐπισκιάζουσα δύναμις. Ὡσπερ γὰρ πάντα, ὅσα ἐποίησεν ὁ Θεός, τῇ τοῦ ἀγίου Πνεύματος ἐνεργείᾳ ἐποίησεν, οὕτω καὶ νῦν ἡ τοῦ Πνεύματος ἐνεργεία τὰ ὑπὲρ φύσιν ἐργάζεται, ἃ οὐ δύναται χωρῆσαι εἰ μὴ μόνον ἡ πίστις. “Πῶς ἔσται μοι τοῦτο;” φησιν ἡ ἀγία παρθένος, “ἐπεὶ ἄνδρα οὐ γινώσκω;” Ἀποκρίνεται Γαβριὴλ ὁ ἀρχάγγελος, “The ‘Holy Ghost shall come upon thee, &c.’ Καὶ ἰὼν ἐρωτᾷς, Πῶς ὁ

'How does the bread become Christ's body and the wine and 'water Christ's blood?' I also say to thee 'The Holy Spirit 'comes on it and makes these things that are above reason and 'thought.' [And the writer does not see that this were a most conclusive argument, had the archangel Gabriel been sent to assure us that the Holy Spirit is sent to work the change of substances: but not otherwise.]

"But the bread and wine are the things that are received; for God knoweth human weakness, how it turns away with disgust from most things at least that are not beaten into the usual shape. He uses then a condescension to the lower things that are usual with us, and together with the things that are usual to our nature, does the wonders that are beyond nature. [A retroactive miraculous accommodation not required if no such change ever took place. One is reminded of the simple narrative of the three monks in the Egyptian desert.]

P. 1148. "The bread and the wine are not a type [figure, or impression] of the body and blood of Christ (Be it not imagined!) but the very body of the Lord, Deified, of the Lord Himself that said, 'This is My'—not type of the body—but 'body.' See John vi. And therefore with all fear and clear conscience and undoubting faith let us draw near, and it shall be altogether as we believe not doubting. But let us honour it with all purity (on our part) both of the soul and of the body. Let us draw near to it with an ever-burning desire, and having made the figure of a cross with our palms, let us receive the body of Him that has been crucified. And, setting fast our eyes and lips and forehead, let us

ἄρτος γίνεται σῶμα Χριστοῦ, καὶ ὁ οἶνος καὶ τὸ ὕδωρ αἷμα Χριστοῦ; Λέγω σοι κάγω, Πνεῦμα ἅγιον ἐπιφοιτᾷ καὶ ταῦτα ποιεῖ τὰ ὑπὲρ λόγον καὶ ἔννοιαν.

\*Ἄρτος δὲ καὶ οἶνος παραλαμβάνεται· οἶδε γὰρ ὁ Θεὸς τὴν ἀνθρωπίνην ἀσθενεῖαν, ὡς τὰ πολλὰ γὰρ τὰ μὴ κατὰ συνηθείαν τετριμμένα ἀποστρέφεται δυσχεραίνουσα. Τῇ οὖν συγκатаβάσει συνήθει κεχηρημένος διὰ τῶν συνήθων τῆς φύσεως ποιεῖ τὰ ὑπὲρ φύσιν.

P. 1148.

Οὐκ ἔστι τύπος ὁ ἄρτος καὶ ὁ οἶνος τοῦ σώματος καὶ αἵματος τοῦ Χριστοῦ (Μὴ γένοιτο) ἀλλ' αὐτὸ τὸ σῶμα τοῦ Κυρίου τεθεωμένον, Αὐτοῦ τοῦ Κυρίου εἰπόντος, Τοῦτό Μοῦ ἔστι, οὐ τύπος τοῦ σώματος, ἀλλὰ τὸ σῶμα, and Joh. vi. 54—58. Διὸ μετὰ παντὸς φόβου καὶ συνειδήσεως καθαρᾶς καὶ ἀδιστακτου πίστεως προσέλθωμεν, καὶ πάντως ἔσται ἡμῖν καθὼς πιστεύομεν μὴ διστάζοντες. Τιμῆσωμεν δὲ αὐτὸ πάσῃ καθαρότητι, ψυχικῇ τε καὶ σωματικῇ. Διαπλοῦν γὰρ ἔστι. Προσέλθωμεν αὐτῷ πόθῳ διακαεῖ, καὶ σταυροειδῶς τὰς παλάμας τυπώσαντες, τοῦ ἐσταυρωμένου τὸ σῶμα ὑποδεξόμεθα [Different from the injunctions by Cyril of Jerusalem at the end of his Μυσταγωγία] καὶ, ἐπιτίθεντες ὀφθαλμοὺς, καὶ χεῖλη καὶ μέτωπα, τοῦ Θεοῦ ἀνθρακος



receive of the Divine coal, that the fire of the desire that is in us may take to it the ignition from that coal and burn our sins down to ashes and enlighten our hearts, and that we may by the presence of the Divine power with us be set on fire and Deified. Isaiah saw a coal, but the coal is not mere wood, but wood made one with fire: so the bread of the communion also is not mere bread, but bread made one with the Godhead. But a body made one with Godhead is not one nature only, but one indeed of the body and another of the Godhead made one with it: so that both together is not one nature, but on the contrary two.

P. 1152. "For the flesh of the Lord is a life-giving (lit. life-making) spirit, because it was conceived out of the life-giving Spirit: for 'That which has been begotten out of the Spirit is 'spirit.' But I say this not as taking away the nature of the body, but wishing to make manifest the life-giving and Divine nature of this (body).

P. 648. 1 Cor. x. "When Paul says 'the blessing' he means 'the eucharist' [properly the thanksgiving of Christ]. But when he means the eucharist he involves all the treasure of God's beneficence and reminds us of His great gifts, &c. 'Is it not &c.?' He says, What is in the cup is that which flowed from His side, and we partake of that ... As the body has been made one with the Word, so are we also by this bread made one with Him ... Why should I say communion? We are that body itself.

μεταλάβωμεν, ἵνα τὸ πῦρ τοῦ ἐν ἡμῖν πόθου προσλαβὼν τὴν ἐκ τοῦ ἄνθρακος πύρωσιν καταφλέξῃ ἡμῶν τὰς ἀμαρτίας καὶ φωτίσῃ ἡμῶν τὰς καρδίας, καὶ τῇ μετουσίᾳ τοῦ Θεοῦ πυρὸς πυρωθῶμεν καὶ Θεωθῶμεν. \*Αἰθρακα εἶδεν Ἰσαίας, ἄνθραξ δὲ ξύλον λιτὸν οὐκ ἔστι ἀλλὰ ἡνωμένον πυρὶ· οὕτω καὶ ὁ ἄρτος τῆς κοινωνίας οὐκ ἄρτος λιτός ἐστιν ἀλλ' ἡνωμένος Θεότητι, σῶμα δὲ ἡνωμένον Θεότητι οὐ μία φύσις ἐστίν, ἀλλὰ μία μὲν τοῦ σώματος, τῆς δὲ ἡνωμένης αὐτῷ Θεότητος ἕτερα· ὥστε τὸ συναμφοτέρον, οὐ μία φύσις ἀλλὰ δύο. Then the argument from Melchizedek. Then p. 1152, Πνεῦμα γὰρ ζωοποιῶν ἐστίν ἢ σὰρξ τοῦ Κυρίου, διότι ἐκ τοῦ ζωοποιοῦ Πνεύματος συνελήφθη τὸ γὰρ γεγεννημένον ἐκ τοῦ Πνεύματος πνεῦμά ἐστιν. Τοῦτο δὲ λέγω οὐκ ἀναιρῶν τὴν τοῦ σώματος φύσιν, ἀλλὰ τὸ ζωοποιὸν καὶ Θεῖον τοῦτον δηλωῶσαι βουλόμενος. Surely a total misapplication of John iii.

Vol. II. p. 648, 1 Cor. X. 16, "The cup of blessing," &c.

Εὐλογίαν ὅταν εἶπῃ, τὴν εὐχαριστίαν λέγει. Εὐχαριστίαν δὲ λέγων, πάντα ἀναπιπίσσει τὸν τῆς ἐνεργείας τοῦ Θεοῦ θησαυρὸν, καὶ τῶν μεγάλων ἀναμνησέει δωρεῶν. κ.τ.λ. "Is it not the joint partaking?" &c. Τὸ ἐν τῷ ποτηρίῳ, φησιν, ἐκείνο ἐστίν τὸ ἀπὸ τῆς πλευρᾶς ρεῖναι, καὶ ἐκείνον μετέχομεν... Καθάπερ τὸ σῶμα ἦνται τῷ Λόγῳ, οὕτω καὶ ἡμεῖς Αὐτῷ διὰ τοῦ ἄρτου τοῦτου ἐνοόμεθα... Τί λέγω κοινωνίαν; αὐτὸ ἐσμεν ἐκείνο τὸ σῶμα.



P. 660. “‘When ye, &c.’ Paul did not say, ‘When ye come together it is not to eat in common,’ but he fastens upon us in a different and very fearful way, sending us to that evening in which Christ handed down the venerated and terrific mysteries to us.

P. 637. “Let us that are invited array ourselves splendidly in the marriage robe, that we may become partakers in the Divine marriage and be recognized as worthy of the high calling, and partake of the fatted calf, and share the lamb of the passover, and be filled full with the produce of the new vine, now indeed flesh—made by change out of wheat in a true and unspeakable way by the invocation (of the Spirit), and the blood of God out of wine. For infallible is He that promised.

P. 656. *Homily on the Annunciation of B. V. M.* “Hail thou, through whom we dare to draw near and partake of (Christ’s) pure and terrific flesh on the table of terrific ritual (or accomplishment). Hail thou, by whom we taste of the true and immortal bread.”

P. 660, 1 Cor. XI. 20, “When ye come together,” &c.

Οὐκ εἶπε συνερχομένων ὑμῶν οὐκ ἔστι κοινῇ φαγεῖν, ἀλλὰ πάλιν ἐτέρως καὶ πολὺ φοβερῶς αὐτῶν καθάπτεται, εἰς ἐκείνην αὐτοὺς παραπέμπων τὴν ἑσπέραν, ἐν ἣ τὰ σεπτὰ καὶ φρικτὰ μυστήρια παρέδωκεν ὁ Χριστός.

Vol. III. p. 637, *Hom. in Sab. S. XXXV. On the Marriage Supper.*

Οἱ κεκλημένοι ἔνδυμα γάμου λαμπρῶς στολισώμεθα, ὡς ἂν κοινωνοὶ τοῦ Θεοῦ γάμου γενώμεθα, ἐπιγνωσθῶμέν τε τῆς ἀνακλήσεως ἄξιοι, καὶ τοῦ μόσχου τοῦ σιτευτοῦ μεταλάβωμεν, καὶ τοῦ ἀρνοῦ τοῦ πάσχα μετάσχωμεν, ἐμφορηθῶμέν τε τοῦ καινοῦ τῆς ἀμπέλου γεννήματος, νῦν μὲν σάρκα Θεοῦ ἐκ σίτου, καὶ αἶμα Θεοῦ ἐξ οἴνου ἀληθῶς τῇ ἐπικλήσει καὶ ἀρρήτως μεταποιούμενοι. Ἄψευδὴς γὰρ ὁ ἐπαγγειλάμενος. Οὐ τῇ ἐπικλήσει, see Vol. II. p. 1545 D, on the powers of the clerical office.

III. p. 656 D, *Hom. in Annun. V. M.*

In six and a-half long pages of Aves, Χαῖρε and Χαίροις, with the various devout wishes that can be thought out, Χαῖρε δι’ ἧς καθαρᾶς ἡμεῖς καὶ φρικτῆς σαρκὸς ἐν τῇ φρικτοτελεῖ τραπέζῃ προσεγγίξειν τολμῶντες μετέχομεν. Χαῖρε δι’ ἧς ἡμεῖς ἀληθινοῦ καὶ ἀθανάτου ἄρτου γενώμεθα.

(D.) BEATUS FLACCUS ALBINUS, OR ALCUIN ABBAS.

B. 735. D. 804.

London and Scotland have been made to claim him, but his own expressions fix York as his birthplace; where he was trained in the school of Archbishop Hechbert or Egbert, who died 766. Alcuin after being master of the school where he was trained, was

drawn over to France by Charlemagne, and set over the school in his palace. His history is henceforth marked by the increasing partiality of the great emperor, to whom he presented the Bible with a corrected text in his own hand—a fit and royal present. The memory of one of those excellent ladies, who shine out in the court of France, is connected with his history there. He changed her name of Gundrada into Eulalia. He set up schools at Aix-la-Chapelle, Tours, and other places; and in 796 after a visit to York he was made abbot of Tours Monastery, which is termed the mother of the other schools. He died by paralysis in the night in the month of May at the age of 69. He chiefly loved to write comments on Scripture: but in a very safe manner, largely citing from Augustine. There is an interesting pair of letters from and to two of his lady disciples, of which his letter ends in so beautiful a way, that it is added to an extract from his Commentary on St John. He wrote against the apostles of the strange theory of the Adoptionists, that Jesus was not God till He was “adopted” by the Father after His birth into this world; an error which was not rife in the church till this time, and hardly lasted half a century. He and Paulinus of Aquileia were joined in opposing this. Its chief advocates were Felix of Urgelli and Elipandus. The emperor once said to him, “I wish God had given us a dozen men equal to Augustine and Jerome.” The reply of Alcuin was, “God gave the early church but two such; and you would fain “have twelve.”

P. 837. “If therefore ye shall see the Son of man going up ‘where He was before?’ What is this? By this He solves what had moved their wonder. By this He opened the difficulty by which they had been offended... For they thought that He was about to bestow (or expend) His own body. But He said that He was going to ascend into Heaven entire too. ‘When you may see ‘the Son of man ascending where He was before,’ certainly even then ye will see that He does not bestow His own body in the

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*Vol. I. Esceyctica Com. in Joan. Lib. III. 15, p. 837, Ch. VI. 63.*  
*Migne.*

Si ergo videritis Filium hominis ascendentem ubi erat prius? Quid est hoc? Hinc solvit quod illos moverat. Hinc aperuit unde fuerant scandalizati. Illi enim putaverunt illum erogaturum corpus suum. Ille autem se dixit ascendurum in caelum utique integrum. Cum videritis Filium hominis ascendentem ubi erat prius, certe vel tum videbitis

way in which you suppose. Certainly even then ye will understand that His grace is not eaten by biting with the teeth [Augustine]... 'The flesh doth not profit at all.' A little earlier He said 'Unless ye shall have eaten the flesh of the Son of man,' &c.; and now He says 'The flesh doth not profit at all,' *i.e.* if ye choose to understand in a carnal sense the things that I say... if ye shall understand that (My flesh) is so to be eaten as other food, as flesh which is bought in the markets. 'It is the Spirit' therefore 'that 'quickeneth,' the 'flesh,' which of itself 'profiteth not,' profiteth by the Spirit, because the letter killeth, the Spirit quickeneth... The flesh was a vessel, which He was using, by which the Spirit will save us, using the flesh as an instrument towards the salvation of men, because the devil did use the serpent as an instrument for the overthrow of our first father... I do not give My flesh to be eaten in the sense in which they understood (the word) flesh.

P. 740. "A letter to Gisla and Richtruda. Wishing that by the grace of the sevenfold Spirit you may flourish in the Church of Christ by many delightful graces, and walk daily with the holy from virtue to virtue until the God of Gods appeareth in Sion, where with perpetual sweetness among the choirs of the Heavenly hosts you may say, Blessed are they Who dwell in Thy house: they will always praise Thee. Amen.

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quia non eo modo quo putatis erogat corpus Suum. Certe vel tunc intelligetis quia gratia Ejus non consumitur morsibus. [Aug. Tract. xxvii. on John vi. 7, 9, 10]...Caro non prodest quidquam. Paulo ante dixit, Nisi manducaveritis carnem Filii Hominis, &c.; et modo dicit, Caro non prodest quicquam. Id est, si carnaliter vultis intelligere, quæ dico...Si sic carnem intelligetis manducandam sicut alium cibum, sicut carnes quæ emuntur in macellis. Spiritus est ergo qui vivificat. Per Spiritum prodest caro, quæ per seipsam non prodest: quia litera occidit: Spiritus vivificat...Caro vas fuit, quod habebat, per quam Spiritus salvabit nos, utens organo carnis ad salutem hominum quia diabolus utebatur serpente quasi organo, ad subversionem primi patris nostri...Sicut illi intellexerunt carnem, non sic Ego do ad manducandum Meam carnem.

*Epistola ad Gislam et Richtrudam, p. 740.*

Optans vos, septiformis Spiritus gratiâ inspirante pectora vestra, variis in ecclesiâ Christi florere deliciis, et ambulare quotidie cum sanctis de virtute in virtutem, donec videatur Deus Deorum in Sion, ubi perpetuâ dulcedine inter choros cœlestium agminum dicatis, Beati qui habitant in domo Tua, Domine. In sæculum sæculi laudabunt Te. Amen.

After these interesting quotations comes a letter to monks of St Vedast's foundation whose life is given Vol. II. p. 663, who died 540. While I write, judgment is just given against the Rector in a Church of this name in Cornhill, London. A picture of our times.

P. 215. "The lowly Levite Albinus to his dearest fathers in Christ (sends) health ... I also took some masses from our missal for offices of daily and customary church use. First, in honour of the Supreme Trinity, then to pray for the intercessions of saints, also to entreat the suffrages of angels also, which are very necessary for those that are toiling in this pilgrimage. Afterward we add a mass of the holy mother and ever-virgin Mary, if it may please anyone, to be sung during some days, and we have also dictated a mass of your father and our protector St Vedast, inasmuch as his advocacy of his own household would bring eternal comfort to those of his own body.

P. 292. "Thus he is strengthened with the Lord's body and blood, that he may be a member of Him Who suffered and rose again for him. [Also a letter to presbyter Oderinus on baptismal ceremonies.]

P. 1077. "They were being daily purified by the same victims also, both the priests themselves and the people alike. In Christ on the contrary the victim has been offered once, being powerful for everlasting salvation. What then are we to do? Do we not offer every day? We offer indeed, but to make remembrance of His death. And this victim is but one, not many. Therefore there is but one sacrifice: otherwise in this manner, since He (or it) is offered in many places, there are many Christs.

*Vol. I. 215.*

Charissimis in Christo patribus humilis Levita Albinus salutem... Missas quoque aliquas de nostro tuli missale ad quotidiana et ecclesiasticæ consuetudinis officia. Primo in honore summæ Trinitatis, deinde ad sanctorum intercessionem deprecandas, etiam et angelorum suffragia postulanda, quæ multum necessaria sunt in hac peregrinatione laborantibus. Postea sanctæ genitricis semperque virginis Mariæ missam superaddimus per dies aliquot, si cui placuerit decantandum, necnon et sancti Vedasti patris vestri et protectoris nostri dictavimus missam, quatenus illius familiaris advocatio sempiternum suis famulantibus afferret solatium, &c.

*P. 292. In the details of baptism and the sacred chrism.*

Sic corpore et sanguine Dominico confirmatur, ut Illius sit membrum, Qui pro eo passus est et resurrexit. Also II. 611. De baptis. carem. ad Oderinum presbyterum epistola.

*P. 1077, Heb. X. 1.*

Quotidie eisdem purgabantur hostiis etiam et ipsi sacerdotes et populus pariter. In Christo e contrario semel oblata est hostia, potens ad salutem sempiternam. Quid ergo nos? Nonne per singulos dies offerimus? Offerimus quidem, sed ad recordationem faciendam mortis Ejus. Et una est hæc hostia, non multe... Proinde unum est hoc sacrificium: alioquin hæc ratione, quoniam in multis locis offertur, multi Christi sunt.



By no means: but there is one Christ everywhere, and existing in full here and in full there, one body... not another sacrifice as another pontiff (*i.e.* bishop, *i.e.* high-priest): but we offer the same always. But it is rather the case that we work a remembrance of a sacrifice.

P. 829. "But I have a brother of a devoted breast, he says, of whom I know that he sings solemn masses for me to Christ, because he thinks that I was slain. And if another life chanced now to hold my soul, I believe that it would become free on account of his prayers and frequent masses, and would escape all punishments.

P. 1087. "Confession of Faith in time of Charlemagne. [On the Lord's body and blood, Gregory is said to be] a fit interpreter for so great a sacrament... Therefore though it be offered by man, yea the sacrament is a Divine thing. And if it be a Divine thing, verily because it is, let it be far from us to understand anything else in it except in a Divine and a spiritual way. Although therefore with my bodily eyes I see there at the altar of the Lord the high-priest offering bread and wine, yet by the intuition of faith and the pure light of the heart I behold that Chief Priest and true Pontiff the Lord Jesus Christ, offering Himself, from Whose flesh and blood we both feed and drink; and having

Nequaquam: sed unus ubique est Christus, et hic plenus existens, et illic plenus; unum corpus... Non aliud sacrificium, sicut pontifex: sed Ipsum semper offerimus: magis autem recordationem sacrificii operamur.

*Vol. II. p. 829. Poem on the pontiff's and saints of the church at York from a MS. of convent S. Theodoric near Rheims.*

Est mihi sed frater devoti pectoris, inquit,  
 Quem scio, quod Christo pro me solemnia cantat  
 Missarum quoniam me...putat esse peremptum.  
 Et, si forte animam nunc altera vita teneret,  
 Illius illa preces propter missasque frequentes  
 Libera credo foret pœnasque evaderet omnes.

*Dubia p. 1087, temp. C. Magni Confessio Fidei, Pars IV. De Corp. et Sang. Dom. &c.*

After quoting a saying of Gregory the Great, idoneus tanti sacramenti interpres... Ergo licet ab homine offeratur, amen sacramentum hoc res Divina est. Et si res Divina est, imo quia ita sit, absit ut aliquid ibi aliter nisi Divine et spiritualiter intelligatur. Ideo quamvis corporeis oculis ibi ad altare Domini videam sacerdotem panem et vinum offerentem, tamen intuitu fidei et puro lumine cordis inspicio illum summum Sacerdotem verumque pontificem, Dominum Jesum Christum, offerentem Seipsum, de Cujus carne et sanguine et pascimur

been washed and satisfied and made holy, we are made partakers of the one and supreme Godhead."

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et potamus, atque abluti et satiati et sanctificati unius summæque Divinitatis participes efficimur.

(E.) PAULINUS (OR PAULUS) PATRIARCH OF AQUILEIA. D. 804.

Friend of Alcuin and favoured by Charlemagne. Supposed author of "The faith of St Athanasius." He was born A.D. 725.

P. 39. "Such are the meats and the cups of our soul's death. From them may the piety (the pious acts) of our Lord Jesus Christ set us free, and may He give Himself to us to be eaten Who said, John vi. 41. But let everyone try himself before he receives the body and blood of our Lord Jesus Christ, 1 Cor. xi. 10. For when we ought to receive Him, we ought before to have recourse to confession and penitence, and carefully enquire into all our actings, and speedily make haste to wash away our sins, if we shall perceive any, by confession and true penitence, lest with Judas the traitor concealing the devil within us, we perish protracting and concealing our sins from day to day."

His writings indicate personal piety. He directs the troubled to Christ. Alcuin admired him exceedingly and called him the light of Italy. He wrote against and overcame the Adoptionist, Felix of Urgelli.

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Venice, 1738, p. 39, *Book of exhortation to Henry Duke of Forojulium. The Eucharist. Its reception, c. 33.*

Hæc sunt cibi et pocula mortis animæ nostræ. Ab his pietas Domini nostri Jesu Christi nos liberet et seipsum nobis edendum tribuat, Qui dixit, John vi. 41. Sed unusquisque antequam corpus et sanguinem Domini nostri Jesu Christi accipiat seipsum probet. 1 Cor. xi. 10. Quando enim Eum accipere debemus, ante ad confessionem et pœnitentiam recurrere debemus, et omnes actus curiosius discutere, et peccata nostra, si in nobis senserimus, cito festinemus per confessionem et veram pœnitentiam abluere, ne, cum Judâ proditore diabolum intra nos celantes, pereamus, protrahentes et celantes peccatum nostrum de die in diem.

## (F.) ARCHBISHOP NICEPHORUS OF CONSTANTINOPLE. D. 828.

This prelate succeeded Tarasius, and followed him in steadfast maintenance of the worship of images, which Constantine (wickedly misnamed Copronymus) had suppressed. In nine years he was deposed; and he died in exile nearly fourteen years after. His writings are quoted not only as matter of history, but also to give one instance, of which there are many, of the affinity between very realistic views of the Lord's supper and the worship of real images; and we may add a third thing which generally goes with these, viz. an exaggerated estimate of the position of the mother of our Lord. Nicephorus is deeply marked with that also. He is reckoned one of the most learned of the Greek patriarchs after Photius. His father was private secretary to Constantine till he was exiled by him to Nicæa for holding to the worship of images. The son appeared in the same line prominent above all the orators at that second Council of Nicæa. He became patriarch, though previously a layman; and he crowned Leo the Armenian.

P. 332. "But he that boasteth in any matter beyond its measure, and has taken a flight beyond the measure of human statements and knowledge, doubts about what is manifest to all, saying, How can we image that one being, which, being two, ends in one Person when one of the two natures is unbounded? Surely the other is bounded. But however indeed is it that he has not added the doubt, how He was about to suffer what He was to suffer when one of the two natures was not capable of suffering? or how He died and how He was shut in a tomb, when one of the two natures can neither die nor be shut in? But leaving this, he goes thence to another argument and brings into the midst the bread and the wine, which are received for the Divine mysteries, and he says,

*Opera, Migne, Vol. C., Antirr. Lib. II. v. Mamonam, p. 332 B.*

Ἄλλ' ὁ ἐγκανχόμενος εἰς τὰ ἄμετρα καὶ τῶν ἀνθρωπίνων ὑπερπὰς τὸ μέτρον καὶ λόγων καὶ γνώσεων, περὶ τὰ πάντα ἐνδηλα διαπορεῖ, λέγων ὅτι, Ὁ εἰς ἐκεῖνος ὁ ἐξ ἀμφοῖν εἰς ἓν πρόσωπον λήξας πῶς ἔχει εἰκονισθῆναι τῆς μίας φύσεως μὴ περιγραφομένης; Οὐκοῦν ἢ ἕτερα περιγράφεται... D. Τί δὴ ποτε δὲ μὴ προστέθεικε διαπορῶν ὅτι πῶς παθεῖν ἄπερ ἡμελλε, τῆς μίας φύσεως μὴ οὐσης παθητῆς; ἢ ὅτι πῶς τέθνηκε, πῶς ἐν μνημείῳ περιεῖρκεται, τῆς μίας φύσεως μῆτε θνησκούσης μῆτε περιειργομένης; [*M.* has used an insufficient argument.] Πλὴν ταῦτα λιπῶν, ἐντεῦθεν ἐφ' ἕτερον μετέρχεται λόγον, καὶ ἄγει εἰς μέσον τὸν ἄρτον καὶ τὸν οἶνον, ἄπερ εἰς τὰ Θεῖα παρα-

‘He foreknew according to His Godhead His death and His resurrection and His ascent into Heaven; and in order that those who believed in Him might have by night and by day continually the memorial of His manhood,’ &c., &c. Is not this still more foolish than what he said just now? For surely this makes a lasting monument of his impiety, but even still more of his confusion and want of sense: for he does not know either what he says or whereof he makes affirmation. What then can he answer? Does an image of Christ carry a memorial of anything or not?... Do not those sacred representations suggest to us His incarnation and the sufferings which as a man He accepted on our behalf? His cross, that is, and His death and His resurrection?... ‘For He commanded His holy disciples and apostles to hand down a figure for His body, in which thing He loved us: in order that by the higher instruction of the priest, even if it be by the way of participation and by putting it before us, we may receive it as properly and truly His body.’ Since this which Christ said becomes His body, made His own body by the Word Himself, how did not Mamonas wholly I say allow that it is made the same as that body which He bore from the holy virgin? It is necessary to enquire whatever this body becomes after its completion and consecration. Is it then bounded or unlimited? There is no one then so out of his senses and so destitute of intellect that he would dare to name it unlimited. Why, I think that not even that man Mamonas himself would ever say so. For how could he say so of that at least which is sensibly put out before men’s eyes and handled by men’s hands, and confined within their teeth and eaten? For what

λαμβάνεται μυστήρια, καὶ φησιν ὅτι, “Κατὰ τὴν Θεότητα Αὐτοῦ προγνοῦς τὸν θάνατον καὶ τὴν ἀνάστασιν Αὐτοῦ καὶ τὴν εἰς οὐρανοὺς ἀνοδόν, καὶ ἵνα τὸ μνημόσυνον τῆς ἀνθρωπίνσεως Αὐτοῦ διηλεκτῶς ἔχωμεν οἱ πιστεύσαντες εἰς Αὐτὸν νύκτα καὶ ἡμέραν,” ἄρα ταῦτα οὐχὶ τῶν προηὼν ἀσυνετώτερα; Οὐ γὰρ δὴ τοσοῦτον τὴν ἀσεβείαν στηλιτεύει τὴν ἐκείνου ὅσον τὴν παραπληξίαν καὶ ἀνοίαν· οὔτε γὰρ ἂ λέγει οὔτε περὶ ὧν διαβεβαιούται ἐπίσταται. Τί οὖν εἰπεῖν ἔστιν; Ἡ τοῦ Χριστοῦ εἰκὼν τινος μνημόσυνον φέροι ἢ οὐχί;... Οὐχὶ τὴν σάρκωσιν Αὐτοῦ καὶ τὰ πάθη, ἅπερ ὡς ἄνθρωπος ὑπὲρ ἡμῶν κατεδέξαστο, αἱ ἱερογραφίαι αὐταὶ ἐπαγορεύουσιν; Οὐ τὸν σταυρὸν καὶ τὸν θάνατον καὶ τὴν ἀνάστασιν;...“ Ἐκέλευσε γὰρ τοῖς ἀγίοις Αὐτοῦ μαθηταῖς καὶ ἀποστόλοις παραδοῦναι, δι’ οὗ ἡράσθη πρᾶγματος, τύπον εἰς σῶμα Αὐτοῦ ἵνα διὰ τῆς ἱερατικῆς ἀναγωγῆς, κὰν εἰ ἐκ μετοχής καὶ θέσει γίνηται, λαβῶμεν αὐτὸ ὡς κυρίου καὶ ἀληθῶς σῶμα Αὐτοῦ.”... Ἐπειδὴ τοῦτο ὃ ἔφη Χριστὸς σῶμα τι γίνεται, αὐτῷ τῷ λόγῳ οἰκειούμενοι, πάντως πον διωμολογεῖται ταῦτόν ἐκείνῳ ἀποτελεῖσθαι τῷ σῶματι, ὅπερ ἐκ τῆς ἀγίας παρθένου πεφόρεκε. Τί πότε ἔστιν τοῦτο τὸ σῶμα μετὰ τὴν τελείωσιν καὶ τὸν ἀγιασμὸν γινόμενον, ζητεῖν ἐπιναγκές. Περίγραπτόν ἐστιν ἄρα, ἢ ἀπερίγραπτον; Ἀπερίγραπτον μὲν οὖν οὐδέεις οὕτω φρενῶν ἔξω καὶ ἀνούστατος ὡς ὀνομάσαι θαρρήσειεν. Οἶμαι δὲ μηδ’ αὐτὸν ἐκείνῳ πότε φαναι. Πῶς γὰρ, τό γε κατ’ ὀφθαλμοὺς ἀνθρώπων αἰσθητῶς ποσιθέμενον καὶ χερσὶν ἀνθρωπίναις περισχόμενον, καὶ ὀδοίτων εἴσω κατακλειόμενον ἔδεστόν τε γινόμενον; Ταῦτα



else does all this affirm and set before us than that it is every way limited (or circumscribed)? If then this is limited and the same is the case with that body which at the beginning of His incarnation the Word received, since He also is offered in the same form, then that also is limited, and Mamonas is caught in opposition to himself in every way... But what can happen to Mamonas except to be partaker only of common bread and wine which differ in no respect from those that are eaten by men (everywhere)? [It is abundantly clear that Mamonas and Nicephorus both hold the real presence of Christ's body, and thus Mamonas loses his only chance against his adroit and powerful adversary; for had Mamonas held that there is no change, he might have pleaded that mere consecrated bread and wine do not prepare the way for "likenesses" of God; whereas if the bread and wine are changed by substitution or addition, Nicephorus might have pleaded that such unlike representations were dishonoured as insufficient. But the secret affinity between adoring the bread and wine and the worship of images was drawing on the latter throughout the whole East, in spite of this Constantine's noble stand—as well as in the West, which went into it more readily and speedily, as better appreciating the influence of image worship in subduing mankind to the desired sacerdotalism.]

P. 340. "Surely if we should give you satisfaction as to this one image, then regarding the others too, &c., &c. But what is this indeed that he should also wish to say it at least regarding the other images also?... He has rushed across in his drunken fit in an irreverent way against the sacred memorials of the saints: it is clear to everyone. And before all things at least, at those of the first of all the saints, highest of all that exist in creation, our all-holy mistress, mother of God; that he may insult her also together with Him that sprang from her.

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γὰρ τί ἄλλο ἢ περίγραπτον αὐτὸ ἐκ παντὸς εἶναι βεβαιοῖ καὶ παρίστησιν; Εἰ τοῖνυν περίγραπτον τοῦτό ἐστιν, ταῦτὸν δὲ ἐκείνῳ τῷ σώματι γίνεται, ὁ παρὰ τὴν ἀρχὴν σαρκούμενος ὁ Λόγος προσέληφεν, ἐπεὶ καὶ ἐπ' αὐτὸ τὴν ἀναφορὰν ἔχει, περίγραπτον ἄρα κάκεινο, καὶ ἀλίσκεται κατὰ πάντα ἑαυτῷ ἐναντιούμενος... Τί δὲ αὐτῷ συμβαίνειν ἢ μόνον ἄρτου κοινῷ καὶ οἴνου μετέχειν, ἐν μηδενὶ τῶν τοῖς ἀνθρώποις ἐσθιομένων διαφερόντων; κ.τ.λ.

P. 340.

“Ὡς ἐὰν εἰς τοῦτο τὸ ἐν εἰκόνισμα πληροφρήσωμεν ὑμᾶς ὅτι καλῶς λέγομεν, τότε καὶ περὶ τῶν ἄλλων εἰκόνων;” κ.τ.λ. Τί δὲ δὴ τοῦτό ἐστιν, ὅτι καὶ λέγειν περὶ γε τῶν ἄλλων εἰκόνων βούλοιο;... ἐπὶ τὴν παρουσίαν τὴν εἰς τὰ τῶν ἁγίων ἱερά, ὑπομνήματα παρῶρμηται δυσσεβῶς, παντὶ τῷ σαφές. Καὶ πρὸ τούτων γε ἐπὶ τὰ τῆς πρωτίστης τῶν ἁγίων τῶν ἐν τῇ κτίσει τελούντων ὑπερτάτης, τῆς παναγίας δεσποίνης ἡμῶν θεομήτορος, ἵνα καὶ αὐτὴν τῷ Τῷ Τεχθέντι συγκαθυβρίση.

P. 373. "Wherefore, according to the argument about images which ye introduced, ye will either confess that the Word is slain together with the body, on account of their being but one substance; or the Word must have been separated from the body, on account of its being unlimited; and ye will perform your sacred service or partake with nothing more than common bread and wine. But that you should partake of salvation or sanctification does not deserve to be thought possible. [It is noticeable how truly he draws the consequence from denying any real bodily presence, viz. that the sacrament does not, *of itself*, work either salvation or remission of sins, though as a teacher it helps both.] But the faithful is not deceived. For he believes that the body of Christ is that which is being dealt with in sacred service by the worthy. [Notable again that he, like Bellarmine, &c. adroitly makes faith necessary, inconsistent as it is with the belief in a change of the bread and wine.] And holding it close in his hands, he knows that it is circumscribed, and having eaten he is made holy and is purified from sins and possesses a sure confidence to obtain by these things the kingdom of Heaven."

## P. 373.

Διὸ, κατὰ τὸν τῆς εἰκότος λόγον ὃν αὐτοὶ εἰσηγήσασθε, ἐξ ἀνάγκης ἢ συγκαταθέσθαι τὸν Λόγον ὁμολογήσετε διὰ τὴν μίαν ὑπόστασιν, ἢ διὰ τὸ ἀπερίγραφτον εἶναι κεχώρισθαι τοῦ σώματος, καὶ οὐδὲν πλέον ἄρτου κοινοῦ καὶ οἴνου ἱερουργήσετε ἢ μεταλήψασθε. Σωτηρίας δὲ ἢ ἀγιασμοῦ μετέχειν οὐδὲ ὑπονοεῖν ἄξιον. Ὁ δὲ πιστὸς οὐκ ἀποπλανᾶται. Πιστεύει γὰρ ὅτι σῶμα Χριστοῦ ἐστι τὸ παρά τοῖς ἀξίοις ἱερουργούμενον, καὶ ἐν χερσὶ συνεχῶν, περιγεγραμμένον οἶδεν, ἐδιδροκῶς τε ἀγιάζεται, καὶ ἁμαρτιῶν καθαίρεται, καὶ βυσιλείας οὐρανῶν ἐπιτεύξεσθαι διὰ τούτων ἀσφαλῆ τὴν ἐλπίδα κέκτηται. [Yes, ἄξιος, but not διὰ τούτων.]

The following letter is here annexed as seeming to illustrate the subjects of the extracts from Nicephorus.

*On the statement of an English Dignitary in the Capel-Liddon controversy in the Times.*

SIR,

If, as the Dignitary says, "something" is added at consecration to the bread and wine in the Lord's supper, what is to prevent the bread and wine *plus* that "something" being ministered by the officiant alike to the wicked and to the faithful? Last year I searched in vain Bellarmine, the Schoolmen, and last, and I think best, Durand de St Poreien for a reply. If none of the learned friends either of Canon Liddon or of Monsignor Capel can help me to a solution of this difficulty, I fear I shall be driven to the true Protestant conclusion that "nothing" is added to the elements of bread and wine, even in their being received, excepting only God's sanctifying grace, and that in the case of the faithful only.

C. II.

January, 1875.

(G.) THEODORUS, ABBOT OF STUDIUM, CONSTANTINOPLE.

B. 759. D. 826.

At the age of 22 he entered a convent in the great metropolis of the East, and in 794 took the place of its abbot Plato. He is one of those who feared not to rebuke kings. The emperor Constantine repudiated his wife that *he* might make Theodora empress; and when the primate bishop refused, he banished him to Thessalonica. His absence was short, for he returned with honour in the year following, after the deaths of the emperor and of the new empress Irene. At 39 he was preferred to the headship of the convent of monks at Studium in the suburbs, a religious house of consular foundation. Tarasius the patriarch, who had winked at the former emperor's conduct, banished Theodorus a second time. Leo, the Armenian iconoclast, inflicted on him a third period of exile. But Michael, succeeding, gave him leave to return. But he was a fourth time banished on a different charge to Chalcis, where he died. His remains fill a thick volume: but our extracts combine with the facts of his history to prove that his intelligence of Scripture was darkened by errors on very important questions. Sirmond was the recoverer and editor of his works. Among them is a letter to Plato in favour of the worship of images; and almost all his writings are composed with the same object. There is a life of him by the monk Michael. He wrote Greek Iambics; but they will not stand a comparison even with those of Gregory of Nazianzum. On the whole his unshaken fidelity to his conscience is the point for us to praise.

P. 340. "How say you of the things mentioned in sacred speech and hymns by the priest? Are they an image or truth? If you say an image, alas! how strange of you! You go from blasphemy to blasphemy, as those that have let themselves into a bog; and in crossing fall down, with the other foot set in a more slippery place. For that your proposition may be fitting to you,

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*Opera, Migne, Vol. XCIX. p. 340 B, Antirrheticus I. 10, Orthodoxus.*

Πῶς φησ ἀνὰ τὰ ἱερολογηθέντα καὶ ἱμνηθέντα πρὸς τοῦ ἱερέως; Εἰκόνα ἢ ἀληθείαν; Εἰ μὲν εἰκόνα, φεῖ τῆς ἀλοπίας· ἐκ βλασφημίου εἰς βλάσφημον, ὥσπερ οἱ εἰς ἰλὺν τινα ἐμπαρέντες καὶ τῇ μεταβάσει θάτερον τοῖν ποδοῖν ἐπὶ τ' ὀλισθηρότερον καταπίπτοντες. Ἴνα γάρ σοι ἐφαρμόσῃ ἡ πρότασις

you preferred to be condemned of atheism. But if you say they are truth, as also is the case, for if the body itself and blood of Christ be confessed to exist in the participation to the faithful according to the Divinely-spoken voice, why do you trifle away the mysteries of the truth of which you partake into figures? when the Word said, 'But do this for My remembrance,' and with reason. For this mystery is the heading up together of all the dispensation, Christ having indicated the whole by synecdoche, out of the chiefest part.

P. 448. "This worship is truly according to the first statement; and this is the more evident knowledge. The law is the participation of the Divine mysteries; since we have been enjoined by a Divine tradition to do this for Christ's remembrance. But if the cross also is (an object of worship) it is well and likely enough; but not with equal honour, but in a subordinate way. Since the spear also and the nails and whatever else was included in the life-giving passion (may be objects of worship): and it was the one (the body) that suffered; but the other things subserved the passion. And the one was that which was holy and Divine; but the others were sanctified and Deified. Look how great the difference is! [I cannot help remarking how easy is the descent of superstitious irrationalism. First step, Christ's flesh is said to be Deified. Second step, The cross and the nails are declared to be sanctified and Deified.]

P. 1661. "Question 4. Concerning monks or nuns communicating of the sacred things by themselves.

ἀθείαν εἶλον κατακριθῆναι. Εἰ δὲ ἀληθείαν, ὡσπερ οὖν καὶ ἔνεστι, αὐτὸ γὰρ σῶμα καὶ αἷμα Χριστοῦ ὁμολόγηται ἐν τῇ μεταλήψει τοῖς πιστοῖς κατὰ τὴν Θεόλεκτον φωνὴν, τί τὰ τῆς ἀληθείας μυστήρια εἰς τύπους μεταλαμβάνων φληναφεῖς, εἰς δὲ τὴν ἀνάμνησίν Μου τοῦτο ποιεῖτε εἰρηκῶς ὁ Λόγος, καὶ πάνν. Συγκεφαλαίωσις γὰρ τῆς ὅλης οἰκονομίας τὸδε τὸ μυστήριον, ἐκ τοῦ κυριωτέρου μέρους συνεκδοχικῶς τὸ ὅλον ἐπισημηγνάμενος.

P. 448 c, *Refutatio, &c., after John VI. 52.*

Τοῦτο δὴ ἐστι κατὰ πρῶτον λόγον τὸ σέβας· αὕτη ἢ πλέον ἐμφαιγῆς γνῶσις. Ὁ νόμος ἢ τῶν Θεῶν μυστηρίων μεταλήψις, εἴπερ τοῦτο ποιεῖν εἰς τὴν Αὐτοῦ ἀνάμνησιν Θεοπαράδοτος διατετάγμεθα. Εἰ δὲ καὶ ὁ σταῖρος; εἶγε, καὶ πάνν εἰκότως· ἀλλ' οὐχὶ ἰσοτίμως ἐφειμένως δέ. Ἐπεὶ καὶ ἡ λόγῃ, καὶ οἱ ἦλοι, καὶ εἴτι ἄλλο παραληφθὲν ἐν τῷ ζῶσοποιῶ πάθει· καὶ τὸ μὲν τὸ παθόν· τὰ δὲ τὰ ὑπουργὰ τοῦ πάθους. Καὶ τὸ μὲν τὸ ἅγιον καὶ Θεῖον, τὰ δὲ τὰ ἁγιασθέντα καὶ Θεοθέντα. Ὅρα ὅση ἢ διαφορότης.

P. 1661, *Letters, Book II. 219, λύσεις.*

Ἐρώτησις δ'. Περὶ τοῦ ἀφ' ἑαυτῶν κοινοῦν ἢ μονάζοντας ἢ μοναζούσας τῶν ἁγιασμάτων.



"*Answer.* It is not allowed to those that are outside the priesthood even to touch the Divine offerings; except it be on the pressing of some necessity, when a priest or deacon is not found, that they may partake of the gifts, of themselves. But in what manner is this to be? The sacred book being laid down and clean linen or a sacred covering being folded (on the table) they must there with the mouth receive of the gift from the hand of him that lays it forth with fear after the singing of the hymn. Afterwards a washing with wine thus taking place to the recipient. [The wine appears to be treated as of secondary sanctity.]

P. 1689. "Hear truly, my son, carefully, how to perform the rite of the presanctified thing, *i.e.* before Lent begins. For in the other sacred services the sacred work is performed in an unveiled and undoubted way; but in this in an overshadowed and mournful way. Wherefore the rite is in every point also more mystical... But when at least the psalm is being sounded forth by the singer, he censes the whole sanctuary and the nave: and when the staves are being sung after the glory the introit without the Gospel is said with the incenser; and while the readings are being read the brethren sit. But after the completion of these the priest sings the *Dirigatur* with the verses united to it, the brethren bending the knee, which is also done in the prayers. For after the entrance of the Divine gifts, the doors are shut up directly. But the priest covers over the gifts with the uppermost veil (which also the statement calls the air). But not at least in the time of the

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Ἀποκρίσις. Οὐκ ἐξὸν ἄπτεσθαι οὐδὲ τῶν Θεῶν ἀναθημάτων τοὺς ἐξὼ ἱερωσύνῃς· πλὴν εἰ μῆτι κατὰ πῦσαν ἀνάγκην, μὴ εὐρισκομένου πρεσβυτέρου ἢ διακόνου, ἀφ' ἑαυτῶν μετέχειν τῶν δώρων. Τοῦτο δὲ πῶς; Τιθεμένης βίβλου ἱερᾶς, καὶ ἐφαπλουμένης ὀθόνης καθυρᾶς ἢ ἱερᾶς ἐπικαλυμματίδος, ἐκέισε τοῦ δώρου ἀπὸ χειρὸς σὺν φόβῳ προτιθέντος μετὰ τὴν ὑμνωδίαν ἀπὸ στόματος ληπτέον. Εἶθ' οὕτως διακλύσεως οἴνου γινομένης τῷ λαμβάνοντι.

P. 1688. Interpretation of the Divine Liturgy of presanctified. See also

P. 1689.

Ἄκοῦσον δὴ μοι, τέκνον, καλῶς, τὸ πως δεῖ τὴν τῶν προηγιασμένων ἐπιτελεῖν τελετὴν. Ἐν γάρ τοι ταῖς ἄλλαις ἱερουργίαις ἀνακεκαλυμμένως καὶ ἀνευδοιάστως ἢ ἱερουργία ἐπιτελεῖται· ἐν δέ γε ταύτῃ συνεσκιασμένως καὶ πενηθρῶς. Διὸ καὶ μυστικώτερα εἰς πᾶν ἢ τελέτη γίνεται... Τοῦ δέ γε ψαλμοῦ παρὰ τοῦ ψάλτου ἠχουμένου, τὸ ἱερατεῖον ὄλον σὺν τῷ ναῶ ἐπιθυμιᾷ· καὶ τῶν τροπαρίων ψαλλομένων μετὰ τὴν δόξαν, ἢ εἴσοδος χωρὶς τοῦ εὐαγγελίου μετὰ θυμιατοῦ. Καὶ τῶν ἀναγινωσμάτων ἀναγινωσκομένων οἱ ἀδελφοὶ ἐφιζάνουσι. Μετὰ δὲ τὴν τούτων συμπλήρωσιν τὸ Κατευθυνθήτω ὁ ἱερεὺς ἄδει μετὰ τῶν συνηνωμένων αὐτῷ στοιχείων, τῶν ἀδελφῶν τὸ γόνυ κλινομένων, ὁ καὶ ἐν ταῖς εὐχαῖς γίνεται. Μετὰ γὰρ τὴν τῶν Θεῶν δώρων εἰσόδουσιν ἐτοίμως αἱ θύραι κεκλείσκονται. Ὁ δὲ ἱερεὺς τῷ ἀνωτάτῳ πέπλῳ (ὃ καὶ ἀέρα οἶδεν ὁ λόγος καλεῖν) τὰ δῶρα ἐπικαλύπτει. Ἐν δέ γε τῆς ὑψώ-

elevation, however, does he take away the veil, but on the contrary, lifting up the bread under it, he says, 'These presanctified gifts.' Then thus 'the air is taken away,' &c.

P. 1524. "For he that gave the former law by apostolic tradition gave out also the second, having put forth six mysteries: first concerning illumination; secondly, concerning the assembly, and then afterward communion; thirdly, concerning the right of anointing; fourthly, concerning the priestly ordinations; fifthly, concerning the setting apart of monks; sixthly, concerning those that have sacredly died.

P. 1596. "But of the question which you have indicated, viz. the making a memorial of some one, you ought of yourself to consider that if, though he before received the communion in the heresy, through fear of men, yet in death indeed, he comes forth to speak out, and as if honoured by some one (an orthodox person) then thus (partook) of the orthodox communion, and with this flew away from earth, it is natural that he should be ranged in the memorials of the orthodox, as our good God on account of His great love of man receives the penitent at the last hour, and so decides his case. So that if it so happened that public services are being held on his behalf to God you must not refuse them. But if none of these things was done, but he was a communicant in heresy, and did not before death partake of the Lord's body and blood (for that was heretic's bread and not the Lord's body) you

σεως ὧρα οὐ μέντοι αἶρει τὸ πέπλον, ἀλλ' ἀπὸ κάτωθεν τούτου, τὸν ἄρτον ὑψῶν λέγει, Τὰ προηγιασμένα ἅγια. Εἶθ' οὕτως ὁ ἀήρ αἶρεται, κ.τ.λ.

P. 1524 B, *Letter CLXV. To Gregory my son.*

Ὁ γὰρ τὸ πρότερον θεσμοθετήσας ἀποστολικῇ παραδόσει καὶ τὸ δεύτερον ἐξέδωκεν, ἐξ μυστήρια ἐκθετικῶς: πρῶτον περὶ φωτίσματος, δεύτερον περὶ συνάξεως, εἶτ' οὖν κοινωνίας, τρίτον περὶ τελετῆς μύρου, τέταρτον περὶ ἱερατικῶν τελειώσεων, πέμπτον περὶ μοναχικῆς τελειώσεως, ἕκτον περὶ τῶν ἱερῶς κεκοιμημένων.

P. 1596 D, *Letter CXCVII. To Dorotheus my son.*

Περὶ δὲ ἧς ἐσήμανας ὑποθέσεως, ἤγουν τοῦ ποιεῖν μνήμην τοῦ δεῖνος, ὀφείλεις ἐξ ἑαυτοῦ σιγροῦν ὅτι εἰ μὲν ἐν τῷ θανάτῳ, προκοινοῦν ἔν τῇ αἰρέσει διὰ φόβον ἀνθρώπινόν, ἔστι ἐξαγορεύων, καὶ οἰοεὶ ἐπιτιμώμενος πρὸς τινα, εἶθ' οὕτως τῆς ὀρθοδόξου κοινωνίας, καὶ ταύτῃ συναπέτη, ἔχει φύσιν ἐν μνημοσίνοις τάττεσθαι ὀρθοδόξων, τοῦ ἀγαθοῦ ἡμῶν Θεοῦ διὰ πολλὴν φιλαθροπίαν ἐπ' αὐτῆς τῆς τελευταίας ὥρας δεχομένον τὸν μεταμελούμενον, καὶ ὧδε αὐτὸν κρίνοντος. Ὡστε εἰ οὕτως ἐγένετο ποιείσθαι λειτουργίαν ὑπὲρ αὐτοῦ πρὸς Θεὸν οὐ παραιτητέον. Εἰ δὲ οὐδὲν τούτων γέγονεν ἀλλὰ κοινοῦν ἦν τῇ αἰρέσει, καὶ οὐκ ἔφθασε μετασχεῖν τοῦ σώματος καὶ αἵματος τοῦ Κυρίου (αἰρετικὸς γὰρ ὁ ἄρτος ἐκείνος, καὶ οὐ σῶμα Κυρίου) οὐ τολητέον εἰπεῖν

must not dare to say a service of assembly for him. For neither are the Divine things to be played with, that the petitioner for such an one may not be answered with James iv. 3. I have nothing else to say, as far as it is in my power to discover the truth.

P. 1597. 2 Cor. "Nor shall he that does not communicate in orthodoxy be set in the portion of the orthodox, even at the last hour. For where he may be found there also shall he be judged; and such provision as he took for the way with such shall he be numbered for eternal life. For the rest pray for me. The Lord Archbishop salutes thee and thy brethren. I address the brethren with thee as my children, and the lady Thecla as my daughter in Christ." [Ἐφόδιον does not seem to mean any thing but "viaticum."]

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σίναξιν περὶ αὐτοῦ ποιεῖν. Οὐδὲ γὰρ παίγνια τὰ Θεῖα ὡς ἂν μὴ ἀκούσῃ ὁ αἰτῶν περὶ τοῦ τοιούτου, James iv. 3. "Ἄλλο τι λέγειν οὐκ ἔχω, ὅσον τὸ κατ' ἐμὲ γινώσκειν τὸ ἀληθές.

P. 1597, 2 Cor. VI. 14, "What communion," &c.

Οὔτε ἐν τῷ μέρει τῶν ὀρθοδόξων τετάξεται ὁ μὴ κοινωνῶν τῇ ὀρθοδοξίᾳ, καὶ ἐν τῇ ἐσχάτῃ ὥρᾳ. "Ὅπου γὰρ εὐρεθῆ, ἐκεῖ καὶ κριθήσεται καὶ οἷον ἐφόδιον εἴληφε πρὸς τὴν αἰώνιον ζωὴν τούτῳ καὶ συναριθμήσεται. Τὸ λοιπὸν εὐχου ὑπὲρ μου. Ἀσπάζεται σε ὁ κύριος ὁ ἀρχιεπίσκοπος καὶ οἱ ἀδελφοί σου. Τοὺς μετὰ σου ἀδελφοὺς ὡς τέκνα μου προσαγορεύω ἐπεὶ καὶ τὴν κυρίαν Θέκλαν ὡς θυγατέρα ἐν Χριστῷ.

In p. 1719, the Editor of Theodorus (Migne), quotes from the Vatican MS. of Theorian, who in the 12th century under the auspices of the Eastern emperor Manuel laboured to effect a union between East and West. It is adduced as from the Liturgy of Basil. It is beyond my work to transcribe it. But I may say that its style seems to me too hortatory for all the rest of the Liturgy, which is called that of Basil, and published at Rome by Ducas. It sets forth a full and complete account of the change of the elements into Christ's body and blood, and declares it to be so plain and express, that any dispute about using leavened or unleavened bread, or white or red wine is rendered nugatory and wholly superfluous (περιεργεία). The Greek seems to me to carry very small indicia of any particular age. I cannot therefore presume to accept it as genuine.

(H.) AMALARIUS (FORTUNATUS), ARCHBISHOP OF TREVES. D. 814.

He received this second of the great archbishoprics of Central Europe only four years before his death. Charlemagne was pleased with his execution of an embassy to the Eastern emperor, so that he was often called off to similar secular duties: but he has



the reputation of having set good officials in his place in his absences. He dedicated his treatise on the sacrament of baptism, which has been often ascribed to Alcuin and printed with his works, to the great emperor of the West. There was in this century another Amalarius, also a writer; but he does not appear to have reached any higher promotion than that of Abbot of Hornbach, and a kind of rural bishopric about Metz, which city gives him his name, Amalarius of Metz. Also he was condemned for want of orthodoxy; a thing which never happened to the great emperor's favourite, the greater Amalarius, of Treves.

P. 1034. "Concerning blessing a waxen candle and the two waxen candles ... Concerning putting the bread into the wine ... By the little piece of bread put into the wine is shewn Christ's body, which presently rose from the dead; and the little piece remains on the altar until the end of the mass itself, because to the end of the world the bodies of the saints rest in their tombs... The cross which is made on the cup marks out by the little piece of the offered (mass) Christ Himself before our eyes. (The priest) therefore touches the four sides of the cup, because by that the race of man in the four climates, &c.

P. 1153. "On church offices. On the eucharist. It is to be taken after the kiss of peace. As we are one body in Christ, so we ought to have one heart, as Bede teaches. Let not any one think that he has known Christ, if he is not a partaker of His

*P. 1034, Migne.*

On wax candles blessed by order of Zosimus, and scented and given by the people at Easter after communion. Cap. xvii. on Eccl. Offices; xx. and xviii. on blessing these candles, one for Christ, and one for the Apostles, De cereo benedicendo et de duobus cereis. xxxi. De immissione panis in vinum. xxxv. Per particulam oblatae immissæ in calicem ostenditur Christi corpus quod jam resurrexit e mortuis, remanetque in altare ipsa particula usque ad finem missæ, quia usque in finem sæculi corpora sanctorum quiescunt in sepulchris. xxxi. Crux, que formatur super calicem, particulâ oblatae, ipsum nobis Christum ante oculos præseribit. Ideo tangit quatuor latera calicis quia per illud hominum genus quatuor climatum, &c.

*P. 1153.*

De ecclesiasticis officiis. [c. 34.] De eucharistia. Eucharistia sumenda est post osculum pacis. Sicut unus panis sumus in Christo sic et unum cor debemus habere: and he quotes Bede, Ne quisquam, &c. Christum agnovisse arbitretur, si Ejus corporis particeps non est. i. e.



body, *i.e.* of the church ... Christ remains in us by the eucharist, and we in Him by His having assumed manhood ... The body of Christ is regarded in three forms. The first namely, holy and unspotted, which was taken from the virgin Mary; the second that which walks on earth; the third that which lies in the tombs. By the particle of the offered flesh put into the cup is shewn that body of Christ which has arisen from the dead; by that which has been eaten by a priest or by the people, that body which is yet walking on the earth: by that which has been left on the altar, the body which is lying in the tombs."

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*ecclesiæ...Per eucharistiam Christus in nobis manet, et nos in Illo per assumptum hominem. [c. 35.] Triforme est corpus Christi. Primum videlicet sanctum et immaculatum, quod assumptum est ex Mariâ virgine: alterum quod ambulat in terrâ; tertium quod jacet in sepulchris. Per particulam oblatae inmissæ in calicem ostenditur Christi corpus, quod jam resurrexit a mortuis: per comestam a sacerdote vel a populo, ambulans adhuc super terram; per relictam in altari jacens in sepulchris.*

## THE NINTH CENTURY.

(A.) THEODULF, BISHOP OF ORLEANS (AURELIA). D. 821.

HE took part in the Frankfort Council in 794. He was one of Charlemagne's bishops; previously Bishop of Fleury in Burgundy. He signed Charlemagne's will as a witness. He was present at the Frankfort Council on Adoptionism in 794. He was the author of several treatises, and was somewhat in advance of his age. He took the same ground as Antoine Arnauld afterwards regarding communion, that sinners should not be at once admitted after confession and absolution, but should give some proof of a lasting change of character. His capitularies or heads of instruction and guidance to his clergy furnish us with indications of his own views and of the principles on which the clergy were regulated at that time. He is praised by Hinkmar as a noted poet and expositor of the Scriptures and of the catholic fathers. He is the first or one of the first that quotes the Athanasian Creed—an argument in evidence of its origin about the beginning of the ninth century. He witnessed the will of Charlemagne in 811. Imprisoned on a false charge by Louis le Débonnaire, he composed a hymn: the chanting of which by him at his gaol window is said to have so pleased the king that he gave him his liberty. It is sung to this day. It begins "Gloria, laus et honos."

P. 194. "Heads. No. 7. That a priest do not celebrate mass alone. Let a priest by no means celebrate a mass alone,

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*Migne, Vol. CV. p. 194, Capitula.*

Ut sacerdos missam solus non celebret. Sacerdos missam solus nequaquam celebret quia, sicut illa celebrari non potest sine saluta-

because, as it cannot be celebrated with a salutation from the priest, an answer from the people, an admonition from the priest, an answer also from the people, so doubtless it can in no wise be celebrated by one. For there ought to be some standing round him, whom he may salute, by whom an answer may be made to him: and that saying of our Lord, *Matt. xviii. 28*, must be brought to his remembrance.

P. 204. "That the fast should not be broken before the evening office." [Surely this shews evening communion there.]

P. 205. "Of sacred communion. In what way and how often it ought to be used, not as men please, but at certain set times do men communicate, and with any dedicated persons whatever, who live holily, who do it almost every day."

This is then a fair specimen of French religion in the time of Charlemagne.

*tione sacerdotis responsione plebis admonitione sacerdotis, responsione nihilominus plebis, ita nimirum nequaquam ab uno debet celebrari. Esse enim debent, qui ei circumstant, quos ille salutet, a quibus ei respondeatur: et ad memoriam illi reducendum est illud Domini-cum, Matth. xviii. 28.*

*P. 204, 39.*

*Quod jejunium ante vespertinum officium solvi non debeat.*

*P. 205.*

*De sacra communione, quomodo et quam frequenter usurpanda sit... non quando eis libet sed certis temporibus communicant, et religiosius quibuscunque sancte viventibus, qui pæne omni die id faciunt.*

(B.) AGOBARD, ARCHBISHOP OF LYONS. B. 779. D. 840.

A man of mark, who boldly grappled with prevailing prejudices. He is characterized by a French writer as having seen the light in the golden age of Charlemagne, having witnessed its deterioration to a silver age in the time of Charlemagne's feeble son Louis I. the Debonair, and to an iron age in the time of the sons of Louis, Lothaire and Pepin. Agobard has the discredit of stirring up Lothaire to rebellion against his father in order to establish the ascendancy of the church. - But Louis died five years after, and Lothaire succeeding, soon restored his adviser to his see. Agobard took a decided line not only against the inefficient and subservient clergy who were mere hangers-on in the houses of the wealthy; but also against images and against the Adoptionist Felix of Urgelli, and against superstitious beliefs in general, and he shewed in many treatises a particular jealousy of the influence

of the Jews. His whole works, eight centuries after his death, had a narrow escape from being torn up to be used in binding. But the learned world has ever since been in no doubt about their value. A prelate who could so powerfully resist the second council of Nicaea and the reigning tendency to image-worship in East and West, must have possessed no ordinary power. His treatise on the right of the priesthood casts up to the surface the current belief of his time on the supper of the Lord. The preserver of his works was Papyre Masson, who was their first publisher in 1605. His patron and predecessor in the see of Lyons, Leidras, retired to a monastery at Soissons (Suessio). It was at the council of Thionville (835) that he was deposed for his rebellion. He is said to have excelled both in oratory and in exact remembrance of the Scriptures. He shone in the midst of a constellation of considerable men; Rabanus Maurus, Walafrid Strabo, Hinkmar, Haymon, Claude of Turin, Amalarius, Engelbert, and the supposed compiler of our third creed, Paulinus of Aquileia, who also wrote against the Adoptionists with power and success. One of Agobard's two surviving poems is in hendecasyllabics, and was written on a festival held in remembrance of the reception by his predecessor of the supposed relics of the bodies of Cyprian and Pantaleon into the church of St John in Lyons. The verses assume the presence of the entire skeleton of at least the former; and the most happy effects are anticipated from their possession. Cyprian in particular is implored to help the church of that region, "burning up heresies and false gods"—which I suppose means images—"with the lightning of his commands."

"Verbi fulmine funditus cremantem."

Such was even Agobard's idea of the power of saints. We detect in his writings the downward tendency of the age, which found its consummation in the thirteenth century.

*Concerning the privilege and right of the priesthood, to  
Bernard, Bishop of Vienne.*

P. 134. "Certainly Uzzah was performing a duty enjoined upon him, the wain threatened to fall, and it appeared to be a

*De privilegio et jure sacerdotii, ad Bernardum, Episcopum Viennensem,  
p. 134, c. VIII., Migne.*

Certe Oza (Uzzah) injunctum sibi officium agebat; plastrum minabat: et obsequii ejus esse videbatur, ut arcam Dei, quam recaldi-



part of his reverential care to hold up the ark of God, which the oxen in kicking made to lean over. But because it was not in his duty to touch those things, which he seemed to himself to have done through his piety, it was terribly reckoned to him for rashness, and that rashness so great that he was visited with the punishment of death. Therefore such was the kind of vengeance to which the despisers of the priests were liable, &c. As therefore so great was the dignity of the priesthood that was put on the priests, the people are commanded to obey them in all things, &c. ... We gather these few testimonies of the old and the new testament, in which as in a glass we may see the foulness of our time, (which is) worthy to be deplored by opening every fount of tears; (a time) when an impious custom has become common, that hardly any one is to be found aspiring and advancing ever so little towards temporal honours and glory, that has not a priest in his house, not for him to obey, but from whom he may without ceasing require at the same time both lawful and unlawful obedience, (and that) not in Divine offices only, but also in the matters that concern men, so that numbers of priests are found to serve at table, to mix wines in skins, to lead dogs, or horses, on which women are sitting, and to manage them and to look out fields for their pasture ... They care not of what kind of clergy they are, how far blind with ignorance, or in what crimes they are involved (properly their heads covered); only caring about having presbyters of their own to give an opportunity of deserting the older churches, and the rites that are performed before all the people, &c.... These things we have most briefly uttered, which belong to our office and

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trantes boves inclinaverunt, sustentaret. Verum quia non erat officii ejus ut ea contingeret, quod ille visus est sibi fecisse pietatis, reputatum illi est terribiliter in temeritatem, et tantam temeritatem quæ mortis supplicio plecteretur. Then the case of Uzziah. Tali itaque *contemptores sacerdotum* ultione tenebantur, &c. &c. Tantæ igitur sacerdotii dignitate collatâ præcipitur populo *ut eis in cunctis obediant*, &c. &c. [c. XI.] Hæc pauca Veteris ac Novi Testamenti collegimus testimonia, in quibus quasi in speculo contueri valeamus fœditatem nostri temporis, omni lacrimarum fonte plorandam; quando increbuit consuetudo impia, ut pæne nullus inveniatur anhelans et quantulumcunque proficiens ad honores et gloriam temporalem, qui non domesticum habeat sacerdotem, *non cui obediat*, sed a quo incessanter exigat licitam simul atque illicitam obedientiam, non solum in Divinis officiis, verum etiam in humanis: ita ut plerique inveniuntur, qui aut ad mensas ministrent, aut saccata vina misceant, aut canes ducant, aut caballos, quibus fœminæ sedent, regant, aut agellos provideant... Non curant quales clerici illi sint, quantâ ignorantia cæci, quantis criminibus obvoluti: tantum ut habeant presbyteros proprios, quorum occasione deserant ecclesias seniores et officia publica, &c. &c. [c. XV.] Hæc brevissime de nobis dicta sint, quæ pertinent ad officium et ministerium nostrum. Deu

ministry. Then let us tell the faithful laity with what faith and hope they should study to venerate the Divine sacraments at the hands of all priests in common, whether they be diligent or negligent, whether they be men of forethought or lazy. For the Divine sacraments, *i.e.* baptism and the making of the body and blood of Christ, and the other things, in which the salvation and life of the faithful consist, are so great and holy, that they can neither be made better by the merits of good priests, nor made worse by the perversity of the bad, since they are wrought in a manner unspeakable not by man's excellence (virtue) but by the Holy Spirit's greatness at the invocation of the High Priest (*i.e.* Christ calling the Spirit). [He quotes the great authors mentioned below]. ... Therefore bad priests, in ministering good things, hurt themselves only, and do not defile the church's mysteries. But it is necessary to use every labour of precaution, that we may not be partakers of other men's sins, as I have said before, in the ordaining or offering of pastoral charges; that is to say, by promoting criminous persons to the priesthood, or, which is yet much worse, those whom ignorance makes unable to see, so that either they know not how to celebrate the mysteries themselves after the church's manner (a thing altogether to be condemned and by no means to be allowed) or that they give the mysteries to the ignorant (blind) to bring them unto the burning of eternal damnation ... For though a priest ought to be unblameable both in life and doctrine that men might properly listen to him and lean upon him, yet, if one of these requisites should be awanting, men are rather to be allowed to obey a man that teaches rightly and lives blameably, than the man who both lives wickedly and does not know what he

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dicamus fidelibus laicis, quâ fide et spe venerari studeant sacramenta Divina in omnibus communiter sacerdotibus, sive sint diligentes vel negligentes, sive sint providi sive torpentes. Sacramenta etenim Divina, baptisma scilicet et *confectio corporis ac sanguinis Domini*, cæteraque in quibus salus et vita fidelium consistit, tam magna et sancta sunt, ut nec bonorum meritis meliorari nec malorum perversitate deteriorari (possint) cum ad invocationem Summi Sacerdotis non humanâ virtute sed sancti Spiritus *perficiantur ineffabiliter* majestate. Quotes Augustine, Gregory and Pope Anastasius. [c. XVII.] Mali itaque, bona ministrando, sibi tantummodo nocent, nec ecclesiæ mysteria commaculant. [c. XVIII.] Cæterum summo opere necesse est præcaveri, ut in ordinandis offerendisve ministeriis non communicemus (ut supra dictum est) peccatis alienis, criminosos videlicet ad sacerdotium promovendo, aut, quod adhuc multo deterius est, ignorantia cæcos, qui vel secundum tenorem ecclesiasticum nesciant *peragere ipsa mysteria* (quod omnino est improbandum et nullo modo admittendum) vel cæcis manducatum præbeant ad foveam æternæ damnationis... Quamquam enim sacerdos et vitâ et doctrinâ irreprehensibilis esse debeat, quo rite audiatur et imitetur, tamen, si unum horum defuerit, tolerabilius est illi obedire qui bene docet et reprehensibiliter vivit, quam illi qui et nequiter

should teach ... Lastly, (the thing also which I have said must be visited with an anathema) whatever be their manner of living, be it good or bad, the venturing nevertheless to teach wrongly. For they are heretics, though they live well.

P. 224. "Concerning images of the saints. [After quoting Augustine against paying Divine honours to martyrs.] This is religion without alloy, this is catholic custom, this is the ancient tradition from the fathers, as also is easily proved from the service-book of the sacraments, that the Roman church holds ... Let us offer glory and honour to God alone and not commit fornication with idols ... Jerusalem also is said to have (thus) committed fornication with the sons of the Chaldæans, seeing their pictures on the walls. Let God be adored, worshipped and venerated by the faithful. Let sacrifice be made to Him alone either by the mystery of (His) body and blood, by which we have been redeemed, or by the sacrifice of a humble and contrite heart. Let angels or saintly men be loved and honoured with love, not with subordinate worship (lit. servitude). Let *not Christ's body be offered to them*, since they themselves also are members of it ... Let no one deceive himself, let no one seduce himself, let no one impose on himself. Whoever adores any picture, or a moulded or wrought statue, he is not paying worship to God: he is not doing honour to angels or saints, but he is worshipping images. Doubtless it is the skilful and crafty enemy of the race of man that is busy in this, under the pretext of honouring saints to introduce idols (of himself) again, again to be adored under various likenesses: that

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vivit, et quid doceat nescit. [c. XIX.] Postremum (quod et anathematizandum diximus) qualitercunque viventium, i. e. vel bene vel male, sed tamen male docentium. Sunt enim hæretici, etiamsi bene vivant.

*De imaginibus sanctorum, p. 224.*

After quoting Augustine against paying Divine honours to martyrs, c. XXX. Hæc est sincera religio, hic mos catholicus, hæc antiqua patrum traditio, sicut etiam ex libro sacramentorum, quem Romana tenet ecclesia, facile comprobatur...Soli Domino offeramus gloriam et honorem: nec cum simulacris fornicemur... Hierusalem quoque fornicata dicitur cum filiis Chaldæorum, videns illos in parietes depictos. Adoretur, colatur, veneretur a fidelibus Deus. Illi soli *sacrificetur* vel *mysterio corporis et sanguinis*, quo sumus redempti, vel in sacrificio cordis humiliati et contriti. Angeli vel homines sancti amentur, honorentur charitate non servitute. *Non eis corpus Christi offeratur*, cum sint hoc et ipsi. [c. XXXI.] Nemo se fallat, nemo se seducat, nemo se circumveniat. Quicumque aliquam picturam, vel fusilem sive ductilem adorat statuam, non exhibet cultum Deo: non honorat angelos vel homines sanctos, sed simulacra veneratur. Agit hoc nimirum versutus et callidus humani generis inimicus, ut sub prætextu honoris sanctorum rursus idola introducat, rursus per diversas effigies adoretur:



he may turn us away from spiritual things and may sink us to be content with carnal. Quotes Galatians... For the ancients also had them... for remembrance, not to be worshipped... But what is the cause of this transgression? Faith removed from the heart, and all confidence placed only in visible things... Rightly indeed (was it decreed). Let not that which is worshipped and adored be painted on the walls... But how great is the presumption to celebrate masses on fictitious ground like this without temple (lit. royal church), without altar, without saints' relics?... Let us bend the knee in the name of Jesus only, &c."

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ut avertat nos a spiritualibus, ad carnalia vero demergat; and he quotes St Paul to the Galatians "O foolish," &c. [c. XXXII.] Habuerunt namque et antiqui...ad recordandum non ad colendum. [c. XXXIII.] At quæ erroris hujus causa? Fides de corde ablata, tota fiducia in rebus visibilibus collocata...Recte quidem...ne quod colitur et adoratur in parietibus depingatur. [c. XXXIV.] Illud vero quâ presumptione fit ut sine basilicâ, sine altario, absque sanctorum reliquiis, super hujusmodi figmenta missæ celebrentur? &c. &c. Flectamus genu in nomine solius Jesu, &c.

#### (C.) THE PSEUDO-ISIDORIAN DECRETALS. NINTH CENTURY.

It is perhaps sufficient to say regarding this monstrous fraud that it appeared in the ninth century, but *anno incerto*, the year is not known: but these decretals were first cited as authoritative by Pope Nicolas in 864 against Hinkmar, archbishop of Rheims, who at the synod of Soissons in the year before had deposed a bishop (Rothad) without regarding his appeal to the Pope, and had also appointed a successor. This was a great day for the Popedom: for the Pope came to this encounter fresh from his victory over the king of France (Lothair) in the matter of Waldrada; and now by the additional aid of these fictitious decretals he gained an equally great victory over all the rival episcopal powers in all countries; and thus the Bishop of Rome became at once successful in establishing his supremacy over both secular and ecclesiastical authorities. But the compilers of this pretended first perfect collection of historical decrees from the beginning are utterly unknown. They borrow from the Clementines and from Dionysius Exiguus, the decretalist of the sixth century, and from Isidore of Seville, whose name they take to cover the fraud, and from the regular historians and from all fathers who have anything that suits their purpose, and then they add whatever they want that they cannot find anywhere. And this is the basis of Papal



supremacy, which remained accepted and unshaken till the French king Philip Augustus, who in his struggles with his factious nobility called up the potent idea of the States General, and raised also against the Pope the great question of the genuineness of these decretals; a question so ably taken up by the great French church lawyers afterwards, who then delivered a blow upon this foundation of Papal usurpation, which not only then made it rock to its centre, but prepared the way for the doctrine of the religious independence of nations, and initiated that long struggle, of which the councils of Pisa and Constance and Basle were stages, and Luther and Zwingel and Cranmer were chief combatants. It would be a fault then entirely to pass over what this body of pseudo-decretals contains on the Lord's supper. One word more as to the name by which they are commonly headed, viz. Isidore. It seems to have been made into Isidore Mercator, in imitation of Marcus Mercator, of the fourth and fifth centuries. But in some mss. Isidore is omitted: and in others Peccator is substituted, as Rabanus Maurus signs some of his letters Rabanus Peccator, "the sinner." Gieseler gives full details on all this, II. 324. Eccles. Hist. It is needless to refer to Hallam, Neander and Milman: but every good historian lends a light of his own to the great battles between church slavery and liberty.

"Isidore, servant of Christ, to his fellow-servant that reads this, &c. I am constrained by many, both bishops and other servants of Christ, to collect the judgments of the canons and to bring them into one volume, and thus to make many into one, &c., &c. [First] Those that are said to be the canons of the apostles, &c. [Secondly] The decree of the epistles ... of Clement, of Anacletus, of Evarist, &c., to Pope Sylvester. [Thirdly] The Synod of Nicæa and other synods.

"[I.] *The arrangement for the council*; [II.] *Canons*. (8) If any bishop, presbyter or deacon, shall have celebrated the holy

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P. 7. *Opera, Migne.*

[Preface]. Isidorus servus Christi lectori conservo suo, &c. Compellor a multis tam episcopis quam reliquis servis Christi canonum sententias colligere et in uno volumine redigere et de multis unum facere, &c. &c.; (1) canones qui dicuntur apostolorum, &c.; (2) epistolarum decreta, &c. Clementis, Anacleti, Evaristi, &c., ad Silvestrium papam; (3) Nicænam synodum, &c.

[I.] Ordo de celebrando concilio; [II.] Canones. (8) Si quis episcopus aut presbyter aut diaconus sanctæ paschæ diem ante vernale

passover-day before the vernal equinox with the Jews, let him be cast off. (9) If any, &c., or any one in the list of priests shall not have communicated when he made the oblation, &c., let him be deprived of communion, as one that has put himself forth as a cause of damage to the people, giving cause for suspicion regarding that which he sacrificed, that he made not the offering in the proper way. (10) All of the faithful (the first body) that enter the church and hear the Scriptures, but do not remain to the prayer, nor receive the communion, it is good that they should be deprived of communion, as persons that disturb the peace of the church. (11) Whoever shall have prayed together with an excommunicated person, at least in a house, let that man be deprived of communion.

[II.] *Five letters of Clement.* “(1) Clement (of Rome) to James, bishop of bishops, reigning over the holy church of the Hebrews at Jerusalem, but also over all churches. &c. (2) Clement president of the Roman church, to James, bishop of Jerusalem. Since (as) we have heard from the blessed Peter, the father of all the apostles, who received the keys of the kingdom of Heaven, in what manner we ought to hold them, it becomes us to instruct you in order regarding the sacraments carried on among the saints. For the sacraments of the secret things of God are entrusted to persons of three grades, *i.e.* to the presbyter, deacon and minister, who with the fear and trembling of the clergy ought

æquinoctium cum Judæis celebraverit, abjiciatur. (9) Si quis, &c., vel quilibet ex sacerdotali catalogo, factâ oblatione non communicaverit, &c. &c., communione privetur, tanquam qui populo causa læsionis extiterit, dans suspicionem de eo, qui sacrificavit, quod non recte obtulit. [Note the words sacerdotalis and sacrificare which in relation to the communion I think I observe first in Cent. II.] (10) Omnes fideles qui ingrediuntur ecclesiam et Scripturas audiunt, non autem perseverant in oratione nec sanctam communionem percipiunt, velut inquietudines ecclesiæ commoventes, convenit communione privari. [Is this simply the Lord's supper or all fellowship?] (11) Si quis cum excommunicato saltem in domo simul oraverit, iste communione privetur. [And others like these.]

II. Five Letters of Clement. (1) Clemens Jacobo domino episcoporum episcopo, regenti Hebræorum sanctam ecclesiam Hierosolymis sed et omnes ecclesias, &c. (2) Clemens Romanæ ecclesiæ præsul Jacobo Hierosolymorum episcopo. Quoniam a beato Petro apostolo accepimus omnium apostolorum patre, qui claves regni cælestis accepit qualiter tenere debemus, de sacramentis que geruntur in sanctis te ex ordine nos deest instruere [Clement the follower of Paul instructing the Apostle James about the sacraments. See the Clementine extracts c. III.] Tribus enim gradibus commissa sunt sacramenta Divinorum secretorum, *i.e.* presbytero, diacono et ministro, qui cum timore et tremore clericorum

to guard the relics of the fragments of the Lord's body lest anything corrupt should be found in the sacred vessel, &c. Certainly so many holocausts should be offered on the altar as ought to be sufficient for the people. But if they remain after the rite let them be consumed. Concerning the sacred vessels indeed it must thus be done. Let the pall of the altar, the chair, the candlestick and the veil be consumed by fire, if they are worn out with age, &c. Also let their ashes be taken into the baptistery, &c., that they be not polluted by the feet of them that enter. But let one wash the palls and veils near the chapel ... lest perchance dust of the Lord's body unhappily fall down from the linen washed out of doors, and this shall be sin to him that doth this work, &c. Indeed let a new bason be provided, &c.; let the altar palls be alone washed in it, &c.

[III.] *Three letters of Anacletus.* (1) "Let the bishop when he sacrifices to God have with him witnesses, and more than one other priest, &c. (3) The first seat is by God's bounty that of the Roman church ... the second ... is at Alexandria, &c., the third ... at Antioch. But to avoid prolixity in the letter we have in a certain volume written out the rest and given directions ... But this apostolic seat has been made the hinge and head by the Lord, &c. So all the churches are governed by this holy seat's authority, after the disposition of the Lord. [Of these letters the first begins] 'Anacletus, servant of Christ, to all bishops,' &c.; the second, 'Anacletus, bishop, to all bishops in Italy,' &c. The third, 'Anacletus, servant of Jesus Christ, appointed by Christ in the apostolic seat, &c., to all bishops,' &c.

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reliquias corporis Domini debent custodire fragmentorum [see Tertullian, &c.] ne qua putredo in sacrario inveniatur, &c. Certe tanta altario holocausta offerantur quanta populo sufficere debeant. Quod si remanserint...consumantur, &c. De vasis sane sacris ita gerendum est. Altaris palla, cathedra, candelabrum, et velum, si fuerint vetustate consumpta, incendio dentur, &c. Cineres quoque eorum in baptisterio inferantur, &c., ne introeuntium pedibus inquinentur. Pallas vero et vela...juxta sacrarium lavent... ne forte pulvis Dominici corporis male decidat a sindone foris abluto et erit hoc operanti peccatum, &c. Sane pelvis nova comparetur, &c., pallæ altaris solæ in eâ laventur, &c.

III. Three Letters of Anacletus, reckoned the 5th Pope, 84—95; (1) *Episcopus Domino sacrificans testes, ut præfixum est, secum habeat, et plures quam alius sacerdos, &c.* (3) *Prima sedes est cœlesti beneficio Romanæ ecclesiæ...secunda...apud Alexandriam, &c. Tertia...apud Antiochiam ... Reliquas vero in quodam tomo, prolixitatem vitantes epistolæ, vobis conscriptas direximus...Hæc vero apostolica sedes cardo et caput factum est a Domino, &c. Sic hujus sanctæ sedis auctoritate omnes ecclesiæ, Domino disponente, reguntur.* (1) *Anacletus servus Christi, &c., episcopis omnibus, &c.* (2) *Anacletus episcopus universis episcopis in Italia, &c.* (3) *Anacletus servus Jesu Christi in apostolicâ sede a Domino constitutus, &c., omnibus episcopis, &c.*



IV. Two letters of Evaristus the 6th Pope, to all the bishops of Africa and Egypt respectively. (The second bears the first date in the book, viz. Gallius and Braduas being consuls, Kal. Novembris.) V. Alexander the 7th pope, of Adrian's time, stands next, and VI. Sixtus I., the 8th.

Perhaps this is notice enough for this volume. But the true or false decrees of Popes stretch to Gregory the Great, the 66th Pope, who died 604: those of the Councils a little later. The inconsistencies that abound throughout are the subject of wonder and amusement to all who write about them.

P. 193. "The loaves which ye offer to God in sacrifice ... Let women, when the priest is celebrating the mass, by no means approach to the altar, but stand in their own places, and there let the priest accept their oblations, to offer them to God. For women ought to be mindful of their own infirmity and of the weakness of their sex, and therefore much fear to touch the holy things in the ministry of the church, which laymen also should much fear, lest they should undergo Uzzah's punishment, who, when he chose to touch the secret things of God in an irregular way, was struck by God and died. That masses be celebrated in a church. Let the solemnities of masses be by no means celebrated anywhere else than in a church—not in houses of any kind nor in low places, but in the place which the Lord shall have chosen, Deut. xii.

P. 259. "The book on the order of baptism. Why should it be consummated by the Lord's body and blood? To obtain that life (John vi.); and we are baptized and fed with His flesh and

P. 193, *ad Presbyteros. Opera, Migna.* (Name of author lost.)

V. Panes, quos Deo in sacrificium offertis, &c. VI. Fœminæ, missam sacerdote celebrante, nequaquam ad altare accedant, sed locis suis stent, et ibi sacerdos earum oblationes, Deo oblaturus accipiat. Memores enim esse debent fœminæ infirmitatis suæ et sexus imbecillitatis, et ideo sancta qualibet in ministerio ecclesiæ contingere pertimescant, quæ etiam laici viri pertimescere debent, ne Ozæ penam subeant, qui, dum arcana Domini extraordinarie contingere voluit, Domino percussente interiit. 2 Regum vi. XI. Ut missæ in ecclesiâ celebrentur. Missarum solemnitas nequaquam alibi nisi in ecclesiâ celebranda sint—non in quibuslibet domibus aut vilibus locis sed in loco quem elegerit Dominus, Deut. xii. 12.

P. 259, *Liber de ordine Baptismi.*

XVIII. Cur corpore et sanguine Domini consummetur? Propter hanc vitam (John vi. 55, 56) adipiscendam: et baptizamus et Ejus



drink His blood, because we can never pass (to) His body unless we be imbued with these sacraments. For it is the sacrament of salvation, which also in the old covenant Melchizedek, &c. This mystery therefore of a sacrifice the church celebrates, as the old have been deserted and ended, offering bread [qy. prayer] on account of the bread and wine, &c., &c., that by the visible oblation of the priests and the Holy Spirit's invisible consecration the bread and wine may pass into the dignity of the body and blood of the Lord, &c. But the wine and water are inseparably mingled in the cup, because the church also is inseparably joined and fastened to Christ its Head."

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carne pascimur et Ejus sanguinem potamus, quia nunquam possumus in Ejus corpus transire nisi his Sacramentis imbuamur. Est enim sacrificium salutare, quod et in Vetèri Testamento Melchizedek, &c. &c. Hoc ergo mysterium sacrificii, derelictis et finitis veteribus hostiis, ecclesia celebrat, offerens panem [qy. precem] propter panem, vinum, &c. ut per visibilem sacerdotum oblationem et invisibilem sancti Spiritus consecrationem, panis et vinum in corporis et sanguinis Domini transeant dignitatem, &c. Vinum autem et aqua inseparabiliter in calice miscentur, quia et ecclesia capiti suo Christo inseparabiliter juncta coheret.

(D.) ST BENEDICT, ABBAS ANIANENSIS. D. 821.

This Western head of monks was born at Magneloue in Languedoc. The monastery was named from the river on which it stood. His disciple Ardo, called Smaragdus, wrote his life. He revived the rule of the first St Benedict of Italy, who though born in the fifth century, did not establish his monastery at Monte Cassino till the sixth century (539). The Anian Benedict established another monastery near Aix-la-Chapelle (Aquisgranum) in a valley named Indus about six miles from the city. To the rules of the first Benedict he added from all other sources. His letters and some small works remain, and charters of his Anian monastery from Charlemagne and St Louis. This St Benedict was descended from one of the counts of Gallia Narbonensis, and he was long in the service of one of the Pepins before he entered the convent in St Seine in Burgundy, the abuses existing in which made him the reformer of many convents in France. His desire was to unite into one body the Benedictine convents of France and Germany. His king Louis le Débonnaire called a council of French and

German abbots for this purpose in 817 at Aix-la-Chapelle, and founded in its environs the convent of Cornelle, over which he set this Benedict. He framed a concordance of rules for their government, and himself created twelve more abbeys: and thus the rules became as widely prevalent as those of the first Benedict of all.

P. 1200. "The concordance of rules. But the Passover indicates the eternal joy of the future life for the good, in as far as it is allowed to Jews to eat during the whole year what is abstained from for sixty days, *i.e.* for ten weeks. In this little time he was willing to endure sadness for the Lord: he will earn rejoicing with Him in the future world. But let the fastings of the forty days' be prolonged till evening: *i.e.* let refreshment be had after candle-tiding (lamp-lighting) on all the 60 days themselves... Yet let them complete the quadragesimal prayers entire, and on the day itself of the sixth Sunday speak slowly to themselves on the sorrow of the Lord's passion: nor salute one another when they meet. For whoever, except the weak and infants and men quite overcome with age, whoever of the healthy may wish (choose) to take refreshment let him do it without receiving a blessing and without sign (of the cross) upon this refectio; that having had it imparted to them by their own greediness, *i.e.* by themselves, they may blush that while others are adding (additional observance) for the reward that is to be hoped for from God, they could not go through the fast of that one day of their own will. And then with what face in the Passover's octave to come in the victory of the Lord's resurrection would such a one cease from feasting, who would not for sorrow's sake on one day of Christ's one passion (or of one passion-tide) crucify the flesh with Christ? But let the

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*Concordia regularum, p. 1200, Cap. LVI., Migne.*

Pascha vero futuræ vitæ æternam lætitiã bonis indicat in tantum, ut quod in sexaginta diebus abstinetur, manducare liceat toto anno... in hoc parvo tempore pro Domino voluit contristari, cum Eo merebitur in futuro lætari. Jejunia vero quadragesimæ protrahentur in vesperam. Id est: post lucernaria reficiatur omnibus ipsis sexaginta diebus. [P. 1202.] Orationes tamen illas Quadragesimæ puras compleant et ipso sextæ ferie die lente sibi loquantur de tristitiã Dominicæ passionis: nec se supervenientes saluent. Nam extra infirmos et infantes et senio pervinctos, quicumque de sanis reficere voluerit, sine acceptã benedictione et non signatã refectione reficiat: ut a gulã suã vel a semet ipsis communicati, erubescant, cum aliis superponentibus pro Dei sperandã mercede unum diem non posse jejunium voluntarie pertransire, &c. Et tum quã fronte futurã octavã Paschæ in Dominicæ resurrectionis victoriã desineret epulari, qui in tristitiæ causam unius passionis unã die noluit cum Christo crucifigere carnem? Sacramenta

sacraments of the altar be completed in a great glass dish ... Now let those that may refresh themselves on the sixth Sunday do it without having the communion, that it may be known that even on the sixth Sunday they are improperly refreshing themselves without Christ. But let the washing of the things or of the Paschal furnishings be provided on the very day; and on that sixth Sunday let the altar's covering or its whole ornaments (or dressing) be drawn off the altar; and at the same time let the sight of lamp and candle (glowworm) be forbidden through the whole monastery, &c. When the following sabbath dawns let the light be replaced for joy through the whole world, when by Christ's resurrection light returns to us.

P. 1211. "If any one, without the knowledge of the abbot or the person set over him, goes out to any place to have the society of others for eating or drunkenness, or if sent to a place very near, from his own lightness or for eating he should not return to his cell immediately after the business is done, as the canons bid him, let him either be cut off from the communion for 30 days, or be cured by a beating with rods.

P. 1323. "From (the first) St Benedict's rule. If any abbot wants a presbyter or deacon to be ordained for him, let him choose from his own (monks) one that is fit to discharge the duties of the priesthood ... Nor on the plea of being a priest let anyone forget obedience to the rule, but more and more advance towards God's will. But let him always keep to his place when he has entered

vero altaris in patenâ majore vitreâ finiantur... Jam qui sextâ feriâ refecturi sunt, sine communione reficiant: ut agnoscat jamque sextâ feriâ injuste refici sine Christo. Lotio vero rerum vel apparatus Paschalis ipso die procuretur: in quâ sextâ feriâ altaris velamen vel universus altari subtrahatur ornatus: simul et lucernæ et cicendeli totum intra monasterium negetur aspectus, &c. In sequenti lumen lucescente sabbato per totum mundum præ lætitia reponatur, quando per resurrectionem Christi ad nos lumen revertetur.

P. 1211, *Cap. LXVIII.*

Si quis vero extra conscientiam abbatis vel præpositi qualemcunque locum egressus, gulæ vel ebrietati se sociaverit; aut si proxime transmissus, pro suâ levitate vel gulâ non statim expeditâ necessitate ad cellulam redierit, ut canones docent, aut triginta diebus a communione separetur, aut virgis cæstis emendetur.

P. 1323, *Cap. LXIX. De regula sancti Benedicti.*

Si quis abbas sibi presbyterum vel diaconum ordinari petierit de suis eligat qui dignus sit *sacerdotio fungi*... Nec occasione sacerdotii obliviscatur regulæ obedientiam et disciplinam, sed magis et magis in Deum proficiat. Locum vero illum semper attendat, quando in-

the monastery except when serving at the altar. If he shall presume to do otherwise let him be judged not as priest but as a rebel. If he shall not even thus amend let him, when his faults are made clear, be cast forth out of the monastery, as refusing to be subject and to obey the rule."

*Note.* The future octave of the Passover is explained on the principle that Heaven is a kind of eighth day after our seven days' work in this world is done.

gressus est in monasterium, præter officium altaris... Si aliter presumpserit non sacerdos sed rebellio judicetur... Si nec sic emendaverit, clarescentibus culpis projiciatur de monasterio, ut subdi aut regulæ obedire nolit. Chap. 55 from the rule of St Benedict regulates their manual labour.

(E.) HAIMO OF HALBERSTADT, BISHOP. D. 835.

P. 815. "On the Lord's body and blood. It is therefore an act of detestable madness for the faithful to have any doubt in their minds that the substance of the bread and wine, which is laid on the altar, becomes Christ's body and blood, by the mystic action of the priest and of (Divine) graces, God working this (wonder) by Divine grace, by (His) secret power ... Therefore the unseen Priest (Christ) changes His own visible creatures into the substance of His own flesh and blood by (His) secret power. And in this body and blood of Christ indeed to prevent horror in those that receive it, the taste and figure of bread and wine remain, the nature of their substances having been wholly changed into Christ's body and blood: but our fleshly senses report one thing to us, the mind's faith tells of another. The senses of the flesh cannot report anything else than they perceive; but faith and the

*Haymon or Haimo, Migne.*

*A disciple of Alcuin, V. II. p. 815. De corp. et sang. Dom.*

Substantiam ergo panis et vini, quæ super altare ponitur, fieri corpus Christi et sanguis per mysticam sacerdotis et gratiarum actionem, Deo hoc operante Divinâ gratiâ, secretâ potestate, nefandissimæ dementiæ est fidelibus mentibus dubitare... Commutat ergo invisibilis Sacerdos Suas visibiles creaturas in substantiam Suæ carnis et sanguinis secretâ potestate. In quo quidem Christi corpore et sanguine, propter sumentium horrorem, sapor panis et vini remanet et figura, substantiarum naturâ in Christi corpus et sanguinem omnino conversâ; sed aliud renuntiant sensus carnis, aliud renuntiat fides mentis. Sensus carnis nihil aliud renuntiare possunt quam sentiunt; intellectus autem



mental intelligence report (*i.e.* confess) Christ's true flesh and blood: that the mind may so much the more receive the crown of its own faith and a merit in proportion as it the more believes wholly that which is removed from the perceptions of the flesh. That of which there is a sign is no sign at all: nor is a thing a sign of itself, but of something else...but it is (also) for a likeness of them that receive it: and (thus) otherwise because we pass into Christ's body... Faith ought firmly to hold this... that we receive the quite entire body of Christ; for a grain of wheat rising again must be whole in each of the grains propagated from it."

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mentis et fides veram Christi carnem et sanguinem renuntiat, *i.e.* confitetur: ut tanto magis coronam suæ fidei recipiat, et meritum, quanto magis credit ex integro, quod animo remotum est a sensibus carnis. Nullum signum est illud cujus est signum; nec res aliqua sui ipsius dicitur signum, sed alterius...sed ad similitudinem sumentium; et aliter, quod in Christi corpus trajicimus... Hoc fides firmiter tenere debet... Christi corpus omnino integrum accipere; etenim granum tritici resurgens...totum esse necesse est in singulis granis ab eo progenitis. (A very failing illustration; for it implies that the whole of a father is in each of his children. It is at best ignorance of the nature of physical growth.)

(F.) PASCHASIUS RADBERT, ABBOT OF CORBEY. D. 863.

The change of the bread and wine into the body and blood of Christ was so distinctly asserted by the great writers of the fourth century that it only remained to give to that opinion a more complete development by adopting all the inferences from it, as well as by denying all moderating and qualifying ideas—in a word by giving to the belief its most rigid and express form affirmatively and negatively—in short, marking out and fencing the ground so that it should be definitely determined who were altogether within it and who not, and finally giving it a thoroughly expressive name. All but the last Paschasius did his utmost to accomplish. No one deems his intellectual faculty equal to the work which he took in hand. But in 844 he presented what was called a second edition of his work to the king of France, Charles the Bald; and to this we owe that king's request that John Scotus and Ratram or Bertram (Albertinus spells it Ratrann) should write on the subject. We wish both treatises survived: but it is much to have one safe.

Paschasius is a notable instance of the substitution of mere assertion and repetition of assertion for argument. If asserting again and again that our Saviour's words at instituting the supper must be taken in their most literal sense would suffice to make it so, Paschasius Radbert would have settled the question for ever. But unhappily for him we may say of a fair argument what Horace says of nature—

*Expellas furcâ, tamen usque recurret.*

Weigh it down, fasten it down how you will, it breaks through and comes up again. Why should not our Lord's words be figurative? Can any answer be rendered to the question? Claude of Turin and some other writers try to prove that the presence of Christ's natural body in the eucharist by a miraculous change of the substance of bread into the substance of Christ's body was not taught before Paschasius wrote to this effect: and the writer in the *Diet. Univ.* chooses out of all works to prove the contrary, Antoine Arnauld's work in five quarto volumes on the Perpetuity of the Faith: yet he, Arnauld, was virtually exiled by the same Jesuit hatred which condemned Jansenius and the Port Royal sisters.

P. 1268. "On Christ's body and blood—to Placidius. Every catholic rightly believes with his heart to righteousness and with his mouth confesses to salvation, that God created all things out of nothing, and can never doubt that anything can be made out of anything again, as if any other thing, which as yet was not, were contrary to nature by its innermost law (right)...It is therefore evident that nothing can be outside or contrary to God's volition... and therefore be no one disturbed concerning this body and blood of Christ, that in a mystery (he does not mean 'in a figure') it is true flesh and is true blood...For so has He willed it, Who created it, 'He did whatsoever things He would,' Ps. cxxxv, and

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*De corpore et sanguine Domini (ad Placidium). Opera, Migne,  
p. 1268.*

Quisque catholicorum recte Deum euneta creasse ex nihilo, corde credit ad justitiam, et ore confitetur ad salutem, nunquam dubitare poterit ex aliquo aliquid rursus fieri posse quasi contra naturam aliud, imo jure nature, quod necdum erat... Patet igitur quod nihil extra vel contra Dei velle potest...et ideo nullus moveatur de hoc corpore Christi et sanguine, quod in mysterio vera sit caro et verus sit sanguis...dum sic voluit Ille Qui creavit "Omnia enim quecumque voluit fecit," &c.

because He willed it; these things must be believed to be entirely and nothing else than Christ's flesh and blood, after their consecration, although they do remain in shape of bread and wine: on which account The Truth said to His disciples, John vi., 'This 'is My flesh for the world's life,' and to speak of a greater wonder, is plainly no other than that which was born, and suffered on the cross and rose from the tomb...For this reason therefore this mystery widely differs from all secular miracles that have been wrought, because all those were wrought for this reason, that credence be given to this one thing, that Christ is the truth. But God is the truth: and if God is true, whatever Christ has promised in this mystery is also true. And therefore it is Christ's true flesh and blood, which he that eats and drinks worthily hath eternal life abiding in him. But they are not changed from bodily sight and taste, on the account that faith may be exercised unto righteousness, and that on account of faith's merit a just reward may follow in him. John vi. That sacrament of faith is rightly called truth. It is therefore truth when Christ's body and blood are made out of the substance of the bread and wine by Christ's own word by the Spirit's virtue...Behold what a sinner eats and what he drinks, (yet) not also flesh to him and blood in a useful way, but unto judgment. [A legend...another]...But that which by no means supplies the colour and taste of flesh, the virtue of (our) faith and understanding, as it has no doubt concerning Christ, (therefore) spiritually savours and fully tastes it all: because, as I said, God Who created all things by His word, He

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Ps. cxxxv. 6, et quia voluit; licet in figurâ panis et vini maneat, hæc sic esse omnino nihilque aliud quam caro Christi et sanguis post consecrationem credenda sunt; unde Ipsa Veritas ad discipulos, John vi. 52, Hæc, inquit, caro est mea pro mundi vitâ, et, ut mirabilius loquar, non alia plane quam quæ nata est et passa in cruce et resurrexit de sepulchro. [P. 1271.] Hæc igitur de causâ longe ab omnibus quæ facta sunt a sæculi miraculis distat hoc mysterium, quia omnia illa ideo facta sunt, *ut hoc unum credatur quod Christus est veritas.* Veritas autem Deus est, et si Deus verus est, quicquid Christus promisit in hoc mysterio utique verum est. Et ideo vera Christi caro et sanguis, quam qui manducat et bibit digne habet vitam æternam in se manentem. Sed visu corporeo et gustu propterea non demutantur, quâtenus fides exerceatur ad justitiam, et ob meritum fidei merces in eo justitiæ consequatur. [1277 assumes John vi. in literal sense.] [1278.] Illud fidei sacramentum jure veritas appellatur. Veritas ergo dum corpus Christi et sanguis virtute Spiritûs in verbo Ipsius ex panis vini que substantiâ efficitur. [1282.] 1 Cor. xi. 29. Ecce quid manducat peccator et quid bibit, non utique sibi carnem utiliter et sanguinem, sed ad judicium [§ 3, a legend of such an one; 1299, legend of a Jewish boy and Gregory the Great. 1315.] Quod vero colorem et saporem carnis minime præbet, virtus tamen fidei et intelligentiæ, quæ nihil de Christo dubitat, totum illud spiritaliter sapit et degustat, quia, ut

together with the Holy Spirit works (this) by His Word and therefore nothing is to be doubted, where the Trinity is rightly believed the (great) artificer... Because these things have often appeared in a visible form. [More legends.] Luke xxii. Whatever then that was, which the apostles then received from Him, is all this, because it is the very same. [Sublime reasoning power.] And if you wish to hear what it is, He says 'This is My body, which will be given for you.' Believe, Placidus my son, because 'it is so, since He said it and you cannot doubt its being done. 'Himself commanded and it was created.'

P. 888. " 'He lay down with the twelve,' *i.e.* in the first day of unleavened bread itself when (*i.e.* in the solar day before which evening) He had sent them to prepare the passover for the evening.

P. 890. " 'Take, eat, &c.' Let those hear (*i.e.* Erigena, Bertram, &c.) that desire to extenuate this word 'My body,' as if it is not Christ's true flesh, which is now celebrated in the sacrament in Christ's Church, nor His true blood, who are desirous to approve or invent something or other, as if there were only the virtue of flesh and blood in the sacrament, so that Christ may be lying and that there is not His true flesh nor true blood, in which Christ's true death is announced, when The Truth Himself says 'This is My body.'

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dixi, Qui verbo cuncta creavit Hic verbo una cum Spiritu sancto operatur: et ideo nihil dubitandum, ubi Trinitas jure opifex creditur. [1316.] Quod hæc sæpe visibili specie apparuerunt. [*i.e.* More legends, 1322.] Luke xxii. 20, &c. Quicquid illud tunc fuit, quod apostoli ab Eo pegerunt, hoc totum est, quia id ipsum est. Et si velis audire quid est "Hoc est" inquit "corpus Meum, quod pro vobis tradetur." Crede o fili (Placide), quia ita est, quoniam Ille dixit, et factum dubitare non potes "Ipse mandavit et creatum est."

P. 1261. A poem on the subject beginning with acrostic verses: but poetry is hardly good logical matter.

P. 888. *Com. in Matth. C. XXVI.*  
 "Discumbebat cum duodecim," &c.

Id est, in ipsâ primâ die azymorum, quando miserat eos ut pararent pascha ad vesperam [*i.e.* the solar day, at the sunset of which the paschal seven days began].

P. 890. "Take, eat," &c.

Audiant qui volunt extenuare hoc verbum "corporis," quod non sit vera caro Christi, quæ nunc in sacramento celebratur in ecclesiâ Christi, neque verus sanguis Ejus, nescio quid volentes plaudere vel fingere, quasi virtus sit carnis et sanguinis in eo admodum sacramento, ut Dominus mentiatur et non sit vera caro Ejus neque verus sanguis, in quibus vera mors Christi annuntiatur, cum Ipsa Veritas dicat "Hoc est," &c.



P. 891. "This cup, &c." Therefore the blood had not yet been shed, and yet the blood itself will be handed in the cup, the blood which was presently to be shed. It was indeed now in the cup, though it was yet to be shed; and therefore the blood itself and the same blood now was in the cup, that was also in the body, as also the body or flesh was in the bread.

P. 896. "Come then, my brethren, if I may be pardoned for speaking, I have laboured at rather greater length in this argument of Christ's supper, than the briefer tract of my opponent demanded, because in these mystic matters many have another opinion, and many are blind so that this bread and cup seem to them to be nothing else than what is perceived by the eyes and tasted by the mouth. Therefore that they may more manifestly know how great is the oneness of the body, let them understand in what ways the body of Christ is spoken of, because it is the Lord's body in which God has suffered, but not in as far as He is God. And this body in this mystery is a body which is created in the spirit and power of the Word, so that it is Christ's body, and no other than that which suffered and is His own body, &c."

P. 891 A.

In three places virtue, *δύναμις*, is said to have gone out of Christ, Mark vi. 30, Luke vi. 19, and viii. 46: but it is never said to be a power belonging to His body, see Part i. p. 891. "This cup is," &c. *Necdum itaque erat fusus, et tamen ipse porrigetur in calice sanguis, qui jam fundendus erat.* [This drives him to a further assertion.] *Erat quidem jam in calice, qui adhuc tamen fundendus erat...*[i. e. It was indeed in the cup which was not even yet shed: and lest we should think he means that it was in the cup, in a figure only, he adds] *et ideo ipse idemque sanguis jam erat in calice qui et in corpore, sicut et corpus vel caro in pane.* [What can such a realist say more? Words fail. He has said all. Therefore I only quote the conclusion.]

P. 896 c.

*Eia fratres, ut cum veniâ loquar, ideo in hac cœnâ Christi prolixius elaboravi quam brevitatis poseat tractatoris, quia in his mysticis rebus plures aliud sapiunt [Of whom Ratram and Erigena, and afterwards Berengarius, are well known to us] et cæcutiunt multi, dum panis iste et calix nihil aliud eis esse videtur quam quod oculis cernitur et ore sentitur. Idecirco ut manifestius cognoscant quanta est unitas corporis, intelligant quibus modis dicitur corpus Christi, quia est illud Dominicum corpus in quo passus est Deus (sed non secundum quod Deus est). Et est hoc corpus in hoc mysterio quod creatur [the Franciscan opinion] in spiritu et virtute Verbi, ut Christi sit corpus, et non aliud quam id quod passum est, et proprium corpus, &c.*

## (G.) JOHANNES SCOTUS ERIGENA. FL. 875.

Bigotry is a repulsive word, and a heavy charge: but we are in danger of heavily branding with it both those who have deprived us of a great part of this valuable writer's work on the Lord's supper, and those kindred hands that have almost entirely robbed us of his commentary on St John's Gospel, and have even sorely mutilated his treatise on the more revered Heavenly Hierarchies. Under the head of Berengar it is indicated that through the medium of that persecuted scholar, something of the aroma of the teaching of Erigena may have come down to us: and in the passage or two that persecution has negligently let pass down to us from his works we catch strange flashes of Reformation light. What then may there not have been in the parts torn away and destroyed, and in the whole treatise that their ruthless hands have given to the flames? While Charles the Bald lived, and for some time after, the foes of Scotus were powerless; but after less than two centuries they were free to wreak their narrow zeal and call it pious jealousy. With this subject in hand what author can say less, since the tearings away begin just as his views on this precious sacrament are being entered upon? The facts are, that in the eleventh century many councils denounced his work on the Lord's supper and finally a council at Rome in 1059 condemned it to be burned. His remains are therefore comprised in one volume of moderate size: but this suffices to raise him to the post of leader of the bold van of philosophic minds, that have struggled to prove the existence of endless harmonies and analogies between science and religion; a series of noble students, whose efforts have culminated in the great work of Bishop Butler. That this John of Ireland was rash in some of his conclusions and absurdly mystical in some of his views is hardly to be reckoned against one who so early took up this work. But we recognise a mind akin with that of the Englishman Roger Bacon; and these extracts are enough to shew that in true theologic light and tone John Scotus was his superior. If it was at Verecelli that the work of John was read and recommended to be burned, it is notable that the same honour then befel the less unfortunate work of Ratram on this

subject. Probably the mass of the clergy was violently adverse to what they would call innovations in doctrine, though we might term them restorations of apostolic truth. Erigena has also left us a treatise on Augustine's views upon predestination.

(1) An Extract from what happily remains of his commentary on St John's Gospel, c. vi.

P. 347. "The whole is gathered from those that spiritually know spiritual things. Therefore in symbols, *i.e.* in utterances of the spiritual doctrine, that are drawn forth only by the allegory of the fact not of the words used, no fragments are put together, since the allegory is not divided between history and understanding. But the understanding is alone thought of in this, but no part of the fact. Also in the new testament, to take from it an example, the body and blood of our Lord is both made a mystery as to the senses according to the things accomplished in it, and is investigated according to spiritual understandings...That which is extrinsically felt and perceived by carnal men, that are subject to the five bodily senses, is bread of barley, because they are not able to ascend to the height of the spiritual sense: and it is, as it were, a certain fragment (of the sacrament) by which their carnal meditation is satisfied. The spiritual fragment (of it) is for those who are able to attain to the height of the Divinely given intelligences of the mystery itself; and therefore it is gathered from such men, that it may not perish. [A little after this the rest is apparently torn away. Migne's edition.]

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*One Homily and Fragments on St John's Gospel, Migne.  
On John VI. p. 347.*

Totum ab his, qui spiritualiter spiritualia cognoscunt, colligitur. In symbolis itaque, hoc est in dictionibus spiritualis doctrinae quas sola allegoria facti non dicti trahit, nulla fragmenta colliguntur, quoniam in historiam et intellectum non dividitur. Solus autem in eo intellectus cogitatur, nullum autem factum. Item in Novo Testamento, ut inde exemplum accipiamus, corpus et sanguis Domini nostri et sensibilibus secundum res gestas conficitur mysterium, et secundum spirituales intellectus investigatur... Quod extrinsecus sentitur et percipitur carnalibus hominibus quinquepartito corporeo sensui subditis, hordeaceus panis est; quia altitudinem spiritualis sensus non valent ascendere; ac veluti quoddam fragmentum est, quibus (*lege quo*) carnalis illorum cogitatio satiatur. Fragmentum spirituale est his, qui altitudinem divinorum ipsius mysterii intellectuum valent cognoscere; ideoque ab eis colligitur ne pereat. [Five sentences more. Cetera desunt.]

- (2) An extract from Erigena on 1 Tim. ii. 1. "That there be  
"made supplications, prayers, intercessions, givings of  
"thanks on behalf of all men."

P. 1243. "Saint Ambrose by the order that follows enumerates the kinds of prayers (thus), prayers, beseechings, entreaties, givings of thanks. He puts under the head of 'prayers' when we ask good things for ourselves, under 'beseechings' when we ask absolution (deliverance) from ills, under 'entreaties' our struggle against all opposing powers. And he enjoins on us to know that we ought to do this when we meet together. Saint Augustine does it thus: supplications, prayers, requests (or, as your manuscripts have it, 'entreaties'), givings of thanks. And he says 'all of which or nearly all the church commonly uses in the solemnity of the sacraments. Supplication is the whole of the prayers before the things which are done on the Lord's table; "prayers" whatever is done up to the participation; "requests" or "entreaties" are when the people receives the blessing:—"givings of thanks" are the conclusion of all.' Where the holy Augustine says 'supplications,' our manuscripts have 'beseechings'... In all that I write I hang my conclusions on the judgment of (others) men and pious fathers. Meantime what I think I say. What is done in the celebration of the mass, is done in the sacrament of the passion of our Lord.

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*From a fourth Fragment in Codex Laudunensis LXXXI.  
Migne, p. 1243.*

- (1 *Tim. II. 1, ποιῶσθαι δεήσεις, προσευχάς, ἐντεύξεις, εὐχαριστίας, ὑπὲρ πάντων ἀνθρώπων.*)

Sanctus Ambrosius per subjectum ordinem enumerat memoratas orationes (sc. 1 Tim. ii. 1): orationes, obsecrationes, postulationes, gratiarum actiones. Orationi subponit quando bona nobis postulamus; obsecrationi quando absolutionem a malis; postulationi pugnam contra omnia adversa. Et prescribit scire nos debere hoc facere, quando in unum convenimus. Sanctus Augustinus ita; precreationes, orationes, interpellationes (sive, ut vestri codices habent, postulationes), gratiarum actiones. Et dicit, "quas omnes vel pæne omnes frequentat ecclesia in solemnitate sacramentorum. Precatio est omnis oratio ante illud "quod agitur in Dominicæ mensâ; oratio est quicquid agitur usque "ad communionem; interpellatio sive postulatio est quando populus "benedicitur; gratiarum actio omnia concludit." Ubi sanctus Augustinus dicit precreationes nostri codices habent obsecrationes... In omnibus quæ scribo suspendor virorum ac piorum patrum iudicio. Interim dico quæ sentio. Quæ aguntur in celebratione missæ in sacramento Dominicæ passionis aguntur.



## (3) An extract from Erigena's Commentary on the Divine Hierarchies.

P. 140. "And the assumption itself of the most Divine 'eucharist of the participation of Jesus' (Erigena comments) Observe that this visible eucharist, which he plainly and expressly asserts that the church's priests daily make on the altar from the sensible material of bread and wine, and which, made and sanctified, they daily receive, is a typical likeness of a spiritual participation of Jesus; [*i.e.* the natural body, &c. received as a figure of the food of the soul] Whom we by faith taste with the understanding only [*i.e.* we do not in this third meaning receive Jesus with our bodily mouths but only with the mind], *i.e.* Whom we understand and receive into the inner bowels of our nature, to our salvation and spiritual growth and our unspeakable Deification. Man's mind therefore [he says], ascending from sensible things to the likeness and equality of Heavenly virtues, must think that the visible most Divine eucharist is formed in the church to be chiefly a type of that participation by which we now both partake of Jesus through faith, and in the future shall partake of it in kind, and shall by love be united in one with Him. What then do those who wish to assert that the visible eucharist signifies nothing beyond its (external) self, what do they answer to this most renowned trumpet-sound of Dionysius, the great divine, while the aforesaid most clear trumpet calls out, that those visible sacraments are not to be worshipped nor to be embraced for the

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*Exposition of S. Dionys. Cælest. Hierarchy, p. 140.*

"Et Jesu participationis ipsam divinissimæ eucharistiæ assumptionem." Intuere quam pulchre, quam expresse asserit visibilem hanc eucharistiam, quam quotidie sacerdotes ecclesiæ in altari conficiunt ex sensibili materiâ panis et vini, quamque, confectam et sanctificatam, corporaliter accipiunt, typicam esse similitudinem spiritualis participationis Jesu. [Observe, I say, how a spiritual perception is combined with a thorough belief in a change of the elements, and in the bodily presence of Christ.] Quem fideliter solo intellectu gustamus, hoc est intelligimus (*i.e.* by faith). [Trace the latent bias but then again the error] inque nostræ naturæ interiora viscera sumimus ad nostram salutem et spirituale incrementum et ineffabilem Deificationem (!) Oportet ergo, inquit, humanum animum, ex sensibilibus rebus in cælestium virtutum similitudinem et æqualitatem ascendentem, arbitrari divinissimam eucharistiam visibilem, in ecclesiâ conformatam, maxime typum esse participationis istius, quâ et nunc participamus Jesum per fidem (note this) et in futuro participabimus per speciem, Eique adunabimur per caritatem. Quid ergo ad hanc magni theologi Dionysii præclarissimam tubam respondent, qui visibilem eucharistiam nil aliud significare præter se ipsam volunt asserere, dum clarissima præfata tuba clamat, non illa sacramenta visibilia colenda, neque pro veritate amplexanda, quia

true (the truth) because they are significant signs of the truth, nor were they invented on their own account; since the end and object to be understood is not in them, but on account of the incomprehensible virtue of the truth, by which it is Christ in the unity of His own Divine and human substance, beyond all that is perceived by bodily sense, above all that is perceived by the virtue of (mental) intelligence, the invisible God, in His own two natures... For He also is the very uncompounded and best Divine beauty, to cling fast to Whom and to be like to Whom every purified life yearns after with natural longing. For no other reason has (the sacrament) deserved to be called by holy divines *τελεταρχικῆ* than because it is the completion of the beginning: *i.e.* the principal and cleansing sacrifice of a rational and intellectual creature. It purges men's minds from all the clouds of darkness, &c. It purges from all deadly guilt and it cleanses from eternal death itself. For the humanity of our Lord Jesus Christ (alone) is not the beginning of our cleansing, although it was itself immolated, a holy and only victim for the cleansing of the whole world (as it is written, 'The blood of Christ His Son cleanses us from all sin'), but the Godhead of Christ Himself, and also of the Father and of the Holy Spirit, is the first source of all cleansing, illumination and perfecting."

[Then there comes a part of one more sentence. "Wherefore he (*i.e.* Dionysius) has subjoined, 'But the distribution, itself that 'is to say, Divine'" and then Chapter VI. stops, apparently torn

significativa veritatis sunt neque propter seipsa inventa; quoniam in ipsis intelligentiæ finis non est; sed propter incomprehensibilem veritatis virtutem, quâ Christus est in unitate humane Divinæque Suae substantiæ, ultra omne quod sensu percipitur corporeo, super omne quod virtute percipitur intelligentiæ, Deus invisibilis, in utraque Suâ naturâ. [P. 175.] Nam et Ipse simplex et optima Divina pulchritudo, Cui adhærere similisque Ei fieri omnis vita purgata naturali appetit desiderio. Non aliam ob causam *τελεταρχικῆ* a sanctis theologis meruit vocari, quam quod *τελετῆ ἀρχῆς* sit, hoc est hostia principalis et purgativa rationalis et intellectualis creaturæ. Purgat humanos animos ab omni nebuloſa caligine, &c. &c. Purgat ab omni reatu mortis, postremo ab ipsâ morte purgat aternâ. Non enim purgationis initium est Domini nostri Jesu Christi humanitas, quamvis ipsa pro purgatione totius mundi, sancta et unica hostia, immolata sit (sicut scriptum est sanguis Christi, Filii Ejus, Patris videlicet, mundat nos ab omni delicto) sed Ipsius Divinitas, necnon et Patris et Spiritus sancti, totius purgationis et illuminationis et perfectionis est principium, &c. &c. [In a little more than one sentence after this the exposition is cut short in the middle of the period. Was he drifting into yet more indisputably Protestant waters! The second book gives among its heads Baptism and the Synaxis (the Lord's supper), so at once we read, *Cætera desiderantur.* The third book does not so offend, and *that is entire.*]

away and destroyed with the first part of Chapter VII. Perhaps we may wonder that they *left* what I have transcribed, though its obscurity may account for this. In one part at least he evidently teaches on three lines of thought: (1) the visible elements of bread and wine, (2) the natural body and blood of Christ into which these are as he thinks changed, (3) the true feeding of the soul on holy and Heavenly thoughts in Christ, of which His very body and blood made and received are but a figure. But in much of what remains it is hard to trace these things separately. Had we more, it would probably be clearer.]

(H.) BERTRAM, OR RATRAM, MONK OF CORBEY ABBEY. FL. 863.

This theologian wrote well on three subjects: (1) On Predestination, against Gotteschalk—a subject on which a short but very valuable treatise of John Scotus survives. (2) Four books on the strife between Photius patriarch of the Eastern church and Nicholas I. pope of the Romans, including the question of the pseudo-Isidorian decretals. And (3) A renowned treatise on the Lord's supper, which probably only wants to be supplemented by the lost treatise of John Scotus, if it could be anywhere discovered. Very many of the statements of Ratram are all that can be desired. It remains for Christian men and divines to judge whether many other of his statements are not out of harmony with the former, and inconsistent in spirit as well as in the letter. If it be so, it is no marvel. It is almost impossible for one church, much less for a single divine, to stand up free at one effort from the encrusted errors of ages—to say nothing of the temptation to let a part of the truth drop in hope of getting the rest received.

It is Ratram's treatise that Ridley is said to have lent to Crammer, and which produced so marked a change in the Archbishop's opinions on Transubstantiation and on many of the points of doctrine that approximate and lead to it. It was this treatise that had convinced Ridley himself; see Ridley in the invaluable Parker Society's series. Whether Ratram was the more ready to write against Paschasius because Paschasius was his own abbot, must be left an open question, but there is one assertion of Paschasius, after Jerome, respecting the birth of our Saviour's body from the Virgin Mary that was enough to stir the spirit of any one not naturally prone to admire groundless and improbable

theories. Ratram answered him on this point in a separate treatise. A great part of the treatise on the Lord's supper was introduced, translated into Anglo-Saxon by Ælfric, into his Paschal Homily. A Dr Boileau publishing Ratram's famous treatise in 1686 prefaces it with arguments that it is not in favour of the Calvinist combatants. Its purport is indeed a matter of debate. But surely it is more on our side than against us.

P. 129. "On the body and blood of the Lord, (to Charles the Bald). Your Majesty's excellence asks whether the taking of the body and blood by the mouth of the faithful in church is done in a mystery or in truth...and whether it is the very body that was born of Mary, &c....Let us define what a figure is, and what truth means...A figure is a shadowing forth. As when Christ speaks saying, 'I am the living bread. I am the vine,' &c...The truth is the manifest shewing of a thing, veiled over by no shadowy similitudes, but suggested by natural meanings, as for instance when Christ is said to have been born of a (or the) virgin...That cannot [rightly] be called a mystery, in which there is nothing concealed, nothing that is removed from perception by our bodily senses, nothing covered by some veil [in one sense of the word and *that the first*, see Bullinger]...But that bread which by the priest's ministry is made Christ's body, &c. [Of what use is it in the face of expressions like this to maintain that Ratram's ideas on this subject were clear and Scriptural?] In the meantime something far different is intimated, that it is Heavenly, that it is Divine, *i.e.* Christ's body which is (or because it is) not by the senses of the body, but by the beholding of the faithful mind, either seen or received or eaten...The wine also, which by the priestly con-

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*De corpore et sanguine Domini (ad Carolum Calvum). Migne,*  
p. 129, v.

Quod in ecclesia ore fidelium sumitur, corpus et sanguis, querit vestre magnitudinis excellentia, in mysterio fiat an in veritate...et utrum ipsum corpus sit, quod de Maria natum est, &c., p. 130. VI. Definiamus quid sit figura, quid veritas. VII. Figura obumbratio. Sicut cum Christus loquitur dicens, Ego sum panis vivus. Ego sum vitis, &c. VIII. Veritas est rei manifestae demonstratio, nullis umbrarum imaginibus obvelata, sed naturalibus significationibus insinuate, utpote cum Christus dicitur natus de virgine... IX. Mysterium non dici potest, in quo nihil est abditum, nihil a corporalibus sensibus remotum, nihil aliquo velamine tectum... At ille panis, qui per sacerdotis ministerium Christi corpus efficitur, &c. &c. Interim longe aliud...intimatur quia celeste, quia Divinum, *i.e.* Christi corpus, quod non sensibus corporis sed animi fidelis contuitu, vel aspicitur vel accipitur vel comeditur. X. Vinum quoque quod sacerdotali consecra-



secration is made blood, is a sacrament, &c., not now liquid wine, but Christ's liquid blood to the minds of the faithful, &c. That bread and wine stands forth (exists) Christ's body and blood in a figure [an opposite statement, true and scriptural]... Faith, according to the apostle, is the evidence of things that do not appear, *i.e.* not of the substances that appear but of those that do not appear... It must necessarily be said to have been done figuratively since Christ's spiritual body and blood exist under the veil of bodily (*i.e.* natural) bread and wine, [In what sense does he use the word spiritual? Let us observe] not that two things exist different from one another: that is to say body and spirit, but one and the same thing in one point of view exists as the forms (or kinds) of bread and wine, but in another as Christ's body and blood. For in the view that both are touched in a bodily way, they are kinds (or forms) of a bodily creature, but in relation to their power, because they have been made spiritually, they are the mysteries of the body and blood of Christ. [Does he mean by 'spiritual' glorified, *i.e.* the *πνευματικὸς* of I Cor. xv.?] For we do not think that any of the faithful can doubt that that bread has been made Christ's body... But neither can we doubt that the cup (chalice, calicem) contains Christ's blood... As therefore, a little before He suffered, He could turn the substance of bread and the creature of wine into His own body that was to suffer and into His own blood which existed to be poured out—so also in the desert He prevailed to turn the manna and the water from the rock into His own blood. [No other writer I think has

tione Christi sanguis efficitur, sacramentum, &c., jam non liquor vini sed liquor sanguinis Christi credentium mentibus, &c. Panis ille vinumque figurate Christi corpus et sanguis existit... XI. Fides secundum apostolum sit rerum argumentum non apparentium, *i.e.* non earum quæ videntur sed quæ non videntur substantiarum. (Conclusion.) XVI. Necessè est ut jam figurate facta esse dicatur, quoniam sub velamento corporei panis corporeique vini spirituale corpus Christi spiritualisque sanguis existit. Non quod duarum sint existentiarum rerum inter se diversarum—corporis videlicet et spiritus, verum una eademque res secundum aliud species panis et vini consistit, secundum aliud autem corpus et sanguis Christi... Secundum namque quod utrumque corporaliter contingitur, species sunt creaturæ corporeæ, secundum potentiam vero, quod spiritualiter factæ sunt, mysteria corporis et sanguinis Christi. XXVIII. Non enim putamus ullum fidelium dubitare panem illum fuisse Christi corpus effectum... Sed neque calicem dubitare *Christi sanguinem continere*... [How Protestants can accept and praise this literal going step after step with Jerome in his erroneous language I cannot understand.] Sicut ergo paulo antequam pateretur, panis substantiam et vini creaturam *convertere potuit in proprium corpus quod passurum erat*, et in suam sanguinem qui post fundendus extabat—sic etiam in deserto manna et aquam de petrâ *in suam carnem et sanguinem convertere* prevaluit... [It will be said, Now you see his

ventured on such exorbitancy of language as this]...You will then understand, when ye shall see Me after My resurrection about to ascend into the Heavens with the fulness of My entire body or My blood, that My flesh is not to be eaten by believing men, as the unbelieving (Jews) think...but that truly, through a mystery, the bread and wine is to be received by believers turned into the substance of My body and blood [This is as clear as the other is strange] ...and by consequence the flesh profiting nothing, &c. Therefore in this mystery of the body and blood there is a spiritual operation...[He then objects to the statement—that these things come to pass not in a figure but in truth, and quotes Augustine] ‘that according to a certain mode the sacrament of Christ’s body is ‘Christ’s body, the sacrament of Scripture is Scripture, the sacrament of faith is faith;’ and he quotes Isidore *εὐχαριστία*, eucharist, which is in Latin translated good grace [a proof in many writers of the scarcity of Greek]...Whence, as the bread which is offered, is transferred into Christ’s body, while it is being consecrated, as also the wine by the sanctification of the Divine mystery is made the blood of Christ, yet not by the Spirit working visibly but invisibly; whence they are called the body and blood of Christ, because they are received, not as that which they externally seem, but as that which they internally have been made by the Spirit’s operation...But the Word of God Who is invisible bread, existing in that sacrament, invisibly, by quickening them

meaning. But what confusion arises from so straining language.] XXX. Tunc intelligetis quod *non*, sicut infideles arbitrantur, carnem Meam a credentibus comedendam, &c., cum post resurrectionem visuritis Me celos ascensurum cum integri corporis Mei sive sanguinis Mei plenitudine...sed *vere*, per mysterium, panem et vinum in corporis et sanguinis Mei conversa substantiam, a credentibus sumenda. XXXI. Et consequenter “the flesh profiting nothing,” &c. In hoc itaque mysterio corporis et sanguinis *spiritualis est operatio*. [A spiritual operation of real natural body and blood!!!] He objects XXXII. to the carnal view, non in figurâ sed in veritate ista fieri, and quotes Augustine XXXVI., secundum quendam modum sacramentum corporis Christi corpus Christi est, sacramentum scripture scriptura est; sacramentum fidei fides est [one of the notable instances of Augustine’s dialectical confusion] and quotes Isidore XL. saying *εὐχαριστία*—quod Latine *bona gratia* interpretatur!! XLII. Unde ut panis, qui offertur, in Christi corpus, dum sanctificatur, in Christi corpus *transportatur*, sicut et vinum...Divini sanctificatione mysterii efficitur sanguis Christi, non tamen visibiliter, sed operante invisibiliter Spiritu sancto [The natural body and blood put into the place of bread and wine! transferred!] Unde et sanguis et corpus Christi dicuntur, quia non, quod exterius videntur [not in external accidents] sed quod interius [in inner substance] Divino spiritu operante facta sunt accipiuntur... [What is this but the very wording of Transubstantiation?] XLIV. Verbum autem Dei, Qui est panis invisibilis, in isto existens sacramento,

feeds the minds of the faithful by their partaking of Himself...By all the things that have been said hitherto it has been shewn that the body and blood of Christ, which are received by the mouth of the faithful in the church, are figures as relates to visible appearance [What an approximation to the doctrine of the XIII<sup>th</sup> century]; but truly as to invisible substance (*i.e.* the substance of the Divine Word) the body and blood of Christ really exist [in this sacrament]...Whether the flesh is that born of Mary? After citing Ambrose, There is therefore in that bread a Life which does not appear to bodily eyes, but is beheld by the sight of our faith, Who also is the bread that came from Heaven and Who is Christ's body...St Ambrose says that a commutation has been made (*i.e.* one substance put in the place of another) in that mystery of the body and blood of Christ...The bread and wine existed (there) before; and in this species when presently consecrated they appear to remain. It has therefore been inwardly commuted by the powerful virtue of the Holy Spirit and faith beholds it. It feeds the soul. It ministers the substance of eternal life [Christ's substance, Who is 'the life.' This passage is express too]. The power of Christ is to be had in veneration, which (turns) whatever He will into whatever He will, and creates that which did not exist, and changes a created thing into that which before had not been. The same author subjoins, It is also Christ's true flesh which had been crucified which has been buried, and therefore was truly the sacrament of His flesh...Ambrose: In the form of bread there is in the sacrament Christ's true body...It is the body of Christ, but not corporeally, it is the blood

invisibiliter, participatione Sui fidelium mentes vivificando, pascit. XLIX. Ex his omnibus, quæ sunt hactenus dicta, monstratum est, quod corpus et sanguis Christi, quæ fidelium ore in ecclesiâ percipiuntur, *figuræ sunt, secundum speciem visibilem*: at vero secundum *invisibilem substantiam* (*i. e.* Divini potentiam Verbi) *corpus et sanguis Christi vere existunt*. L. Whether flesh born of Mary? After citing Ambrose, Est igitur in illo pane "Vita," quæ non oculis apparet corporeis, sed fidei contuetur aspectu, Qui etiam est panis, Qui descendit de cælo (John vi.) et Qui est corpus Christi. LIV. Dicit sanctus Ambrosius in illo mysterio corporis et sanguinis Christi *commutationem esse factam* [very express]...Panis et vinum prius extitere: in quâ etiam specie jam consecrata permanere videntur. Est ergo *interius commutatum* Spiritûs sancti potenti virtute, quod fides aspicit. Animam pascit. *Æternæ vitæ substantiam subministrat*. LVI. Christi potentiam venerandam, quæ quicquid vult in quodcumque vult, et creat quod non erat, et creatum permutat in id quod antea non fuerat. Subjungit idem auctor, vera utique caro Christi, quæ crucifixa erat, quæ sepulta est, vero ergo carnis Illius sacramentum est. Some of his contrary assertions follow. LVII. Ambrose: In specie panis est in sacramento verum Christi corpus. LX. Corpus Christi est, sed non corporaliter; sanguis Christi est, sed non corporaliter [having said before that



of Christ but not corporeally... We are well taught by the authority of this most learned man that there is great difference separating the body in which Christ suffered with the blood which, when He hung on the cross, he poured forth from His side, and that body which in the mystery of Christ's passion is daily celebrated by the faithful with that blood also which is received by the mouth of the faithful, that it may be a mystery (mystical sign) of that blood by which the whole world has been redeemed. [Jerome next, &c.] Therefore if that wine, sanctified by the official acts of ministers, is corporeally turned into Christ's blood, it is necessary that the water also which has been in like manner mixed be corporeally changed into the blood of the believing people. [Here his boldness again leads him into language never used by any previous writer.] For where there is one sanctification there is by consequence one operation. [Perhaps the party of Paschasius acted prudently in letting this treatise survive. Its self-contradictory assertions might drive its readers to prefer the monstrous but less inconsistent exposition of Paschasius. God preserve the truth from having half-hearted advocates.]

XLVII. "It has been most evidently shewn that the bread which is called Christ's body, and the cup, which is called His blood, are a figure because they are a mystery; and because there is no little difference between a body which has existed through a mystery, and a body which has suffered and been buried and risen: since the latter is the existing body of the Saviour, and there is no figure in it, or any making it a sign, but the plain manifestation of the thing itself is known.

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*in substance* it is]... LXIX. Hujus doctissimi viri (Ambrosii) auctoritate perdocemur, quod multâ differentiâ separantur corpus in quo passus est Christus et sanguis quem pendens in cruce de latere Suo profudit, et hoc corpus quod in mysterio passionis Christi quotidie a fidelibus celebratur et ille quoque sanguis qui fidelium ore sumitur, ut mysterium sit illius sanguinis, quo totus redemptus est mundus. Then Jerome is quoted. LXXV. Type of Christ's people. Igitur si vinum illud, sanctificatum per ministrorum officium, *in Christi sanguinem corporaliter convertitur*, aqua quoque, quæ pariter admixta est, in sanguinem populi credentis necesse est corporaliter convertatur. Ubi namque una sanctificatio una consequenter operatio.

*Summary at close.*

XLVII. Evidentissime monstratum est quod panis, qui corpus Christi et calix qui sanguis Christi appellantur, *figura sit*, quia mysterium; et quod non parva differentia sit inter corpus quod per mysterium extitit, et corpus quod passum est et sepultum et resurrexit; quoniam hoc proprium Salvatoris corpus existit, nec in eo aliqua figura vel aliqua significatio, sed ipsa rei manifestatio cognoscitur.



XCVI. "St Augustine fully instructs us that as in the bread placed upon the altar the body of Christ is marked by the sign, so also is the body of the people that receives it; that it may evidently shew *that that own body of Christ is existing there*, in which He was fed with milk [as a child, and] in which He suffered, &c. But this latter which is placed on the Lord's table contains the mystery of the former." [*i.e.* The true natural body and blood there present contain in them the spiritual food signified by them. Does Trent speak plainer? Is it possible to be more indisputable?]

It seems evident that Ratram is both transubstantialist and consubstantialist and Protestant or semi-Protestant in his opinions by turns. Oh that some antiquarian might draw forth from some unsearched recess in an old library the lost work of Erigena, that we might compare its failings and its excellences with these of Ratram! As it is we have only Berengar's answer to Lanfranc to put side by side with those of Ratram and Raban. But I may here add that there is a curious approximation to periodicity in the times of the great movements on this subject. If it be said that there is a first rising of Judaizing doctrine on this subject in the first century in Ignatius and partly in Clement of Rome, then in about four centuries from that time the sacrificial doctrine of the supper had been decidedly established and accepted, *i.e.* before the middle of the fifth century. Then in four centuries from that date, *i.e.* in the middle of the ninth, came this counter-effort of Erigena and Ratram towards a return to Scriptural simplicity. But it failed; and in four centuries later, *i.e.* the thirteenth, the sacrificial interpretation was sealed for ever by the council of 1215 under Innocent III., and by the appointment of Corpus Christi day under Urban II. as an annual festival of this doctrine. Afterwards this coincidence of epochs of four centuries fails; for the Reformation of Luther and Zwingle and Cranmer came on in three centuries, *i.e.* in the sixteenth century.

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XCVI. Sanctus Augustinus satis nos instruit quod sicut in pane super altare positum corpus Christi signatur, sic etiam et corpus accipientis populi; ut evidenter ostendat quod corpus Christi proprium illud existat in quo lactatus, in quo passus, &c. &c. Hoc autem quod super mensam Dominicam positum est mysterium continet illius.

(L.) RABANUS MAURUS, ARCHBISHOP OF MENTZ.  
B. 788. D. 856.

He was of the high noblesse at Fulda, where he was born. He was a disciple at Tours of Aleuin the favoured of Charles the Great, consequently a receiver of the torch of learning from Bede. He travelled in Palestine and became president in the school of Fulda, one of the great monastery schools of learning. He raised this seminary to a high pitch, and prepared the way for such followers as Lanfranc and Anselm at Bec, and Berengar at Tours. It is very interesting to mark the low starting-point of knowledge among the clergy, from which such men as these endeavoured and not altogether in vain to raise them. He became abbot in 822, and presided over Fulda for twenty years. He then only left it to throw himself wholly into literary religious searchings, and after five years so spent he was elevated to the seat of that great archbishopric often deemed the first in all Germany. He had the honour too of reconciling Louis the Debonair and his sons. One looks with reverence on such men, truly the lights of their age, and one grieves that the clouds of superstition lay so thick upon them that they could not wholly rise above them but have left so many dark shadows, which the light shed at the Reformation from more study of the Scriptures enables us to distinguish. He lived for 16 years under Charles the Bald.

It is difficult to say whether he was more active as a promoter of Bible learning at Fulda, or as archbishop of his important see. His commentaries on the Scriptures lean almost entirely on his citations from the greater fathers. This is excused because books were so rare: but nothing can acquit a teacher for not giving his own opinions on the Scriptures. The fathers may be well studied as aids, but the crowd of servants must not stand before their Master and His Spirit. The church is but the pillar to hold the Bible to men's eyes. He lived as archbishop in a villa at Winkel in the Rheingau, and his name has ever since been held in reverence there for his many excellences.

He put forth the singular view of making four sacraments, by calling the bread and the wine two separate sacraments, and taking in Chrisma (anointing) as a separate sacrament from baptism, making in fact each of the two sacraments double. But

he was one who laboured to bring back the church to the Bible as the standard or rule of faith. He was Abbot of Fulda, 827, Archbishop of Mayence, 847. He rejected the doctrine put forth by Paschasius. He made the predestination of the wicked turn on God's prescience; St Paul says of the good, "Whom He fore-knew He also predestinated." He speaks on the Lord's supper in his treatise *De Clericorum Institutione*: but the passage presently cited on 1 Cor. xi. is more complete. We have to regret the loss of a letter by him to abbot Ægilus on the same subject.

Two things will be noticed in the following extracts, that the Lord's supper is held to be a defence to the body from harm, *tuitio*: and that to the flesh of Christ is assigned the task of rescuing our bodies, and to the blood the work of delivering our souls.

He was 26 years of age when Charlemagne died.

P. 1166. "When therefore he says 'the same meat and the same drink,' we must understand him to mean 'the bad the same as the good,' the same without doubt as Caleb and Joshua (good); Dathan and Abiram (bad) the same as Moses and Aaron. [Is not this the right interpretation?] But if we are asked, How then was the meat spiritual and the drink spiritual? the answer is easy to make, that it was in the same way in which also Christ was a spiritual rock. For as Paul said spiritual meat and spiritual drink, so said he 1 Cor. x., 'But that rock was Christ.' Christ truly Who thus called even Peter a spiritual rock, as if he said that the form of a spiritual rock was significative of Christ. Therefore said he thus both spiritual food and spiritual drink, as if he said that the meat was figurative of the spiritual food, that the drink was significant of spiritual drink...

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*Opera, Migne. P. 1166, 1 Corinthians X.*

Igitur eandem escam et eundem potum cum dicit, subaudiendum est, mali quam boni; eandem sine dubio et eundem quam vel quem Caleph et Josue; eandem eundemque Dathan et Abiram quam vel quem Moyses et Aaron. Quod si quaeritur, quomodo ergo esca spiritualis et potus spiritualis erat? facile respondetur quia non alio sed eodem modo quo et petra spiritualis Christus erat. Sicut enim dixit spiritualem escam et spiritualem potum, sic dixit, 1 Cor. x., Petra ista autem erat Christus. Christus vero, Qui sic petram spiritualem vel Petrum dixit, ac si diceret spiritualis petri figurationem Christi significativam. Ita ergo et "spiritualem escam et spiritualem potum" dixit, ac si diceret escam figurativam escae spiritualis, potum significativum potus spiritualis.



P. 1666. "He had to enquire, In what way can we, while we are living, take Him over into our souls and our bodies, because, as has been said, after we have died it could not be done...that is to say, that (Christ) should die again, and His soul be joined to our souls in the separate state, and His body to our bodies (after death) in the earth. Therefore He, wise as the wisdom of God, as wisely as compassionately, Himself provides for us a remedy under another form. For He has made a sacrament by which His body [might come] into our bodies, and His body's life, *i.e.* God the Word, might be poured into our souls and yet might Himself remain whole and alive..."/>

P. 1662. "Therefore when they were at supper, *i.e.* still sitting in the supper where they ate the flesh of the lamb, the flesh of the ancient passover, He took bread and blessed it: He took common bread, but by blessing it, changes it into a thing far different to what it had been, so that He might truly say, 'This is My body which will be given for 'you.' Also He took the substance of wine, but in the same way by giving thanks or blessing turns it into another thing, that the Truth Which does not lie might say, 'This is My blood,' &c. He says, 'Be this (*i.e.* this bread) My body or My flesh.' For elsewhere also He says, 'And the bread which I will give 'is My flesh,' &c. But it does not appear to the eyes of the flesh, it is not perceived by the taste of the mouth, that that bread has been made Christ's flesh, that that wine has been

P. 1666.

Quærendum illi erat...quo pacto nos Illum dum vivimus *in animas et corpora nostra transumere* possumus, quia, sicut jam dictum est, postquam mortui essemus fieri non poterat...ut scilicet (Christus) rursus moreretur, et anima Ejus nostris in inferno animabus, corpus Ejus nostris in terrâ corporibus (post mortem) jungeretur. Ergo et nobis tam sapienter quam misericorditer idem in aliâ specie remedium providet quomodo sapiens quomodo sapientia Dei. Fecit enim sacramentum *per quod corpus Ejus in nostra corpora*, et vita corporis Ejus, *i.e.* Verbum Deus, in nostras animas infunderetur et *Ipse tamen integer permaneret et vivus.*

P. 1662.

Cenantibus itaque, *i.e.* sedentibus adhuc in cenâ, quâ manducaverunt carnes agni, carnes Paschæ veteris, "Panem accepit et benedixit." Panem communem accepit; sed benedicendo *in longe aliud quam fuerat transmutat*, ut veraciter diceret sic "Hoc est corpus Meum quod pro vobis "tradetur." Item vini substantiam accepit, sed itidem gratias agendo vel benedicendo in aliud vertit, ut diceret Veritas quæ non mentitur "Hic est sanguis Meus," &c. "Hoc," inquit (*i.e.* hic panis), *esto corpus "Meum sive caro Mea."* Nam et alibi dicit, "Et panis, quem Ego "dabo, *caro Mea est,*" &c. Sed non videtur oculis carnis, non sentitur gustu oris, quod panis ille Christi caro factus sit, quod vinum illum *in sanguinem versum sit.* Nimirum si videretur color, aut sentiretur



turned into blood. Doubtless if the colour of human flesh and blood were seen, or the taste of such were perceived, it would not bring to man more of salvation, but very much horror. It is, therefore, Christ's body or flesh and blood, in the way in which it is either suitable for our use or sufficient for our salvation. How or by what modes of existence? Doubtless in name, fact, and effect. That is to say, we understand it to be by name, by His saying, 'This is,' &c. As we never ought to take the name of the Lord in vain, so not in that case, yea specially not in that case. For if this holds in all sanctifyings, how much more in that sanctifying, on which God has with His own mouth set the name of His own body and blood. In fact also we understand it to be the body and blood of Christ, in that it is that body which is handled, that blood which is poured out. In effect also we understand it... in that He has added 'for you, for the remission of sins.' As, therefore, in that form in which He hung on the cross He is the holy of holies, and in that form to all the elect of past time He wrought remission of sins, so also in this form of bread and wine He is no less the holy of holies, and it is beyond doubt that to all the elect, that come to His faith after this same passion, He works the same benefit, *i.e.* confers on them remission of sins, and eternal life.

P. 1663. "Did not (Augustine) say, he that unworthily eats and drinks eats mere or common bread, and drinks wine, such as it was before the consecration had been celebrated; but he will be guilty

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sapor carnis et sanguinis humani, homini non plus salutis, plurimum afferret horrois. Sic ergo est corpus vel caro et sanguis Christi quomodo vel esse ad usum nostrum convenit, vel ad salutem nostram sufficit. Quomodo vel quibus *essentie modis*? Nimirum nomine re atque effectu. Nomine videlicet esse intelligimus in eo quod dicit, "Hoc est," &c. Sicut nusquam, ita nec in isto, imo maxime nec in isto, nomen Domini vanum accipere debemus. Si enim in cunctis sanctificationibus quanto magis in istâ sanctificatione, in quâ nomen corporis et sanguinis Sui ore proprio posuit Dominus. Re quoque corpus Christi et sanguinem esse intelligimus in eo quod est, quod corpus tractatur qui sanguis effunditur. Effectu esse intelligimus in eo quod...addidit pro vobis in remissionem peccatorum. Itaque sicut illâ specie, quâ pependit in cruce, sanctus sanctorum est, et in illâ specie præteritis omnibus electis remissionem peccatorum operatus est, sic et in istâ specie panis et vini nihilominus sanctus sanctorum est, et omnibus electis, qui post eandem passionem ad fidem Ejus veniunt, idem Illum efficere, *i.e.* remissionem peccatorum et æternam vitam conferre, haud dubium est (John vi.).

P. 1663.

Non dixit (Augustinus) qui manducat et bibit indigne panem manducat simplicem vel communem, et vinum bibit quale erat, nondum celebratâ consecratione, sed "reus erit corporis et sanguinis Domini" ?...

of the body and blood of the Lord?...Therefore the body indeed and the blood of Christ is this visible sacrament, which he received with the mouth; for neither will his unworthiness be able to make void the dignity of so great a consecration, but he reaches not the reality of the sacrament, because he does not with the mind and through faith working by love look back on Christ's passion. Therefore, neither does he obtain the same sacrament's effect...

P. 667. "Christ's holy church does not set on the table very large but very small loaves, to make the body of Christ...

P. 760. "What need, you say, was there, after we have received baptism for the remission of sins, to take (this) food for the remission of sins? Yea, if either of these has been received, why was the other necessary unto salvation?...If it is asked why not one, but both...are necessary unto salvation, it will be allowed me to reply a double sin has been committed...Pride and greediness...Because the sin was double, the sacrament also has been rightly doubled. [Strange!]

P. 40. "On the Divine Services. The material, the intention, the usefulness. (1) The material. The Word, which took man's nature, *i.e.* remaining in the flesh, took the substance of bread and wine, in the middle of His life (*i.e.* in middle age), when He joined the bread with His own flesh (and) the wine with His own blood. As in the bodily senses the tongue comes between the mind and the swelling air, and uniting the two makes

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*Ergo corpus quidem et sanguis Christi est hoc visibile sacramentum, quod ore percepit; neque enim indignitas ejus dignitatem tantæ consecrationis evacuare poterit, sed rem sacramenti non attingit, quia mente et fide per dilectionem operante passionem Christi non respicit. Idcirco nec effectum consequitur ejusdem sacramenti.*

P. 667.

Sancta Christi ecclesia panes non valde grandes sed exiguas ad conficiendum corpus Christi componit.

P. 760.

Quid, inquis, opus erat, postquam baptismum accepimus in remissionem peccatorum, sumere cibum in remissionem peccatorum? Imo utrolibet horum accepto quid alterum ad salutem erat necessarium?... Si quaritur cur non unum sed utrumque...ad salutem necessarium sit, respondere licebit peccatum duplex commissum est... Superbia et gula... Quia congemmatum fuit peccatum, recte congemmatum est et sacramentum. [Might it not equally be said that there was a third constituent, and a fourth, &c. &c. ?]

*De Divinis Officiis, II. 9, p. 40.*

Materia, intentio, utilitas. (1.) Materia. Verbum, quod humanam accepit naturam, *i.e.* in carne manens, panis et vini accepit substantiam vitæ mediâ, panem cum Suâ carne vinum cum Suo jungebat sanguine. Quemadmodum in corporis sensibus menti et corpulento acri media

one speech, so that when it sinks into the ears the audible part is received and passes in, but the perception of speech remains unimpaired both in the speaker and in the hearer; so the Word of the Father coming in the midst between (Him and) the flesh and blood which He had assumed from the virgin's womb, makes one sacrifice, which when the priest distributes in the mouths of the faithful, the bread and wine is received and passes away. But the offspring of the virgin, with the Word of the Father united to itself, remains unimpaired and unconsumed both in Heaven and among men. But none of the sacrifice except the visible forms of bread and wine comes to him in whom there is no faith. (2) Intention. Lo! we see the difficulty of that medicinal discipline, which was in the Scriptures! For how small a part of us receives that (medicine) which is fragrant with such excellent perfumes in the holy gospel, that antidote Which was in the beginning the Word, God with God, by Which (the Word) all things were made, and Which was made flesh... Besides, this meditation is the food of the mind only; the sanctification is of the soul alone. But He was desiring to bind to Himself our body and mind, &c. Therefore with love's great art He by the wisdom of God compounded His colours... He accustomed the multitude of souls that could not hold and ruminate the solid food of the old word, to suck in the Divinity of the same Word in the sacrament of bread and wine, by making here a most sweet liquid. Take away from the church's assembly the daily celebrations of our Saviour's death in this way, and see how we should deserve that He Himself should say, 'What profit is there in My blood?'

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lingua intervenit, et utrumque conjungens unum sermonem efficit quo in aures demisso id quod audibile est absumitur et transit; sensus autem sermonis et in dicente et in eo qui audit integer permanet, sic Verbum Patris carni et sanguini quem de utero virginis assumpserat, medium interveniens, unum sacrificium efficit, quod cum in ore fidelium sacerdos distribuit, panis et vinum absumitur et transit. Partus autem virginis cum unito sibi Verbo Patris et in cœlo et in hominibus integer permanet et inconsumptus. Sed in illum in quo fides non est, præter visibiles species panis et vini nihil de sacrificio pervenit. (II.) Intentio. Ecce videmus ejus, quæ in sacris scripturis erat, medicinalis disciplinæ difficultatem! Quota enim pars nostri capit illam quæ in sancto evangelio fragrat tam optimis unguentis, antidotum illud, Quod erat in principio Verbum, Deus apud Deum, per Quod omnia facta sunt et Quod caro factum est... Præterea meditatio hæc solius mentis pabulum est, solius animæ sanctificatio est. At Ille utrumque nostrum corpus et animum Sibi astringere ardebat, &c. Magnâ igitur charitatis arte pigmenta Sua Dei sapientiâ composuit... Plebem animarum quæ verbi antiqui solidum non potuit tenere et ruminare cibum, dulcissimo hic liquamine confecto, Verbi ejusdem Divinitatem in panis et vini sacramento sorbitare consuefecerat. Aufer a cœtu ecclesiæ quotidianas Salvatoris nostri hujusmodi exequias, et vide quam merito dicat Ipse



For when that memory of Him grows cold, which in this way is everywhere kept warm, all charity will grow cold, faith will be dumb, and hope will lamely totter along. (3) Usefulness. This is a great sacrament. The flesh of Christ which before His passion was the flesh of the Word of God only, so grew by His passion, was so spread, so filled the whole world, that all the elect, &c. That flesh was one grain of corn...now, after the death of the grain, it grows on the altar, it fructifies in our hands and our bodies, &c.

P. 103. "Of doing these things at home and not in the church. We assemble (in church) for unity and mystery, not for dissension and satisfying appetite. He shews them that the eucharist's mystery, celebrated during a (Paschal) supper, was not a supper. For it is a spiritual medicine, which eaten with reverence purifies him that is devoted to it. For it is 'a memory' of our redemption, that by being mindful of our Redeemer we may earn the attainment of greater things from Him...For because we have been set free by the Lord's death, in memory of this thing we put forth signs of the new covenant in eating and drinking the flesh and blood, which have been offered for us, having in these attained to it, because it is the new law which hands on to the Heavenly kingdoms them that are obedient to it. For Moses also, having taken the blood of a calf in a basin, sprinkled the sons of Israel, saying, Ex. xxiv., 'This is the covenant which the Lord hath arranged for you.' This was a figure of the covenant which the Lord through the prophet called

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Salvator, Quæ utilitas in sanguine Meo? Refrigescente enim eâ, quæ hoc modo ubique calet, Ejus memoriâ, refrigescet universa charitas, muta erit fides, claudicabit spes. (III.) Utilitas. Magnum hoc sacramentum est. Caro Christi quæ ante passionem solius erat caro Verbi Dei per passionem ita crevit, adeo dilatata est, ita mundum universum implevit, ut omnes electos, &c. &c. Caro illa unum erat granum frumenti...nunc, postquam mortuum est, crescit in altari, fructificat in manibus corporibusque nostris, &c.

*Vol. VI. p. 103. 1 Cor.*

Domini hæc agendi non in ecclesiâ. Unitatis et mysterii causâ conuenitur, non dissensionis et ventris...ostendit illis mysterium eucharistiæ, inter cœnandum celebratum, cœnam non esse. Medicina enim spiritalis est, quæ cum reverentiâ degustata purificat sibi devotum. Memoria enim redemptionis nostræ, ut, Redemptoris memores majora ab Eo consequi mereamur...Quia enim morte Domini liberati sumus, hujus rei memores in edendo et potando carnem et sanguinem, quæ pro nobis oblata sunt, significamus novum testamentum, in his consecuti, quod est nova lex, quæ obedientiam sibi tradit cœlestibus regnis. Nam et Moyses, accepto sanguine vituli in paterâ, aspersit filios Israel dicens, Exod. xxiv., Hoc est testamentum quod disposuit Deus ad vos. Hoc figura fuit testamenti, quod Dominus novum appellavit per prophetam,



new, that that which Moses delivered (to them) might be (made) old. Therefore the covenant was established by blood, because it is a witness of the benefit of the Divine blood. And as a type of this we receive the mystic cup for the defence of our body and blood and soul, because the blood of the Lord redeemed our blood, *i.e.* saved the whole man. But the Saviour's flesh is for the salvation of our body, but His blood has been shed for our soul as had been formerly prefigured by (the law of) Moses. The flesh, he says, is offered for our body, but the blood for our soul, and for that reason the blood was not to be eaten. [Questionable.]... Those who approach without the appointed discipline (*i.e.* confession and absolution) are guilty of the body and blood of the Lord. What is it to be guilty but to pay the penalty of the death of the Lord? For He was slain (even) for those who bring His benefit to naught (Augustine). Why then dost thou wonder if to Judas was given the bread of Christ, by which he was to be made a slave to the devil, when you see that on the contrary an angel of the devil was given to Paul, that by his (buffetings Paul) might make progress in Christ, so that a good thing was hurtful to a bad man, and a bad thing was profitable to a good man?... 'He does not discern,' *i.e.* does not see the difference between it and other food. The Lord's body is a witness of God's benefit, Whom if we with (the proper) discipline receive, we shall not be 'unworthy.'... That we may even in the highest degree keep the purity of our chastity unstained at that time when we desire to 'assist' (stand by) at the venerable altars with even the most vigilant circumspection, we must use precaution that the perfect state of the body, which we have

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ut illud vetus sit quod Moyses tradidit. Testamentum ergo sanguine constitutum est, quia beneficii Divini sanguinis testis est. In cujus typum nos calicem mysticum ad *tuitionem* corporis et sanguinis et animæ nostræ percipimus, quia sanguis Domini sanguinem nostrum redemit, *i.e.* totum hominem salvum fecit. Caro autem Salvatoris pro salute corporis, sanguis vero pro animâ nostrâ effusus est, sicut prius præfiguratum fuerat a Moyse. Caro inquit pro corpore vestro offertur, sanguis vero pro anima; ideoque non manducandum sanguinem... Sine disciplinâ traditionis qui accedunt rei sunt corporis et sanguinis Domini. Quid est reus esse nisi pœnas dare mortis Domini? Occisus enim est pro his qui beneficium Ejus in irritum ducunt (Aug.). Quid ergo miraris si datus est Judæ panis Christi per quem manciparetur diabolo, cum videas e contrario Paulo datum angelum diaboli, per quem proficeretur in Christo, ita ut malo bonum obfuit, et bono malum profuit? ... "Non dijudicat." Hoc est non discernit a cæteris cibis. Domini corpus Testis est beneficii Dei; Quem nos, si disciplinâ accipiamus, non erimus indigni... Ut immaculatam castimonie puritatem illo vel maxime tempore teneamus, quo venerandis optamus assistere altaribus et vigilantissimâ circumspectione, præcavendum ne carnis integritas,

guarded in the time (just preceding), do not slip away by (Satan's) craft on the last night in particular, in which we are preparing ourselves for participating in the feast of salvation (or the saving feast)...We must decide that it is so different that we must only dare to take it with a pure mind and body."

[The powerful grasp of this writer's theology seems to be loosened, and his strength to become utter weakness, when he tries to elucidate the confusion and burst the cords with which his great predecessors had covered and denaturalized this simple rite of our Lord. Paschasius lost little by the earnest and honest efforts of this great archbishop. There was little temptation in the 11th century to burn his reasonings.]

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precedente tempore custodita, in eâ præcipue in quâ nos ad communionem salutaris convivii præparamus, nocte fraudetur...Talem esse dijudicandum, quem non nisi purâ mente vel carne præsumere.

(J.) WALAFRID STRABO, ABBOT OF REICHENAU. B. 806. D. 849.

A relative of Bede and of Haymon. At the age of 15 he entered the monastery to learn, when Hetto was abbot, and continued his studies after Hetto's death in 827 under other teachers till he removed to Fulda to be under Raban Maur. In 842 the abbot of Reichenau died, and Walafrid was elected in his place at the age of 36: but his career was short. He died at 43. His great work, his commentary on the Bible, is supposed to have been enriched by the papers which Raban left behind him. Among other biographies he left a life of St Gall in two books, containing, as usual, recitals of many of the miracles wrought by him after his death, and a hymn in honour of St Maurice, the chief of the renowned Theban legion, which is said to have been martyred *en masse* for the Christian faith in the reign of Maximilian, in the town of St Maurice in the valley of the Rhone, for refusing to join in idolatrous sacrifices.

P. 337. "He desires in the first place to eat the typical passover, and thus to declare to the world the mysteries of His own

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*Opera, Migne, Vol. II. (CXIV.), p. 337. Comm. in Lucam XVII. 15,*  
 "With desire have I," &c.

Desiderat primo typicum pascha manducare, et sic passionis Suae mysteria mundo declarare, ut et antiqui paschæ probator existat, et

passion, so that He may both stand forth as an approver of the ancient passover and that, shewing that this belonged to His own dispensation as a figure, (He might prove that) the shadow ought to cease as the truth was now coming. As a figure of this, the manna failed after the sons of Israel ate of the produce of the land, nor did they any more use that food. V. 18, as He says that He will not eat the typical food of the lamb so also He says that He will not drink the typical drink of the passover, until the glory of the resurrection has been exhibited, and the kingdom of God, *i.e.* the faith of the world comes, so that then by the change of these two sacraments He may teach that the other sacraments or commandments of the law also are to be altered into the spiritual observances (of the new covenant). But it is possible to give it the simple interpretation that from the hour of the (paschal) supper up to the time of the resurrection, at which time He was to come in the kingdom of God, He would not drink wine. For after the resurrection He ate and drank with the disciples. [Probability is in favour of Strabo's inference that he drank the common wine of the disciples when he ate with them in the 40 days. It is not said that He ate bread and drank wine sacramentally after He rose. Part I. argues that He did not. Therefore is it not most probable that Jesus meant by saying that He would not any more taste this fruit of the vine that He would not drink wine in celebration of either the passover or the Lord's supper till both were fulfilled?] V. 21, Judas, who presumes (by unworthy participation) to violate that sacrament of the Lord's body, is the betrayer of the Son of man.

P. 404. John xiii. 1, "That He should pass out of this world "unto the Father." "The evangelist is interpreting to us the name of passover, *i.e.* 'passing over,' and (gives it) the meaning that as they (passed over) from Egypt, so Christ from the world.

hoc ad Suae dispensationis figuram pertinuisse demonstrans, jam adveniente veritate, umbra cessare debeat. In cujus rei figurâ defecit manna, postquam comederunt filii Israel de frugibus terræ, nec usi sunt ultra cibo illo. V. 18, "I will drink no more," &c. Sicut typicum esum agni, sic et typicum paschæ potum negat Se bibiturum, donec ostensâ resurrectionis gloriâ, regnum Dei, *i.e.* fides mundi adveniat, ut per horum duorum immutationem sacramentorum cætera legis sacramenta vel jussa ad spiritualem observantiam doceat transferenda [spiritualem, *i.e.* Christian]. Potest autem simpliciter accipi quod ab horâ cœnæ usque ad tempus resurrectionis quo in regno Dei erat venturus, vinum non erat bibiturus. Post resurrectionem enim cum discipulis manducavit et bibit. V. 21, Filium Hominis tradit qui illud inviolabile Dominici corporis sacramentum violare præsumit.

P. 404, *Comm. in Joh. XIII. 1, "Ut transeat."*

Interpretatur nobis evangelista nomen paschæ, id est "transitus," et significationem, quia, sicut illi de Ægypto, sic Christus de mundo.



Thus we too are marked out by the blood of the Lamb to pass over from vices to virtues, from the world to Heaven.

P. 406. "We must know that Christ had now distributed the sacrament of the body and blood to all (the disciples), Judas also being among them: after this by a sop dipped the traitor himself is expressed (or thrust forth).

P. 385. "He chose eleven to remain: He chose Judas that through him the dispensation of Divine mercy might be fulfilled for the salvation of the world, using evil for good, as the bad use the good things of God for evil.

P. 539. "He shews that the mystery of the eucharist, that was celebrated during a supper, is not a supper. For it is a spiritual medicine and a remembrance of redemption, that we may obtain greater benefits, because by Christ's death we have been set free. We ought to be mindful of this in eating and drinking, &c. V. 26, 'Till He come.' Because this will not be changed, as the sacraments of the Jews (were changed into the Christian). V. 27, 'Unworthily.' Because anyone eats not unto (his) salvation, it is not for that reason any the less the body and blood of Christ which he receives.

Sic et nos sanguine Agni insigniti de vitiis ad virtutes, de mundo ad cœlum.

*P. 406, V. 26, "When He had dipped," &c.*

Sciendum est quod jam omnibus Dominus distribuerat sacramentum corporis et sanguinis, inter quos et Judas fuit; deinde per buccellam intinctam exprimitur ipse traditor.

*P. 385, Joh. VI. 71, "Have not I chosen?" &c.*

Elegit undecim ad permanendum; elegit Judam ut per eum Divinæ dispensatio misericordiæ in salutem mundi impleretur, utens malo ad bonum, ut mali utuntur bonis Dei ad malum.

*P. 539, 1 Cor. XI. 23, "I received of the Lord," &c.*

Ostendit mysterium eucharistiæ inter cœnandum celebratum non cœnam esse. Medicina enim spiritualis est, et memoria redemptionis, ut majora consequamur quia morte Christi liberati sumus. Hujus in edendo et bibendo memores esse debemus, &c. [V. 26, "Till He come."] Quia hoc non mutabitur sicut sacramenta Judæorum. [V. 27, "Unworthily."] Non, quia manducat aliquis non ad salutem, ideo minus est corpus et sanguis quod accipit. [The realists since the Council of Trent shrink from this.]

On v. 29, and v. 20, he turns Augustine's language to his own account without thinking acknowledgement necessary.



V. 24. "He gave one bread to all, that they might continue in unity: but when He brake it He shewed that His own passion was voluntary."

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V. 24.

Unum omnibus dedit ut in unitate permanerent. Sed, cum fregit, spontaneam passionem Suam ostendit.

RETROSPECTIVE THOUGHTS.

This is perhaps a good point to stand and review the progress of divergence from our Lord's example in relation to the *time* of observing the command "Do this in remembrance of Me." The wording of the command seems to imply that we can hardly follow His steps too closely in this matter. Well, the fact is that He who could easily have gathered the disciples at any hour of the day for the institution of this sacrament chose to take the evening for it, and not before the evening special festal meal but after it. Would it have been believed by the apostles that in after ages the church under the guidance of such men as Cyprian and Augustine would come to the notion that the use of this sacrament ought to be generally forbidden in the evening and received in the morning? and that early in the morning should be considered the best and most orthodox? and that the general church throughout the world should ever since with few exceptions follow their leading, and discourage evening communions? But this is not all. Would the primitive Christians have believed that the reason generally given for thus taking the very opposite to the time which our Lord took, would be that the same great authors recommended and that the general church positively enjoined that this sacrament should be observed in the morning in order that it might be taken fasting, when our Lord instituted it after the regular evening meal, which for that evening was the roasted Passover lamb with lettuces, a dish appointed with an order respecting the number of persons to eat of it, so that it should be enough for them: so that they were as it were ordered to have a sufficient meal? during which and immediately after which the disciples received and ate and drank the bread and wine at our Saviour's hands. And yet the church which was commanded to do this in remembrance of Christ, in about two

centuries fell into the regular habit of substituting, for the following of our Lord in these things, a Communion in the morning fasting! And what is the general explanation? Augustine's explanation is simply, The church has enjoined it to be so. It is very true, he says, that our Lord instituted it in the evening and after the evening meal, but it has seemed good to the church to ordain it in the morning and that the first food eaten should be the body of our Lord, and this we ordain out of reverence. Then each succeeding author after Augustine repeats this settlement, and many with a new reason for it; all which have been seen in our extracts hitherto: and now comes a very respectable teacher, Walafrid Strabo, and what does he add to the common stock of arguments? He says not simply, "The church has enjoined on us to act in the teeth of Christ's example, and we must obey the church." He turns the argument round and puts it that those who think our Lord's example ought to be followed are calumniating the church, in assuming that the church would or could give a wrong order in such a thing! and he repeats the argument of Augustine, but puts it in a stronger form, urging that Christ indeed instituted the supper in the evening, but that He left power to His apostles to order the time of its observance when He left them power to ordain all particulars of rite and rule among the brethren. And Walafrid Strabo, a most respectable divine, says this in perfect knowledge of the fact that Christ's most prominent apostle St Paul, who received directions from our Lord Himself regarding the performance of this sacrament, does not let drop the slightest hint in the Scripture of its being expedient to change the time, and does not breathe a word about its being more reverential to receive it as the first food tasted in the morning, nor is there even a tradition of any such fact! And to crown the whole, in the realm of England, favoured of God with very special Bible illumination and the reformation of corrupt and mistaken views in many respects, there is required in the latter half of the 19th century after Christ and the 4th century after the English Reformation a very special effort to prevent the suppression of evening Communion in its national church; and to this day the reception of the bread and wine, fasting, is much favoured and widely promoted by the practice of early celebrations. What a singular being is man!

## (L.) POPE NICHOLAS I. POPE 858. D. 867.

This man is eminent in history as the rebuker of Lothair king of Lorraine for his guilty passion for Waldrada: and the second extract is taken from a letter of his to Michael the Greek Emperor concerning the degradation of Ignatius patriarch of Constantinople, for excommunicating the uncle of Michael for a similar guilty passion. Nicholas however betrays some willingness to permit the substitution of Photius for Ignatius, if only the Greek Emperor will refer the matter to him for judgment: but all his interference with Eastern affairs proved vain. He had to seek his consolation from his double success in Western matters: for not only did he at last bring the king of Lorraine to unreserved submission in his unjustifiable conduct, but he also reduced Hinkmar the greatest of the French prelates, to bow to his supremacy as supported on the bad foundation of the False Decretals, which Hinkmar had unwisely introduced into the controversy: and which the learning of that age seems to have been insufficient to overthrow. A pope who accepted and pleaded on such documents was little likely to discern any defect in the received views of the Lord's supper. He finds a new argument by dwelling on Raban's idea of the elements being a medicine. One hundred and fifty-nine of his letters to Photius, Charles, Lothair, Hinkmar and others survive. He seems to be the first Pope that was regularly crowned. His judgment that a crime committed by Theutberga with another person before marriage would not, if proved, have annulled her marriage with the king or justified the king's marriage with another, would have been a case in point in England in the reign of Henry VIII. to have satisfied the king's conscience (see Demaus' Life of Hugh Latimer) and to have saved Anne Boleyn's life.

P. 778. "Why in contradiction to our faith are our souls left affectionately to long for His figure in the baldacchino above the

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*Letter IV. To the Eastern emperor Michael.  
Opera, Migne, partly on image worship, p. 778.*

Quod fidei nostræ contradicit, quod in centro cameræ super altare,  
Ejus figuram, quod Verbum caro factum et habitavit in nobis, animæ

altar, Who was the Word made flesh and dwelt among us, Whose image retains the title of His name? and since by nature we adore His name, wherefore should we not adore His name by adoption, new written on pebbles or gems? Therefore the holy altar on which we pay the vows of our sacrifices to the almighty God is naturally a common stone not at all different from other slabs which adorn our walls and pavements, but because it has by God's help been consecrated and has received benediction, by which it is also made a holy table....The bread too which is offered on it is indeed common bread, but when it has itself been consecrated by a sacrament, it becomes and is called the body of Christ in truth. So also a little wine, of moderate value before its benediction, is made after the sanctification by the Spirit, the blood of Christ. [Something is wanting after the word "table."]

P. 1004. "Answers to the decrees of the Bulgarians. Rightly is refusal then given to any one to let him receive the communion, when through being given up to indulgence in eating he is not found fasting so as, making little account of the mystic table, to appear to have broken his fast by first taking common food, and, not making a difference between the body of Christ so worthy of veneration and His precious blood and the rest of His food, he is known not to have set it before all human refreshment but to have thought it less worthy. For Christ's body is a saving remedy against sin; and he that does not with veneration take this before all food (the rest of this sentence is lost). And certainly we daily see medical men offering their cups of drink

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nostræ affectando desiderant, Cujus imago nominis titulum retentat; et, quia per naturam Filium adoramus, quare per adoptionem novum nomen scriptum in calculo vel gemmis non adoremus? Altare itaque sanctum, in quo Deo omnipotenti sacrificiorum vota persolvimus, lapis est naturaliter communis, nihil differens ab aliis tabulis, quæ parietes nostros et pavimenta adornant, quia vero sacratum est Dei adjutorio et benedictionem suscepit, unde et mensa sancta efficitur...Panis iterum, qui super eam offertur, panis est quidem communis; sed quando ipse sacramento sacratum fuerit, corpus Christi in veritate fit et dicitur. Sic et vinum modicum aliquid ante benedictionem, post sanctificationem Spiritus sanguis Christi efficitur, &c. &c. [A deficit after "efficitur."]

*Letter XCVII. c. 65, p. 1004. Responsa ad consulta Bulgarorum.*

Tunc recte non licet cuilibet communionem Christi percipere quando gulæ deditus non invenitur jejunos, adeo ut mysticam mensam parvi pendens prius cibi laici sumptu jejunium solvisse videatur, Christique venerandum corpus ac pretiosum sanguinem a cæteris non discernens alimentis non preposuisse omni humanæ refectioni, sed postposuisse noscatur. Remedium quippe salutiferum est Christi corpus contra peccatum, et qui hoc ante omnem escam veneranter non sumit (pars deest). Et certe quotidie medicos vacuis visceribus sua cernimus pocula



to men when their stomachs are empty, and if this is done for a healthy state of body, how much rather ought it to be achieved for the soul's health!—[For a suicide.] The sacrifice is not to be offered for him.

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propinare. Et si hoc pro sanitate corporis agitur, quanto potius est pro animæ salute patrandam! [XCVIII., as to a suicide.] Sacrificium pro eo non est offerendum.

(M.) HINKMAR, ARCHBISHOP OF RHEIMS. B. 806. D. 882.

Of the long struggle between the Pope Nicholas and Lothair nephew of Charles the Bald, regarding Lothair's devotion and marriage to Waldrada during the life of his first wife, Hinkmar was the first mover. He was indeed rather a prince than a divine. Mr Pritchard has given us one of the volumes now called monographs, we used to term them biographies, concerning him: shewing abundantly that he found it easier to rule his princely diocese and to put down writers of extreme opinions, than to keep his own nephew, the younger Hinkmar, within bounds. This struggle is the more important because it led the older Hinkmar, in contending for the ecclesiastical liberties of France, to go up at last to higher and truer precedents and rules than those which had been falsely put forward as the compilations of the Sevillian Isidore; a step—and I repeat it here—as valuable towards the foundation of national ecclesiastical freedom, as the calling up of the *tiers état* by Philip Augustus became to future civil liberty. It is curious but perhaps natural, that the three greatest struggles between the Popes and Royal persons in France and in England were on the subjects of the marriages of the latter. But it is singular that in two of the three cases the Popes were altogether in the right; and the third case was, when taken in *all* its bearings, one of the most difficult questions ever presented to universities and to assemblies of divines. This at least has been shewn by the late Dr M<sup>c</sup>Caul. Yet in two of the three, those of Philip and our Henry, the Papal power received two of the greatest blows it ever endured, and religious liberty advanced in France and England in the same proportions. The life of glorious old Hugh Latimer by Mr Demaus should be read on Henry's side, as well as for the excellent picture

it gives of Latimer, and the true estimate it furnishes of our obligations to the persevering faithfulness of Crammer, when Latimer by resigning his bishopric had left him to contend alone. Hinkmar was very different from either—a man of like sturdiness of character, but of a more worldly cast, full of natural ambition and violence: a man to whom his nephew's rebellion was a good medicine.

P. 922. "To Charles the Bald on avoiding vices and practising virtues. The fatted calf is killed for us, Who is sacrificed for the salvation of the penitent, *i.e.* the Saviour Himself, on Whose flesh we daily feed, Whose blood we drink. The Father daily accepts the Son (as an offering). Christ is always being sacrificed for them that believe. Preach Him as slain, and offer Him to be sacrificed in His own mystery: and for you, *i.e.* for sinners, believe that He daily dies. And as often as you offer to God the host (victim) of His passion so often trust that His passion is repeated for your absolution. Let us therefore feast; *i.e.* take His flesh and blood with believing faith for the remission of our sins, Ps. xxxiii. 9. Then John vi. 'Unless ye eat,' &c. But if you should not understand it as they did not understand it who said 'How shall this man, &c.' He who truly gave us to eat His own body, in which He endured so much.

P. 927. "Ps. cxxxv. 6. Could not therefore Christ's word, which could make out of nothing that which was not, change things that are into that which was not? For it is not less to give new things

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*Ad Carol. Calv. Regem. De cavendis vitiis et virtutibus exercondis.*  
I. 922.

Occiditur nobis vitulus saginatus, Luc. xv. 25, qui pro pœnitentis immolatur salute, *i.e.* Ipse Salvator, Cujus carne quotidie pascimur, cruore potamur. Quotidie Pater Filium recipit. Semper Christus credentibus immolatur...Prædicate occisum, et offerite in Suo mysterio immolandum, et quotidie pro vobis, *i.e.* pro peccatoribus, mortuum credite. Et quotiescunque Ei hostiam suæ passionis offeritis, toties ad absolutionem vestram *passionem Illius reparari* confidite. Epulemur itaque, *i.e.* in remissionem peccatorum nostrorum carnem et sanguinem Ejus, fideliter credentes, sumamus. Ps. xxxiii. 9. Then John vi., "Unless ye eat," &c. Si autem non intellexeris, quomodo non intellexerunt qui dixerunt, "How shall this man," &c. Vere qui nobis dedit manducare corpus Suum in quo tanta perpeusus est.

P. 927.

Ps. cxxxv. 6. Sermo igitur Christi, qui potuit ex nihilo facere id quod non erat, non potuit quæ sunt in id mutare, quod non erat? Non enim minus est novas dare res quam *mutare naturas*. Sed quid

than to change the natures (of the old). But why use we arguments? Let us refer to His own example, and so build up the truth of the mystery of His incarnation. Did it at all come by the use of nature when Jesus the Lord was born of Mary?...It is plain then that it was contrary to nature's order that a virgin bare. And this body of Christ which we make is of the Virgin. Why dost thou here ask for nature's order in Christ's body, when beyond nature the Lord Himself Jesus took flesh from the virgin Mary, which was crucified (and) was buried? Surely therefore it is the sacrament of His flesh, Matt. xxvi. You have therefore learned that the body of Christ is made from bread and that wine mixed with water in the cup by consecration becomes the blood of the Heavenly Word. For the body of God is a spiritual body, the body of Christ is the body of His Divine Spirit, which Spirit of Christ as we read is the Spirit before the face of Christ the Lord; Who although He be set at the Father's right hand, yet with the same flesh which He took from the virgin fulfils the sacrament of propitiation." [That the body of Christ is the body not of His manhood but of His Godhead should have been proceeded against with much more severity, on their own principles, than any thing they laid to the charge of Berengarius.]

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argumentis utimur? Suis utamur exemplis, *incarnationisque* astruamus *mysterii veritatem*. Num quid naturæ usu processit cum Jesus Dominus ex Mariâ nasceretur?...Liquet igitur quod præter naturæ ordinem virgo generavit. Et hoc, quod conficimus, corpus Christi ex Virgine est. Quid hic quæris naturæ ordinem in Christi corpore, cum præter naturam Ipse Dominus Jesus ex virgine Mariâ carnem sumpserit, quæ crucifixa est, quæ sepulta est? Vere ergo carnis Illius sacramentum est. Matt. xxvi. 26. Ergo didicisti quod ex pane *fiat* corpus Christi et quod vinum aquæ mistum in calice *fiat* sanguis consecratione Verbi cœlestis...Corpus enim Dei corpus spiritale, corpus Christi *corpus est Divini spiritus*, qui spiritus Christi, ut legimus, spiritus ante faciem vestram Christum Dominum: Qui, licet sit in Patris dextrâ constitutus, eâdem tamen carne, quam assumpsit ex virgine, sacramentum propitiationis exequitur.

(N.) ST REMIGIUS (not he that baptized Clovis in Rheims),  
BISHOP OF AUXERRE. 882.

Ps. xxiii. "If there be bitterness of tribulation without, yet Thou hast prepared a table, *i.e.* refreshment in my sight, *i.e.* in

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*S. Remigius, Comm. on Psalm XXII. (XXIII.)*

Si foris amaritudo tribulationis, Tu tamen parasti mensam (*i.e.* refectioem) in conspectu meo, *i.e.* in oculis animæ meæ juxta illud...

my soul's eyes according to that, &c. &c., *i.e.* the doctrine of Thy law to nourish me, not now a babe with milk, but that educated to a perfect man, ruminating on His doctrines with the teeth of the soul, I may be able to resist perverse men. This is that table which refreshes me after labour. And in this way Thou didst anoint my head (*i.e.* my mind) with oil, *i.e.* with spiritual joy; and with the same doctrine of Thine, which is the oil of my mind, for this reason that it exhilarates me with the promise of a reward after labour. 'My inebriating cup,' so filling my mind full with spiritual joy, that I feel not evils without. In this way the cup, made my inebriating cup, how glorious it is to me, although it seem not so to others! Otherwise. The imitation of Thy passion has been made to me an inebriating cup, *i.e.* a drink that is sweet and that makes me forget all my tortures. How! *i.e.* very glorious! Though it seem to others obscurity and ignominiousness it appears to me great celebrity.

Ps. xxix. "'(His voice) thundered over many waters;' over all nations, according to that 'Go unto all nations,' &c."

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*i.e.* doctrinam legis Tuæ, quâ non jam ut parvulus lacte nutriar, sed in virum perfectum eruditus, spirituali dente ruminans ejus doctrinas, possim resistere perversis. [Apparently a reader of Rufinus.] Hæc est illa mensa, quæ post laborem me reficit. Et hoc modo impinguasti caput meum, *i. e.* mentem meam in oleo (*i. e.* spirituali lætitiâ), et eadem doctrinâ Tuâ, quæ est oleum mentis meæ, ideo quia eam exhilarat promissione præmii post laborem. "Calix meus inebrians," spirituali gaudio ita mentem meam replens ut non sentiam mala exteriora. Hoc modo facta (factus) calix inebrians, quam præclarus est mihi, etsi non aliis ita videatur. Aliter, imitatio passionis Tuæ mihi facta calix inebrians, *i. e.* dulcis potus, et faciens oblivisci omnia tormenta. Quam, *i. e.* valde præclarus; Etsi aliis videatur obscuritas et ignominia, mihi videtur magna claritudo.

Ps. XXVIII. (XXIX.)

"Intonuit super multas aquas, super omnes gentes, juxta illud 'Go into all nations,' &c. On Ps. xxviii. (xcix) he quotes and adopts Augustine.

(O.) PHOTIUS, PATRIARCH OF CONSTANTINOPLE. MADE  
PATRIARCH 858. D. 891.

He was appointed by the influence of Barda Cæsar. That he was a simple layman when he was designated for the patriarchate can hardly surprise any one who remembers that, in the prime century of the church's freedom and power, Ambrose was a lay state officer when he was chosen to the see of Milan. A child's voice,



“Ambrose is Bishop,” was enough to overbear all consistency of rule and reason, as Ambrose had not even been baptized. There seems to have been a feeling in both cases that they were the men wanted for the times. Not that we praise such irregularities. People blame them generally even while in their own particular case they applaud and execute them. And probably the great Easterns of the day saw that a storm was darkening in the West, and looked for an ecclesiastical leader able to contend with the shrewd negotiator Nicholas of Rome. So Photius came to the helm, and the East fully held her own against the West; and mutual anathemas and a more express separation of East and West were the consequence; and in spite of the great effort made on both sides at the time of the councils of Ferrara and Florence the rent between the two churches has not been healed to this day. Life and power has rested with the Western nations both in Church and in state. Error has developed in nearly equal degrees in both: and being so completely severed, the two churches have not profited each other. The mistakes of each have also been stereotyped by mutual opposition: and if they have had any mutual influence it seems to have been in support of error rather than of truth. The East has not won the West to surrender the double procession nor to use unleavened bread at the Lord’s table. But they have strengthened each other’s hands in paying a certain worship to visible representations of Christ and the saints and the Virgin Mary, and generally to rely on the outward performance of church rites and customs of life rather than on the surrender of the heart and life to the dominion of a living faith in Christ and God. There seems to have been quite as much of sound doctrine in the East as in the West, up to the Western Reformation, which has had no parallel in the East.

Photius is confessed even by Romish authors to have been one of the lights of what ought to be called the church catholic. Yet by being twice deposed and dying in exile he paid a heavy penalty for the irregularity of his nomination. Migne’s edition in 4 vols. boasts that it is the first putting forth of his entire works. Vol. I. chiefly upon Scripture, Vol. II. chiefly the answers to Amphilocheus Bp. of Cyzicum, and the other two contain the *Bibliotheca Patrum* and a collection and explanation of the Canons. His *Bibliotheca Patrum*, which Bekker thought worthy to be edited by him, is a short account of the books read by him,

about 280 volumes, chiefly writings of a theological character, but not of that only. For instance Herodotus of Halicarnassus is there and Josephus: and parts or the whole is sometimes given. Its other title, Myriobiblon, is I suppose an eastern exaggeration. The history of Photius is somewhat as follows:

The way was made for him to ascend the patriarchal seat by the fury with which Barda resented the refusal of the communion to him by the good patriarch Ignatius on account of his open immoral life: he ceased not till he had accomplished the exiling of Ignatius to the island of Terebinthus in 857. Then Photius was raised through all the preliminary orders up to that of bishop in six days. But nothing would move Ignatius to send in his resignation. Application was made to Pope Nicholas I. A council was summoned in Constantinople in 861 and the pope's letters were read: but some say they were first falsified. The flag under which the Greek managers of this affair chose to sail, was the desirableness of a re-union between the Eastern and Western churches. But the point of the Greeks was gained, and the pretence was cast to the ground, and Rome complained, and perhaps justly. At a later date and for another reason the hereditary prince Leon was alienated from Photius: and when he ascended the throne in 886, he shut up Photius in a convent, who survived this punishment only five years. Such was the melancholy end of this extraordinary man.

P. 665. *Letter to Prince Michael of Bulgaria.* "The sacrifices indeed of your sacred worship are devoted to the priests: and if you readily minister to their necessities and offer (gifts) you will enjoy much of the benefit and grace that follow so doing. But even you may, if you will, with your own hand offer to God the most beautiful and pleasant of sacrifices, if you present to Him in beauty, a life of purity and right understanding.

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*Vol. II. p. 665 B. Letters I—VIII., Section XXVII. ad Michael. Prin. Bulg. Opera, Migne.*

Αἱ θυσίαι μὲν τῆς ἱερᾶς ὑμῶν λατρείας τοῖς ἱερέουσιν ἀνακείνται· οἷς ἐπη-  
 ρετῶν προθύμως καὶ προσφέρων, πολλῆς τῆς διὰ τούτων ἀπολαύσεις καὶ  
 εὐεργεσίας καὶ χάριτος. Δύναιο δ' ἂν καὶ σὺ, βουλευθεὶς, κάλλιστον αὐτοῦρ-  
 γῆσαι Θεῷ θῆμα καὶ ἔρασμιώτατον, βίον Αὐτῷ καλλιερούμενος καθαρὸν καὶ  
 διανοίας ὀρθότητα.

P. 780. "But at least concerning those women who convey our communication (or communion) to Christians shut up in the houses of barbarians this has been determined, that these must be respectable and such as would be either those who are adorned with the profession of virginity or with a venerated old age and fit to act as deaconesses and to be received into the order of deaconesses. But if there seems to be a scarcity of such, not even that those of a different faith that wish to do good to Christian brethren (be refused), and so far to encourage them and confer with them, that not even these be avoided, *i.e.* rejected; but even by their instrumentality to introduce the communication of our good to those who not even under barbaric tyranny itself have been heedless about the faith in Christ: for never is *the holy thing* made common, but it rather sanctifies them that have become polluted; unless certain suspicious persons, in the habit of jesting against the things of God, should make a pretext of these things' being put into their hands...It has been determined that pardon be granted to these, and that they should not be prevented from coming to the life-giving communion, unless they have wrought the offence willingly. For then the punishments will suitably fit them that are (appointed) for those that willingly transgress in such things.

P. 224. "Let us learn the gratefulness of the woman that was healed. For being of the city Peneas (but it is a little city of

*Vol. II. p. 780 c. Letter I. c. 4.*

Περὶ δέ γε τῶν τὴν κοινωνίαν διακομιζουσῶν γυναικῶν τοῖς βαρβαρικοῖς οἴκοις ἐγκεκλεισμένοις Χριστιανοῖς, τοῦτο διώρισται, ὡς εὐσχήμονας εἶναι χρὴ ταύτας, καὶ οἶαι δ' ἂν αἱ παρθενία ἢ σεμνῶ γήρα κοσμούμεναι, καὶ ἄξια εἰς διακονίαν καὶ εἰς διακόνων παραδεχθῆναι βαθμόν. Εἰ δὲ τοιούτων ἀπορία εἶναι δοκεῖ, μηδὲ τὰς πίστεως ἀλλοτρίας βουλομένας εὖ ποιεῖν Χριστιανοῖς ἀδελφοῖς, καὶ ἐπὶ τοσοῦτον αὐταῖς τεθαρρήκεναι καὶ προσανατεθῆναι μηδὲ αὐτὰς ἐκείνας παρατηρεῖσθαι, ἀλλὰ καὶ δι' αὐτῶν εἰσκομίζειν τὴν τοῦ ἀγαθοῦ κοινωνίαν τοῖς μηδ' ὑπ' αὐτῆς τῆς τυραννίδος τῆς εἰς Χριστὸν κατολιγορηκόσι πίστεως· οὐδέποτε γὰρ κοινοῦται τὸ ἅγιον, μᾶλλον δὲ ἀγιάζει τοὺς κεκοινωνήτους. Εἰ μὴ ὑποπτά τινα πρόσωπα, καταπαίζειν συνήθως ἔχοντα τῶν Θεῶν, ταῦτα ἐγχειρισθῆναι προφασίζοντο. [P. 781, C. 5.] Συγγνώμην τοῖς δοθῆναι, καὶ τῆς ζωοποιῦ κοινωνίας μὴ ἀποκωλυθῆναι διώρισται, εἰ μὴπω ἐκούσιον τὸ ἀμάρτημα κατειργάσαντο. Τότε γὰρ καὶ αὐτοῖς τὰ ἐπὶ τοῖς ἐκουσίως τοιαῦτα πλημμελοῦσι προσφόρως ἐπιτίμια προσαρμόσει. This letter was discovered by Angelo Mai from a palimpsest. It is addressed to Leo the most religious and holy Bishop of Calabria.

*IV. p. 224, Biblioth. CCLXXI. Cod.*

"On the woman that was healed of an issue."

Καταμάθωμεν τῆς ἰαθείης γυναικὸς τὸ εὐχάριστον. Τῆς γὰρ Πενεάδος οὔσα πολιτείας (πολίχνη δ' αὐτὴ τῆς Παλαιστίνης) ἀγάλματι χαλκῶ τὸν



Palestine) she honoured her benefactor with an image of brass, thinking this not an unsuitable requital of the favour; and a long period retained the polished image as a certain overthrow of those that dare to charge loudly the evangelists with lying.

P. 605. "All that enter in as faithful and obedient to the Scriptures, but do not abide in prayer and in the holy participation, it is necessary to separate from the church as working disorderliness in it.

P. 612. "Let no one give a portion of the eucharist to the bodies of the dead, for it is written 'Take ye and eat.'

P. 636. "If any clergyman be found fasting on the Lord's day or on the Saturday, except the one only (before Easter) let him be degraded: but if he be a layman let him be excommunicated... If any bishop or presbyter or deacon or subdeacon or reader or singer fast not in the holy 40 days before the passover or the fourth day (Wednesday) or the preparation (Friday) let him be degraded except he be hindered on account of sickness; and if it be a layman let him be excommunicated.

P. 597. "Of sacrifices being brought to God by fasters. That the holy things of the altar be not used in the celebration except from fasting men, one annual day having been selected, in which

Εὐεργέτην ἐτίμησε, τοῦτο γέρας οὐκ ἀνάξιον οἰηθείσα τῆς χάριτος. Καὶ χρόνος πόλυς ἐτίρηι τὸ ξοάον εἰς ἔλεγχον ἀκριβῆ τῶν τὸ ψεῦδος τολμώντων ἐπιφημιζέειν τοῖς εὐαγγελισταῖς. The interest must palliate the irrelevancy. But see the extracts from Eusebius and Socrates upon this.

P. 605, *Synt. Can. Tit. III. c. XII. 9.*

Πάντας τοὺς εἰσίοιτας πιστοὺς καὶ τῶν γραφῶν ἀκούοντας, μὴ παραμέροντας δὲ τῇ προσευχῇ καὶ τῇ ἀγίᾳ μεταλήψει, ὡς ἀταξίαν ἐμποιοῦντας τῇ ἐκκλησίᾳ ἀφορίζεσθαι χρή. Next Canon Antioch XII. 2 stronger.

P. 612, *c. XVII. 83.*

Μηδεὶς τοῖς σώμασι τῶν τελευτώντων τῆς εὐχαριστίας μεταδιδότω, γέγραπται γὰρ "Λάβετε, φάγετε." The same argument used against infants' communion.

P. 636, *Tit. I. c. I. 64.*

Εἷ τις κληρικὸς εὐρεθῆ τὴν Κυριακὴν ἡμέραν ἡσθεύων ἢ τὸ σάββατον, πλὴν τοῦ ἐνὸς μόνου, καθαιρέσθω. εἰ δὲ λαϊκὸς ἀφορίζέσθω. [69.] Εἷ τις ἐπίσκοπος ἢ πρεσβύτερος ἢ διάκονος ἢ ὑποδιάκονος ἢ ἀναγνώστης ἢ ψάλτης τὴν ἀγίαν τεσσαρακοστὴν τοῦ πάσχα οὐ νηστεύει, ἢ τετράδα ἢ παρασκευὴν, καθαιρέσθω, ἐκτὸς εἰ μὴ δι' ἀσθένειαν σωματικὴν ἐμποδίζοιτο· εἰ δὲ λαϊκὸς ἢ, ἀφορίζέσθω.

P. 597, 41, *c. Conc. Carth.*

Περὶ τοῦ ἀπὸ νηστικῶν τῷ Θεῷ προσάγεσθαι θυσίας. "Ὅστε ἅγια θυσιασθηρίου εἰ μὴ ἀπὸ νηστικῶν ἀνθρώπων μὴ ἐπιτελεῖσθαι, ἐξηρμένης



the Lord's supper is celebrated. But if there is a funeral feast for any that died about eventide, either bishops or others, let it be finished only with prayers, if those who are attending at this be found to have breakfasted.

P. 181. "Of bishops or clerics receiving sacred bread from heretics or from Jews, or praying in heretical or heathen churches or monasteries, or keeping the seventh day or joining in festivals with the Jews or making offerings in Synagogues or in temples of heathens. Christians must not Judaize.

P. 927. "Christians must not receive the unleavened bread from the Jews, or communicate in their impieties...Feastings sent about.

P. 1051. "Of those that doubt about receiving the communion from married presbyters.

P. 1053. "Of there being no offering when heretics are present...the holy offering and communion."

As to the historic tradition of a bronze statue to Christ by the woman who had spent all her money on physicians in vain, Farrar treats it as exploded. I should have thought that Photius was better able to gauge the tradition in his day: but it is not of any consequence.

μίας ἑτησίας ἡμέρας, ἐν ἣ τὸ Κυριακὸν δεῖπνον ἐπιτελεῖται. Ἐὰν δέ τινων κατὰ τὸν δειλινὸν χρόνον τελευτησάντων, εἴτε ἐπισκόπων εἴτε τῶν λοιπῶν, παράθεσις γένηται, μόναίς εὐχαῖς ἐκτελεσθῆ, ἐὰν οἱ ταύτην ποιῶντες ἀριστήσαντες εὐρεθῶσιν.

P. 181 A.

Περὶ ἐπισκόπων ἢ κληρικῶν λαμβανόντων εὐλογίας ἐξ αἰρετικῶν ἢ Ἰουδαίων, ἢ εὐχομένων ἐν ἐκκλησίαις ἢ μοναστηρίοις αἰρετικῶν ἢ ἐθνικῶν, ἢ σαββατιζόντων, ἢ συνεορταζόντων τοῖς Ἰουδαίοις ἢ προσφερόντων συναγωγαῖς ἢ ἱεροῖς ἔθνῶν. [29.] Ὅτι οὐ δεῖ Χριστιανοὺς Ἰουδαίειν, κ.τ.λ. Apost. Can.

P. 927, *Tit. XIII. c. XV. XXXVIII.*

Ὅτι οὐ δεῖ παρὰ τῶν Ἰουδαίων ἄζυμα λαμβάνειν, ἢ κοινωνεῖν ταῖς ἀσεβείαις αὐτῶν...τὰ πεμπόμενα ἑορταστικά...

P. 1051. *Nomocanon, Tit. III. c. VI. Laodic.*

Περὶ τῶν διακρινομένων κοινωνεῖν ἀπὸ πρεσβυτέρων γεγαμηκότων.

P. 1053 D.

Περὶ τοῦ μὴ γενέσθαι ἀναφορὰν παρόντων αἰρετικῶν...τῆς ἁγίας ἀναφορᾶς καὶ κοινωνίας...

## (P.—S.) THE FATHERS OF TOLEDO. A.D. 527—859.

One does not wonder that the country of Hosius had from age to age both important councils and eminent men. His memory would be precious and promotive of good and holy thoughts all through the land of Spain. The remembrances of one such man are a national treasure. Under this title in three folio volumes are published at Madrid the surviving writings of seven of her eminent sons, and they were edited by the primate Archbishop of Toledo, Francis de Lorenzana, A.D. 1782.

The first of the seven is Montanus. Introductory remarks point our attention to the fact that there lived eminent presidents of the church in Spain before Montanus, and they instance Audencius, whom Gennadius mentions with high praise. In p. 17, Vol. III., in a list of the Primates of Spain, Audencius ranks tenth, and Montanus twentieth. The name Pelagius appears as the third. Montanus seems to have presided in the second council at Toledo, A.D. 527. The chief subject in his letter is the consecration of the holy oil (chrism), to be used after baptism. He deems it a matter of the highest consequence, that none but bishops should presume to consecrate it. He holds the same opinion regarding the consecration of churches, and he opposes the Priscillianist or the old Montanist heresy. He died in 531. Eugenius III., bearing the name of the first primate, himself the thirty-second, has left many fair sacred pieces. That his time was not very correct in its notion of the quantities of vowels may be gathered from the following pentameter

“Non debet hæresis simoniaca fidem.”

He died in 657.

Ildephonsus the next primate is a much more widely known personage. He is supposed to have been a disciple of Isidore of Seville. He is recorded to have been honoured at the end of his life by a personal visit and a laudatory address of the Virgin Mary herself, see p. 99. I do not transcribe it as it has no special reference to the Lord's supper. There is an appropriate quotation from his greatest work. He writes also on the Desert Journeys, and on the birth of our Lord, and on men of illustrious lives; and he contended for the perpetual virginity of Mary.

The next primate, whose works begin in Vol. II., is the thirty-fifth, Julian II. The last council to which his name is subscribed, the fifteenth, was held in 688. His most peculiar work is his two books of Scriptural Antagonisms, of which an instance is selected. He wrote also Prognostics or things to be first known, and he commented on Nahum. He wrote a life of Ildefonsus, and on a rebellion in France.

In Eulogius, the forty-seventh primate, who was beheaded as a martyr in 859, I find nothing needing to be cited. Vol. III. contains historical works of Roderic Zimenius de Rada, also primate of Spain at a much later date, for he died in 1747. Then the account of the great church of Toledo and all its glories follows. It is the work of a canon of Toledo, doctor of ecclesiastical law, Blaise Ortizius. As far therefore as what we call theological writings is concerned, the Spanish fathers close with the second volume and yet the panegyric of this sacrament by the last writer is not only most pertinent, but it supplies an instance of the last stage of development, to which Urban's appointment of the Festival of Corpus Christi has been carried in that most superstitious, and most suffering of Roman Catholic lands.

*The Fathers of Toledo, Vol. I. p. 5.*

(P.) MONTANUS.

Letter I, after citing Ezekiel iii. 33, and 1 Cor. iv. 21, says concerning the consecration of chrism by any other than bishops,

“For a new presumption of the presbyters that preside over you has struck our ears, if yet it can be called only new and not also one to be detested, which is never proved except now from the beginning of the catholic faith to have stolen in, that what it has been the custom to consecrate by the hands of the head bishop with invocation of the Trinal Majesty, this chrism a presbyter not knowing (church) discipline should presume to

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*Patres Toletani, 527—859. (1) Montanus.  
Matriti, 1782.*

Nova namque præsumptio præsentium vobis presbyterorum nostros pulsavit auditus (si tamen nova tantum et non detestabilis dici possit, quæ ab initio fidei catholicæ nunquam præter nunc subrepsisse probatur) ut id quod per manus summi pontificis Trinæ Divinitatis invocatione sanctificare consuevit presbyter ignarus disciplinæ

make for himself...V. Truly, if it shall be the Lord's will, when the time of the paschal nativity shall have come [singular term!] if it shall be impossible for you to come for it, ye should give us word in a letter to shew your wish, and we will of ourselves send to you the favour of this (holy) liquid, only on the condition that it be not presumptuously provided in an illegal way."

(Q.) ILDEPHONSUS, *Treatise on Baptism, Vol. I. p. 228.*

"*On the truth of Christ's body in the eucharist.*"

After quoting John vi. 51. "This bread then, since it is the living bread, is Christ, and we do well to ask daily in this Lord's prayer, that our bread, this Christ Himself, be daily given to us; that we, who abide and live in Christ, may not withdraw from being sanctified by His body. For what so much God's will as that Christ should daily dwell in us, Who is the bread of life and the bread from Heaven? This bread was symbolized by that manna, which the liberated Israelites had for food after passing the Red Sea. John vi. 56 and 1 Cor. x. 1. 'They ate spiritual 'food,' called spiritual also since the true body of Christ (lit. the truth of the body), which we now eat, was a figure of that manna. And therefore it is the same food spiritually; but the other was corporally (eaten), since they ate the manna (so): but we eat another thing. But he connects with this, 'and they all drank 'the same spiritual drink.' They one thing, we another: but they drank it in visible appearance (or kind), as this symbolized the

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conficere sibi chrisma præsumeret... V. Sane, si Dominus voluerit, cum tempus Paschalis nativitatis advenerit (si vobis ad petendum impossibile est, datis literis vestris indicare debetis) et nos sacri hujus liquoris ultro poterimus transmittere gratiam, dummodo non præsumatur illicita.

(2) *Ildephonsus. De cognitione baptismi, I. p. 228.*

De veritate corporis Christi in eucharistiâ. Hic ergo, quia panis vivus, Christus est...bene in hac oratione Dominicâ panem nostrum, hunc Ipsum Christum, dari nobis quotidie petimus, ut, qui in Christo manemus et vivimus, a sanctificatione et corpore Ejus non recedamus. Quid enim tam vult Deus quam ut quotidie Christus habitet in nobis, Qui est panis vite et panis de cælo? Hunc panem significavit manna illud, quod qui liberati sunt, post Maris Rubri transitum manducaverunt (John vi. 56, and 1 Cor x. 1), "escam spiritalem manducaverunt," spiritalem utique, quia figura mannae illius veritas fuit corporis Christi, quod nunc comedimus. Et ideo spiritaliter eadem esca est, corporaliter autem altera, quia illi manna manducaverunt, nos autem aliud manducamus. Adjungit autem, "Et omnes eundem potum spiritualem "biberunt." Aliud illi, aliud nos: sed specie visibili, quod tamen hoc



same that we in spiritual virtue (receive)...and how drank they it? The rock was struck with the rod twice. The double striking signifies the cross's two limbs. When the rock had been struck with the rod the water flowed and they drank. When Christ here hung on the crosswood, water and blood flowed forth: and these we drink that we may have eternal life...You hear then the words, 'The body of Christ,' and you answer, 'Amen.' Be a member of Christ's body that the Amen may be a truth...Unity, piety, the true flesh; we being many are one body...He that receives the mystery of unity and holds not the bond of peace, does not receive the mystery for his own benefit, but as a testimony against himself."

(R.) JULIAN. *His book of apparent contradictions, Q. 24.*  
*Vol. II. p. 236.*

"How may it be that Christ says, John vi. 64, 'The flesh profiteth not at all, when on the contrary he says, Unless a man shall eat My flesh and shall drink My blood he will not have life in him'? It is because the flesh without the quickening Spirit does not profit at all, just as knowledge without love rather puffs up than edifies. Perhaps the apostle is speaking on this point, 1 Cor. viii. 1. 'Flesh and blood shall not possess the kingdom of God.'...He rather wishes us to understand the sacrament of the eating of His flesh and of the drinking of His blood, by which both we abide in Him and Himself in us."

idem significaret virtute spiritali...Et quomodo biberunt? Percussa est petra de virgâ bis. Gemina percussio duo ligna crucis significat. Percussâ illic petra de virgâ fluxit aqua et biberunt. Suspenso hic Christo crucis ligno, manavit aqua et sanguis: et hæc bibimus ut vitam æternam habeamus... Audis ergo "corpus Christi," et respondes, "Amen;" esto membrum corporis Christi, ut verum sit Amen...Unitas, pietas, veritas carnis, "unus panis unum corpus multi"... Qui accipit mysterium unitatis, et non tenet vinculum pæcis non mysterium accipit pro se, sed testimonium contra se.

(3) *Julianus, Ἀντικειμένων.*

Quomodo Christus dicat, John vi. 64, Caro non prodest quicquam, cum e contrario dicat, Nisi quis manducaverit, carnem Meam et biberit sanguinem Meum, non habebit in se vitam? Caro quippe sine vivificante Spiritu ita non prodest quicquam, sicut scientia sine caritate inflat potius quam ædificat. De hac fortasse apostolus loquitur, 1 Cor. viii. 1. Caro et sanguis regnum Dei non possidebunt... Sacramentum manducationis carnis Suæ et potationis sanguinis Sui mavult intelligi, per quod et nos in Illo manemus, et Ipse in nobis. See also Interrogatio XIII.

(S.) BLASIUS ORTIZIUS. *His Account of the Church of Toledo, c. VI. p. 386. On the Eucharist and its guardianship.*

“The things which Clement V. wrote, ‘It surely became a worthy act that we should pay the praises of a festal veneration and a thanksgiving to (Jesus) Himself for the remembrance of His own body by which He every day spiritually refreshes us.’ But what praises shall we pay, O marvellous sweet most secure sacrament and above all price? For in it all things have been made new, and wonders without change: and in it we have all that is delightful, and every kind of sweetness, and the very pleasantness of God is tasted to the full; most sacred and memorable, for in it we take a review of the pleasing remembrance of our redemption and are strengthened in good things: and in it at length Jesus under another form but in His own substance is with us. O singular and admirable liberality, when the Giver comes to be the gift, and that which is given is altogether the same with the giver! How abundant and prodigal the bounty where one bestows His own self! O most excellent sacrament! that deservest to be adored and worshipped and glorified and magnified with eminent praises, and to be exalted with worthy declarings of thy qualities; to be honoured with every earnest endeavour, to be followed up with all devoted efforts, and to be held fast in sincerity of mind! To decorate and honour thee, let the clergy and people of Toledo with others rise up to chant praises, and perform its due hymns

(4) *Blasius Ortizius, Juris Pontificii Doctor. Descriptio templi Toletani. De sacramento eucharistiæ et custodiâ ejus.*

Quæ a Clemente V. scripta sunt, “Dignum profecto exstitit, “ut Sibi in Sui, quo nos quotidie spiritualiter reficit, memoriam “corporis, laudes festivæ venerationis et gratias referamus.” Sed quas, O mirabile, suave, tutissimum, et super omnia pretiosum sacramentum, referemus laudes? In quo innovata sunt omnia et mirabilia immutata: in quo habetur omne delectamentum et omnis saporis suavitas, ipsaque dulcedo Domini degustatur; memorabile sacratissimum; in quo gratiam redemptionis nostræ recensemus memoriam; in quo a malo retrahimur et in bono confortamur; in quo tandem Jesus Christus sub aliâ formâ, in propriâ vero substantiâ, est nobiscum. O singularis et admiranda liberalitas, ubi donator venit in donum, et datum est idem penitus cum datore! Quam larga et prodiga largitas ubi tribuit quis seipsum. O excellentissimum sacramentum! O adorandum colendum glorificandum, præcipuis magnificandum laudibus, dignis præconis exaltandum, cunctis honorandum studiis, devotis prosequendum obsequiis et sinceris mentibus retinendum! In cujus decus et honorem inter alios surgat clerus et populus Toletanus in cantica laudum, cordibus votis et labiis

with heart and voice and lip; let faith sing, hope dance, charity exult, devotion clap its hands, the choir rejoice and piety be gladdened! This ineffable sacrament is therefore performed after a somewhat sublimer mode in this holy church as far as human frailty can render it. For the crosses, the hand-basins, the cups, the candlesticks and all other vessels that are consecrated to Divine worship are cast in part from the purest gold and partly from rich silver. And first among these is the phylactery or tabernacle of the Lord which they call the 'keeper' (of the host), constructed with peculiarly wonderful art. There is also another reliquary made with delicate work, by which the very sacred sacrament of the altar is guarded under three locks and doors. For this our church of Toledo has that tabernacle of the Lord set open on every side, and plainly seen, *i.e.* on eight days in the octaves of Corpus Christi festival: but it uses the lesser continually for the constant custody of the Lord's body. But as incense, which denotes prayers, as in Rev. v., is brought to this temple more select and purer (lit. brought down in this temple), so we must piously think that the wishes of suppliants are in this place more easily heard and more effectually and joyfully obtained."

*Note by the editor.*—"The custody or tabernacle in which the holy sacrament is in procession brought down on the feast of Corpus Christi is at this day seen more largely adorned than in the time of Blasius Ortiz. and there is a book in MS. on its making, kept in the office of the holy church's manufactory, by Arfe the

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hymnos persolvat; psallat fides, spes tripudiet, exultet caritas, devotio plaudat, jubilet chorus, pietas jucundetur!...Colitur itaque ineffabile sacramentum in hoc sacro templo sublimiori quodam modo, quantum humana fragilitas præstare potest. Nam cruces calices malluvia candelabra et omnia alia vasa, ad Divinum cultum sacrata, partim ex auro purissimo partim ex argenteo conflata sunt. Inter quæ primum tenet phylacterium seu Domini tabernaculum, quod custodiam vocant, miro quodam artificio constructum. Est et aliud reliquarium, arte subtili confectum, quo custoditur sacrosanctum altaris sacramentum sub tribus seris et januis. Illo enim undique patulo et conspicuo Dominico tabernaculo, octo duntaxat diebus in corporis videlicet Christi octavis nostra hæc Toletana ecclesia utitur: hoc vero minusculo ad continuam Dominici corporis custodiam perpetim utitur. Tus vero, quo denotantur orationes, ut in Apocalypsi c. v., sicut electius et purius in hoc templo defertur: ita pie existimandum, supplicum vota facilius in hoc loco exaudiri, efficacius gratiusque impetrari.

*Note.* Custodia seu tabernaculum in quo processionaliter defertur SS. sacramentum in festo corporis Christi, amplius exornatum hodie conspicitur quam ætate D. Blasii Ortizii: et de ejus opere extat liber MS. ex suo artifice Arfe et Villafane Legionensi, qui asservatur in

designer and Villafane of the Legion. On the car is placed another tower of a marvellous structure, viz. of the same sort and ornature as the most renowned Ambrosius Morales describes in his journey, &c."

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officinâ fabricæ S. ecclesiæ. Insuper collocatur super currum mirificæ structuræ, eâdem nempe formâ et ornatu, qui a clarissimo Ambrosio Morales in suo itinere sacro describitur alius, &c. &c.

END OF VOL. I.









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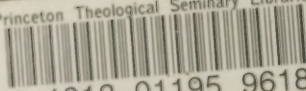
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